

DUKE
UNIVERSITY



LIBRARY



Digitized by the Internet Archive
in 2014

NORTH CAROLINA
christian
advocate

Vol. 116 Greensboro, N. C. July 1, 1971 No. 26

DUKE UNIVERSITY LIBRARY

JUL 6 1971

DURHAM, N. C.



WHERE IT IS

4 SURRENDER AND LIVE
by Hilda Morris

8 FIX THE LEAKY ROOF!
by Howard C. Wilkinson

12 ATTITUDE CHANGE SAID NEEDED
by Connie Myer

17 THE STATE OF THE CHURCH
by Earl G. Hunt, Jr.

38 THE BOOK I "STOLED"
by Orville W. Watson

40 LIBERTY
by George W. Rudisill

Regular Columns

10 METHODIST NEWS ROUNDUP

28 WOMEN'S NEWS

32 SUNDAY SCHOOL LESSON

OPPORTUNITIES

Five cents a word. Please count your words
and send remittance when sending your copy

For Sale—Small Cottage Lake Junaluska
Near Auditorium - Location - Siler Circle.
Mrs. Henry Glass - 123 Short Drive -
Washington, N. C.

NORTH CAROLINA

christian advocate

Official Organ of the North Carolina and
Western North Carolina Conferences
of the United Methodist Church

ESTABLISHED 1855

James C. Stokes... Editor and Manager
Ray Young... Production Manager
Ruth Laughlin... Editorial Assistant
Betty Dean... Circulation Manager

Second-class postage paid at Greensboro, N. C.

Published bi-weekly on Thursdays by Methodist
Board of Publication, Inc., 429 W. Friendly
Avenue, Greensboro, N. C. 27401.

The Methodist Board of Publication

C. P. Morris, Raleigh, President; H. G. Allen, Statesville; Paul Carruth, Rocky Mount; James H. Coleman, Marion; J. Slade Crumpton, Durham; N. E. Edgerton, Raleigh; James W. Ferree, Charlotte; Albert F. Fisher, Goldsboro; J. Nelson Gibson, Jr., Gibson; N. W. Grant, Raleigh; William R. Henderson, High Point; S. Herbert Hitch, Charlotte; Julian A. Lindsey, Greensboro; N. D. McNairy, Greensboro; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Christian White, Greenville; Carl C. Woo:en, Kinston.

Single subscription \$3.99 per year payable in advance.

All-Administrative Board rate, \$3.49 per year; Every Family Plan, \$3.19. Make checks and money orders payable to the North Carolina Christian Advocate.

Rates for obituaries and resolutions as follows: \$2.00 for first 100 words; \$2.50 per hundred for next 200 words; \$3.00 per hundred for all over 300 words.

Advertising rates furnished on request.

We do not necessarily endorse products or services advertised.

Opinions expressed by our writers do not necessarily represent the official position of The United Methodist Church or of the editor.

Articles and news items offered for publication should be addressed to the editor, and if their return is requested postage for same should be included.

Address all correspondence to

P. O. Box 508, Greensboro, N. C. 27402
Telephone: (919) 272-1196

Member of Associated Church Press and
The United Methodist Press Association

Calendar of Coming Events

LAKE JUNALUSKA ASSEMBLY

- July 1-3—Southeastern Choir Festival
 July 5-9—Youth Choral Workshop
 July 8-July 11—Ashram
 July 12-15—SEJ Social Concerns Conference
 July 15-July 18—SEJ Laymen's Conference
 July 18-25—SEJ Conference on Christian Missions
 July 19-July 23—Youth and Missions Conference
 July 23-July 25—Weekend Conference for Local Chairmen Commission on Missions
 July 25-July 30—SEJ Minsters Conference
 July 30-Aug. 1—Consultation on Medicine and Religion
 Aug. 1-Aug. 13—Leadership and Laboratory School
 Aug. 2-Aug. 5—Workshop on Communications
 Aug. 5-7—Conference on the Ministry of Worship
 Aug. 7—Junaluska Associates Banquet
 Aug. 8-Aug. 13—Child Care Workshop
 Aug. 9-Aug. 13—Church Business Managers Conference
 Aug. 10-Aug. 11—SEJ Conference on Foundations
 Aug. 13-Aug. 15—Church School Leaders Conference
 Aug. 15-Aug. 20—Candler Camp Meeting

Div. Sch.
 287,605
 N864
 C292x
 V. 1/16
 1971
 July-Dec.

MEETINGS OF WIDER INTEREST

- July 8-11—Convocation on Small Groups, Bd. of Evangelism, Sacramento, Calif.
 July 8-21—Assembly of World Council of Christian Education, Lima, Peru
 Aug. 4-11—Biennial Convocation of the Fellowship of United Methodist Musicians, Univ. of Houston, Houston, Texas
 Aug. 6-7—Executive Committee, General Board of the Laity, Evanston, Ill.
 Aug. 8-16—Assembly of World Federation of Methodist Women, Denver, Colo.

WESTERN NORTH CAROLINA CONFERENCE

- July 2—Charlotte District Picnic for Ministers & Wives, Methodist Home, 6 p.m.
 July 9-10—Coaching Conference, Pfeiffer College, Misenheimer, for Asheville, N. Wilkesboro, Marion, Waynesville Districts
 July 12—Asheville District Ministers Mtg., Central Church, Asheville
 July 15—Thomasville District Program Council, Memorial, Thomasville, 7:30
 July 16—Asheville District, Methodist Men Advisory Council, S&W, 6 p.m.
 July 16-17—Coaching Conference, Pfeiffer College, Misenheimer, for Charlotte Albemarle, Gastonia, Salisbury, Statesville Districts
 July 23—WS/NE District Program Council, Hickory Ridge Church, 7:30 p.m.

NORTH CAROLINA CONFERENCE

- July 6-9—Junior High Workshop, N. C. Wesleyan College, Rocky Mount
 July 10-16—Family Camp, Camp Don-Lee
 July 11-16—Camp for Mentally Retarded Children Chestnut Ridge
 July 11-17—Senior High Aquatics Camp, Kerr Lake
 July 19-23—Youth ACS, Methodist College
 July 21—Methodist Foundation Annual Meeting, N. C. State Faculty Club, Luncheon, 1 p.m.
 July 23-24—National Renewal Conference, St. Luke Church, Goldsboro

SURRENDER

AND LIVE

by HILDA MORRIS

Up until I was thirty-four years of age I thought I was a Christian, but I wasn't. My idea of a Christian was one that did not cheat or steal, but was "good" and went to Sunday School and Church. How far off the track can we get! How was I duped for so many years into believing this formula was what life should consist of? Then I began to realize that my Sunday School teacher, my mother-in-law and a friend were all praying for me. Why? I thought I was living a normal life, but soon I began to be ill at ease and realized that something was happening to make me very uncomfortable. To make a long story short I'll tell you briefly what happened. Life became full of pressures, and I went from doctor to doctor trying to get at the root of these conditions which were manifesting themselves in physical discomforts. None could help. Only a pill or two and the advice to pull myself together. How impossible!

Then . . . one day I picked up Catherine Marshall's book, *A Man Called Peter*, and found the key, the answer. While she was in bed with TB, and was at the point of desperation, she said, "God, I am through going from doctor to doctor, and if you want my life you can have it. I can't do anything else by myself." Just then she felt a

difference and her real life began.

If this had worked for Catherine Marshall I decided it was worth a try for me. I couldn't lose so I said practically the same thing to God. "God, don't care any more what happens to me. If you want me well and want my life you'll have to do it your way." Oh, this was all He wanted. All He had waited for—my surrender. I can truly say that within minutes I knew something had happened. I got up from the bed and literally knew I was a different person. This was truly a Damascus Road experience! Although there are still problems and difficulties, I know there is the Power of Christ ready to see me through each one, and as I turn to Him for help, He shows me how to grow in spite of them.

How many of us have really found Christ? We're so busy with our egotistical wants and desires that we ignore this joy just waiting to be discovered. Once we find Him we are not only reformed — it is a matter of being transformed!

After a few months of this joy I knew there was even more to know and I came to really know that Jesus and the Holy Spirit had just been waiting to take over my life. They had been waiting for the surrender I made. As my body had grown, and my mind growing, I knew now that my spirit had to grow. So I began to set a time to feed my spirit early in the morning before the challenges of the day started. This still consists of a prayer before rising, giving myself and my family to God to use all day. Then I get my Bible and read my instructions, pray for those on my prayer list, and finally read something from a contemporary. The latter is usually from a spiritual book as I have found great help from the experiences of others.

What about sickness and suffering? do not believe God desires sickness or

Mrs. Morris lives in Morehead City, North Carolina.

K
pain. I believe He wants us physically strong and well, but what about the times we are sick? How do we cope with this? As an asthmatic I have really had to deal with this subject, and although I definitely do not believe God wants me to have asthma I know He has been able to make me "be still and listen" many times when otherwise I would have been *too busy!* I have given this area to God for healing and *know* He is going to do just this. It might take a long time, as I'm probably a difficult case, but I know it is happening. One thing He has shown me is that in the dry climate of Arizona I can live completely free from asthma. Isn't this a real bonus in one's life?

No matter where I am or where I live, I am aware of the fact that God can use us anywhere if we're willing. I know God does not like for us to suffer; yet I'm sure He prefers our suffering rather than the death of our soul.

As we habitually try to put Jesus first in our lives we must assume that every person we meet has been thrown in our way, and we are expected to do something for this person, or with him, or to learn something from him. You can't hide Jesus in your life, and when He occupies a person's personality the whole appearance begins to show His presence. It is always fascinating to search people's eyes, faces and words for the sure marks of His loving touch. There is a simple, humble honesty, a clear unshifting eye, a hard, straight loyalty to all that is good; there is that strange, characteristically Christ-like intolerance of sin, combined with tenderness and pity toward all sinners. This Christ-likeness comes to us only as a direct result of our friendship with Jesus.

God has said He wants every little corner of our lives. What are we holding back? Sometimes we have to relinquish little comforts, social advan-

tages or habits until we are willing to let go whatever remains that we want to cling to.

If you knew Jesus could save you at an appointed time would you keep the appointment? That time is *right now*. Even though we are just ordinary people we can link ourselves with extraordinary power. We can not only profess Christ but possess Him; however, this usually takes the form of conflict, collapse, conversion and construction. Once we have let Jesus be master of our lives the Holy Spirit gives us the power, not only to master our outside life, but our inside life as well. But you can only master your life to the degree that you know the Master!



VBS DIRECTOR FOR 20 YEARS
Mrs. D. S. Fogleman, a member of Holland's UM Church in Raleigh, was honored recently for her twenty years of continuous service as director of the church's vacation Bible School. At the commencement exercises on June 11, she was presented an engraved plaque by Bill Fields, chairman of the Administrative Board.

An Evaluation of Our Public School Situation

The situation with reference to the public schools in this country is a source of mounting concern to our people. This is especially true in the South. Here the elimination of a dual school system based upon race is rapidly taking place. Each year recently has seen a larger proportion of black pupils enrolled in what were once all-white schools, and vice versa. Progressively, the time is approaching in North Carolina when an all-black or an all-white school will be a thing of the past.

On the other hand, public schools in some other sections of the country are coming to be more segregated each year. The classic example, of course, is Washington, D. C., where over several years, the percentage of black students in the public school system of the city has moved from less than half to over 90%. In other cities of the East and in the Midwest, an ever larger proportion of black students are attending all-black or nearly all-black schools.

Attempts to combat this trend seem to have been but few and feeble at best. A concerted effort to break down the pattern of segregated schools in New York City several years ago by instituting a system of cross-town busing met with such impacted resistance that it had to be abandoned.

Congress and the Supreme Court, by the enactment of laws and by the interpretation of these laws and of the Constitution, have tended to let develop a double standard in dealing with the problem of racial segregation in public schools. Where historically segregated schools and a dual school sys-

tem have been established by state law (de jure segregation), Congress and the Supreme Court in recent years have acted with consistent vigor. However, within those states where there were never any laws compelling the segregation of blacks and whites in separate schools, Congress and the Supreme Court have permitted segregation in public schools to flourish at will. This is widely known as *de facto* segregation.

De facto segregation, in schools especially in the large cities outside of the South, is simply based upon the fact that blacks in New York, Detroit, Chicago, et cetera have tended to live in separate neighborhoods from whites. This has come about not because of laws upon the statute books compelling them to live in separate, impacted areas. It has developed because of the operation of unwritten laws, customs practiced but never explicitly stated, of policies set up by informal agreements arrived at unofficially. Although none of this was based upon *de jure* factors, and all of it upon *de facto* circumstances, the end result has been segregation: i.e. segregation in housing, exclusion of large numbers of blacks from labor unions, their exclusion from a rightful place in the life of the community economically, socially and sometimes politically. Another result of this *de facto* segregation "policy" has been that a vast number of black boys and girls in the North and East and on the West Coast have been confined to schools which are either all-black or almost so.

In actuality, much of the present segregation existing in the South is based upon **de facto** circumstances. Segregation laws have long since been knocked down. **De jure** segregation is dead. But **de facto** segregation still flourishes in much of the life of the South, even as it does in much of the life of the rest of the country. Forms of segregation in Atlanta or Charlotte or Nashville are at the present time little different from the forms of it which exist in Rochester or Newark or Gary.

Yet there is a vast difference in the way the Supreme Court views segregation in the South and in the rest of the country. What the Supreme Court seems to be saying by implication to the South is "Since you once had segregation laws on your statute books we must assume that every form of your segregation is based upon these laws and therefore is illegal." On the other hand, the Supreme Court at present seems to be tolerating just as vicious segregation practices in other sections of the country on the grounds that they never had any basis in state laws.

Much of the bitterness and hostility about enforcement of segregation laws in the South grows out of a realization that the country is in reality practicing a double standard: one for the South and another for the rest of the country. The policy, they feel, is based upon legal technicalities rather than upon facts and realities and fairness.

Until these inequities, based upon **de jure** and **de facto** distinctions are swept aside, a sizable proportion of the knowledgeable, fair-minded people of the South will continue to feel that their section of the country is the object of discrimination. We feel that Congress has a solemn obligation to correct these inequities by enacting

laws which will apply with equal force to all people in all sections of the country. The fact that the main-line Protestant denominations have maintained an eloquent silence upon this subject does them no great credit.

However, with reference to the public school situation, the people of the South, and specifically, we in North Carolina need to maintain a proper sense of balance. The recent Supreme Court opinion in the Charlotte-Mecklenburg County case imposes conditions which many consider to be unfair, economically burdensome, educationally unsound, and contrary to the wellbeing of most students, both white and black.

We cannot deal in depth here with the issues involved. We are inclined to feel, however, that other things being equal, the attending of neighborhood schools (especially by younger pupils) and a freedom of choice policy offer the best possibilities for quality education.

But in Charlotte and in many other places over the state these possibilities are no longer to be permitted. The alternatives have been reduced to these: 1) defy the law of the land as interpreted by the Supreme Court; 2) work out a school enrollment plan which will satisfy the courts; 3) obey the laws but adopt a stance which will kill or greatly weaken the public school system.

Of course, every person must make his own choice. But each of us should weigh carefully the consequences of the choice we make. Before we commit ourselves to a policy or a course of action we should try to perceive where we will end up. Every parent of a school-aged child should ask "What, under these circumstances, will be best for my child in the end?" The answer may call for much agony of spirit, for

(Continued on page 27)

Fix the Leaky Roof!

by Howard C. Wilkinson

There is an old saying which contends that a leaky roof can best be patched immediately following a hard rain. The reason for this is almost entirely psychological. For when the sun is shining, no one is interested in fixing the roof; but when the rain is falling no one is willing to climb out on the roof and get drenched. Therefore, at the end of a downpour, while the carpet is still wet from the dripping, there exists both the opportunity and the motivation for repairing the leak.

Methodism has a leaky roof. Now is the time to repair it. Both our North Carolina conferences have recently been soaked by this leak, and our motivation for repairing it should be as strong as it is likely to be at any time. I refer to our method of electing delegates to the General and Jurisdictional conferences. We spend seemingly endless hours listening to the reading of ballots and the taking of more ballots, while the really pressing business of the conference is postponed, side-tracked, short-changed, and interrupted. In each of our conferences, more than a thousand delegates take valuable time out from our work to attend Annual Conference, but we blot up many, many hours of this conference time in taking vote after vote. If each delegate decided what his or her time is worth by the hour, and then multiplied the number of hours spent by the number of people there, and multiplied that by the price per hour per person, the cost of electing delegates in this fashion

would be revealed as astronomical purely from a financial standpoint if nothing else.

That, unfortunately, is the least costly price we pay for continuing this archaic system. The cost in the loss of brotherhood is far greater. The cost in the side-tracking of other business cannot be computed. Before a vote is taken, when a brother rises to speak on some subject—any subject—I often hear whispers, "That will increase the number of votes he will get on the next ballot."

Four years ago, when we were electing delegates in the Western N. C. Conference, I made some statistical notes on this point. I checked the schedule for the day, noticed when certain men were to make presentations on the platform. I noted carefully the number of votes they received on the ballot last preceding their speech, and the number they received on the succeeding ballot. In each and every case the votes increased significantly after the speeches. One man's total jumped from seven to fifty-eight!

This is so well known and accepted as a fact by the people in our conferences that in an election year some ministers I personally know refuse to speak on anything which comes up until after all delegates have been elected. Some of these have had important things to say, but the conference never knew what they desired to say, because they were unwilling for anyone to think they were trying to harvest votes.

Fortunately, a superior method exists and it has been worked out in careful detail. It is being employed by

The Rev. Dr. Wilkinson is chaplain of Duke University.

number of organizations and institutions, including Rotary International. It is called the single, preferential ballot. It is conducted by mail, and not while the international convention is going on. They do not take up the time of the delegates during a world convention, to take ballot after ballot after ballot. At the designated time, the secretary mails each voting member a printed list of the eligible persons, together with an official ballot. The voting member writes the names of his preferences, and he lists them in the order of his preference. He then returns the ballot by mail to a specified name and address. All who receive the required number of votes are declared elected. The remaining directors are chosen from the ballots received, according to a formula which takes into account (1) the number of votes a man gets and (2) the preferential order in which his name appears on the ballots. A position of ninth, for example, would count more than listing of sixteenth.

The voting members understand how the system is to work before they fill out their ballots and mail them. This single, preferential ballot, by mail, saves an incalculable amount of time and it allows for careful and calm reflection, as the voter makes his decisions in the quiet of his office or home.

His vote is not swayed by the echo of the speech made by the man who was last on the platform, or the one who shook his hand an hour ago under the elm tree, or any other consideration of this type. With the names of the eligible persons alphabetically before him, he can wisely decide who the persons are who could best represent him and govern the organization. Why cannot Methodism do this?

This appeal is certainly not intended as any criticism of the list of delegates who were elected this year. As many

college students are fond of saying at this time, "It's not the people, it's the system." So what you are reading now is not a complaint about the resulting delegations. Actually, I think the two North Carolina delegations which were elected this year are a fine group of representatives. But the process by which we elected them is badly in need of repair.

Is the plan I am suggesting "legal?" Not entirely, at this time. There is one change which would have to be made in the **Discipline** before it could be put into effect. Paragraph 601 contains a sentence which presently reads as follows: "Delegates to the General Conference shall be elected at the session of the Annual Conference held in the calendar year preceding the session of the General Conference." (*Italics mine*). This could be altered to read, "Delegates to the General Conference shall be elected by the members of the Annual Conference within fifteen months prior to the session of the General Conference, according to a method to be determined by each Annual Conference."

Perhaps this proposal would require some other Disciplinary change, but if so, I have not detected it. Our North Carolina delegations could call for the necessary change, or changes, to be made at the upcoming General Conference, and if they are successful, we could then vote at the next Annual Conference to install the single, preferential ballot as the method for voting in 1975. All the details could be worked out in the mean time, and what a difference it would make, come 1975! Much time would be saved, important business would not be side-tracked or excessively hurried, and the bonds of brotherhood would be strengthened. I rather suspect that all of this would contribute to the glory of God!

METHODIST NEWS ROUNDUP

MISSIONARIES ASK END TO WAR

NASHVILLE, Tenn. (UMI) — About 200 overseas missionaries of the United Methodist Church took action on the Indochina War and on problems in Southern Africa at a meeting June 16-21 here at Scarritt College.

The group approved resolutions calling for the Senate and House to approve appropriate legislation to withdraw American forces from Vietnam by the end of this year, and also urged the United Methodist Board of Missions to create a Task Force on Southern Africa. The war resolution will be sent as a general letter to each congressman, signed by those present who desired to do so, and in addition, individual missionaries were urged to write individually to their congressmen. The resolution expressed "concern and disappointment" over the recent defeat of the Hatfield-McGovern Amendment in the Senate and the Nedzi-Whelan Amendment in the House of Representatives.

2,800 INDIANS ATTEND 'DAY'

PRESTON, Okla. (UMI) — Approximately 2,800 American Indians met here June 5 for the first United Methodist Indian Day held in conjunction with the annual meeting of the Oklahoma Indian Mission Conference.

In legislative actions during the Indian Mission Conference itself, the representatives of 12,000 members asked the General Conference to: Provide a \$500,000 annual salary supplement for pastors, grant voting rights to delegates from the Indian conference, and give

the conference the status of a provisional annual conference.

RESPOND TO CHANGE, COLLEGES URGED

NASHVILLE, Tenn. (UMI) — Colleges, like churches, are in trouble because of their unwillingness to change and respond to current needs, participants in an institute of Higher Education were told here June 14-16.

Speaking at the 22nd Institute, sponsored by the United Methodist Board of Education, Dr. Leland Newcomer, president of LaVerne (Calif.) College, stated that changes occur when there are problems. "There is a positive correlation between a healthy college and the number of problems it has. If a school doesn't have problems it should create some."

The former superintendent of the Clark County (Las Vegas), Nevada, Public Schools said unless colleges change they may become the "dinosaurs of educational institutions." Presidents, deans, chaplains, business managers, faculty members, and students from 190 United Methodist-related colleges and universities attended the institute which was held on the campus of Vanderbilt University.

UNITED METHODIST TOUR TO CHINA STUDIED

NEW YORK (UMI) — Several tours and several seminars for United Methodists and other interested persons are scheduled for 1971, 1972 and 1973 — including a very tentative one to Mainland China in 1973, "if feasible."

They are under auspices of the



A high position in the executive staff of the United Methodist Board of Missions, that of "ombudsman" for black and other minority communities, has been filled by the Rev. Dr. Harry B. Gibson, Jr., New York and formerly of Chicago. Dr. Gibson has been with the Board since July, 1970, as assistant general secretary in the Joint Commission on Education and Cultivation.

United Methodist boards of Christian Social Concerns and Missions which have a joint office, "United Methodist Tours," with Miss Barbara H. Lewis of the Board of Missions staff as coordinator. Several tours and travel seminars are scheduled under ecumenical sponsorship, Miss Lewis said, and there are tours within the U.S. and to various parts of the world.

CONSULTATION IN SOUTH AFRICA POSTPONED

GENEVA, Switzerland (UMI)—The consultation between the World Council of Churches (WCC) and the South African churches on the World Council's controversial Program to Combat Racism has been postponed indefinitely because of unacceptable restrictions

imposed by Mr. John Vorster, the South African Prime Minister.

Dr. Eugene Carson Blake, general secretary of the 252-member World Council, told a press conference June 14 that the South African Prime Minister said he would not permit the World Council delegation "to go further than the International Hotel at Jan Smuts airport nor to stay longer than the actual duration of the 'confrontation'." Dr. Blake said these, and other restrictions were "totally unacceptable" to the World Council and forced an indefinite postponement of the consultation.

BOLIVIAN HOSPITAL ENLARGED

NEW YORK (UMI) — A Methodist hospital in Latin America that reportedly serves 27,000 persons a year has a new surgical wing and dining room, the former named in honor of a veteran Methodist medical missionary, the late Dr. Frank S. Beck of Alta Loma, Calif.

The Beck Wing at the Methodist (Pfeiffer Memorial) Hospital in La Paz, capital of Bolivia, was opened May 29, according to press and other reports reaching the United Methodist Board of Missions. The surgical unit, according to the reports, is said to have the most modern equipment in Bolivia. A pediatrics wing is being built.

CHURCH GIVES \$35 MILLION TO MINORITY GROUPS

The United Methodist Church will have made \$35 million available for minority group empowerment between 1968 and the close of this year, according to Dr. R. Bryan Brawner of Evanston, Ill.

Dr. Brawner, general treasurer of the 11-million member church, said an-

(Continued on page 15)

ATTITUDE CHANGE SAID NEEDED IN APPALACHIA

by CONNIE MYER

On a grey day in mid-winter, with light rain falling on the coal dust and mud-laden highways, eastern Kentucky is a depressing place. The low mountains shut out much of the dull sky; small, dilapidated dwellings cling to the sides of the hills; rusted tin cans, abandoned cars and refuse litter the sides of the road, lie in shallow streams or repose in careless abandon in the yards of homes.

This is the dismal picture of the hard-core poverty area of Appalachia which has all too often been written about by journalists, novelists and sociologists.

Can anything more positive be said about Appalachia? Do the people have some values and a life style that may, despite the poverty, be worth preserving? Can there be hope, rather than despair, in the area?

These were some of the questions raised at the first annual meeting of the United Methodist Kentucky Appalachian Development Committee, a group which operates with support of the National Division of the Board of Missions. Its members include representatives of many United Methodist health, education and welfare projects and its goals are to coordinate all church work and to strive for ecumenical planning.

The group has difficult odds to circumvent, as Bishop Roy L. Short of the Louisville Area acknowledged when he addressed the meeting, held at Union College's Environmental Center in Middlesboro.

"Our church has been involved here for 200 years," Bishop Short said, "but

the approach is still too fragmented and uncoordinated. Many organizations and agencies are related to the same United Methodist Church but they all operate independently of each other and don't do common planning."

Bishop Short felt there was value in United Methodists meeting together and also a need to better relate the work being done by all church groups in Appalachia. At the same time, he said, Appalachia no longer has the appeal it used to have for the rest of America and its churches.

"The picture of the old Appalachia has changed," he said. "Roads like ribbons now go through the area."

There still are many remaining problems which new roads, alone, will not solve, others pointed out. The Rev. Leon Wesley, a United Methodist minister in Whitesburg, Ky., said new highways and obvious prosperity of some towns were not indicative of the whole area. "The mud back in the hollows is just as bad as ever."

Even so, Mr. Wesley didn't stress the poverty aspects of eastern Kentucky. "The people have a wonderful culture. There's a common warmth and friendliness that shouldn't be lost."

Also emphasizing the good things about Appalachia was Msgr. Edward O'Rourke, director of the National Catholic Rural Life Conference, a consultant to the committee. "It has clearer air than the rest of the country, a strong sense of kinship, neighborliness like you don't find in cities, and finally Appalachia is a place where you can

really get away from the cities and all their problems."

Nevertheless, committee members are concerned about the abysmally low per capita income of eastern Kentucky which, in 1967, was about \$1,400 a year. The committee has a task force on economic development which is interested in the work of the Commission on Religion in Appalachia (CORA), a group of 17 religious communions. CORA sponsors the Human Economic Appalachian Development Project (HEAD) which has started small productive enterprises such as feeder pig cooperatives and wood crafts. Msgr. O'Rourke said HEAD was a fine example of the kind of self-help development which isn't just paternalistic charity, such as direct giving of food and used clothing.

HEAD could use more money from Kentucky churches in order to begin more projects, but here is where the KADC members met some problems.

Many United Methodists in Kentucky, and members of other denominations as well, just are not prepared, at the present time, to accept economic development as a valid mission of the church, several committee members said.

The problem is, they hinted, that Appalachia churches may need to "catch up theologically" to the idea of the church being involved in people's human needs in life on this earth, as well as life after death.

Rev. Ben Poage, director of a HEAD project in Wolfe and Breathitt Counties in Kentucky, said lay people should learn more about what's going on in economic development. He estimated there are about 200 cooperatives of all types in eastern Kentucky at the present time.

"How can we tell the story to our own church members?" he asked the committee.

Mr. Wesley said that Kentucky "county seat churches" (larger, well-established congregations) traditionally have ignored the needs of their own "up the hollow" neighbors. They should remember that charity begins at home, he noted, adding that it sometimes is easier to send a \$100 check for overseas relief than to care for the nearby hungry.

Plans were made for further economic development education programs at district and WSCS levels and for preparing papers giving a theological rationale for this kind of mission. Visits by cooperative members to United Methodist churches to present programs were suggested as another way of breaking down the barrier.

"This can be the beginning of a reformation in the United Methodist Church," said Mr. Wesley. However, all those present seemed to agree that it would take some time to end long-established patterns of belief that the church's only role is to nurture one's spiritual life.

Another hope may be a new ministry in rural economic development, recently approved by the Southeastern Jurisdiction and undertaken in cooperation with the National Division. Each of the jurisdiction's 21 annual conferences has been asked to form a task force on rural economic development. The program includes developing an awareness by church members about the extent of poverty, training for understanding and self-help, technical and marketing assistance to indigenous businesses and loans and grants.

HOLY LAND TOUR & ATHENS

"Wholesale Tours International, Inc."

10 days All-inclusive \$649.00 from New York
Departing KLM October 25, 1971

Register Completely by July 10.

Write or call

Rev. George M. Carver
Mt. Airy, N. C.

518 Rockford St.
Phone 786-4384

Bishops Issue Joint Statement

Efforts to increase the consumption of liquor in our state continue to be evident in the General Assembly. The latest such move is House Bill 321 which was introduced by Rep. Ted Hunt of Guilford County. Approved by the House ABC Committee on June 24, it has been referred to the House Finance Committee and is expected to come to the floor of the House this week.

It is the sort of bill which North Carolina United Methodists have steadily opposed through the overwhelming vote of its annual conferences in recent years. Bishop Earl G. Hunt, Jr. of the Charlotte area and Bishop William R. Cannon of the Raleigh area issued a joint statement about this bill which speaks for itself.

A JOINT STATEMENT BY BISHOP EARL G. HUNT AND BISHOP WILLIAM R. CANNON ON HOUSE BILL 321

In our opinion too much time has already been spent on the issue of alcoholic beverages during this General Assembly. We deplore the continued introduction of time-consuming bills on this subject when there are so many other more vital issues which need the attention of the State Legislature.

The most recent such proposal is House Bill 321. This bill has some close similarities to House Bill 99 which was voted down earlier this year. It

is not a bill calling for a Statewide Referendum, but is a local option bill for each county. We call upon The United Methodist members of the General Assembly to defeat this bill.

Further, we call upon United Methodists to contact their representatives urging them to oppose its passage.

Raines Sounds New Note

Speaking to the Rocky Mountain annual conference, Dr. Robert A. Raines, pastor of First Community Church, Columbus, Ohio sounded a note which is increasingly being lifted among church leaders. He stated in part, according to a report in the Texas Methodist, "We have frozen the spirit out of our worship. What's really scaring us is that nothing turns us on any more."

"What ever happened to that old time religion when believers believed in making a joyful noise unto the Lord?" They "may have been short on theology and social responsibility, but they were long on power." Raines felt that people are longing to feel something, to be turned on. "We have been living halfway between the ice house and the bank." He urged preachers to "get rid of the stained-glass voice and style and become a kind of Zorba for the congregation."

In four other addresses, he dealt with thinking, acting, celebrating, and loving.

A REMINDER

There will be no Advocate next week. Our next issue will be July 15.

MANUFACTURERS & DESIGNERS

Sign Letters • Signs • Plaques • Directories •
Bulletin Boards & Letters • Name Plates

ANDCO INDUSTRIES

P.O. BOX 7366 (TEL. 919-299-4511)
GREENSBORO, N. C. 27407

METHODIST NEWS ROUNDUP

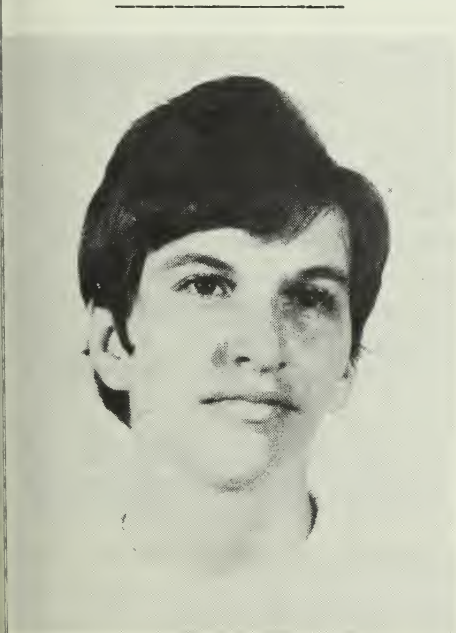
(Continued from page 11)

Other \$5 million can be expected to be used in this work by the close of 1972.

According to figures compiled by the Rev. J. Homer Magee, assistant general secretary of the United Methodist Council on World Service and Finance, the largest sum — \$15,981,000, has gone to help black persons.

Other support includes \$4,444,000 for Hispanic-Americans, \$2,448,000 for Indian Americans, \$2,086,000 for Puerto Ricans, and \$740,554 for Asian-Americans.

Another \$356,338 has been used for work to aid native Alaskans, and \$7,302 has been invested in work in Appalachia.



WINS FELLOWSHIP

Mrs. Marian Sticklen Crooks, an Ohioan now serving in the Philippines with the Peace Corps, has been chosen to receive the \$3,000 Ralph Stoddy Fellowship for graduate study in journalism for 1971-72. She has been accepted for graduate work at the College of Communication at Ohio University in Athens.

Carolina Briefs

The United Methodist Youth Fellowship of Dobson UM Church has scheduled its 14th annual horse show, now well-known throughout northwestern North Carolina and southwestern Virginia, for Friday and Saturday, July 23 and 24. A total of \$4,300 in prizes, ribbons and trophies will be awarded during the two days of competition which will see 63 classes pass before the judges. Last year, the sponsors reported 650 animals entered in the show, with over 6,000 persons attending the two-day affair.

Miss Elizabeth C. Callis, daughter of Mrs. B. E. Callis of Charlotte, has received a Master of Christian Education degree at Garrett Theological Seminary, Evanston, Ill. She is a 1953 graduate of Greensboro College.

The ninth session of the Governor's School of North Carolina began in Winston-Salem on June 20, with the arrival of 374 rising juniors and seniors from North Carolina high schools. Among the students are Miss Ruth Gilland, daughter of Rev. and Mrs. J. C. Gilland of Cullowhee; Miss Martha Patrice Hawkins, daughter of Rev. and Mrs. W. T. Hawkins of Murphy, and Carlton G. Alspaugh, son of Rev. and Mrs. C. G. Alspaugh of Lenoir.

THE VERNON COMPANY

PEWS - CARPETS

OFFICE & CLASSROOM FURNITURE

P. O. Box 625 Siler City, N. C. 27344

Phone (919) 742-4751



E. Stanley Jones

E. STANLEY JONES TO LEAD ASHRAM

LAKE JUNALUSKA — Dr. E. Stanley Jones, world famous evangelist, will hold an Ashram here July 8-11 in Lambuth Inn.

This is the second straight year the 87-year-old United Methodist leader has held an Ashram on these Southeastern Jurisdictional religious assembly grounds.

Leaders will include Dr. John Biegeleisen, a native of Poland who has become a Bible scholar; and Dr. Robert Escamilla of Nashville, Tenn., a member of the staff of the United Methodist Board of Evangelism.

Also, J. L. Williams of Burlington, N.C., leader of the New Directions Christian Youth Caravan, and his wife, Patt, both to direct the youth portion of the Ashram; and the Rev. Charles M. Johnson of Piqua, Ohio, who will be the song leader.

Churches Added To

Advocate Subscription Plans

NORTH CAROLINA CONFERENCE

ALL ADMINISTRATIVE BOARD PLAN CHURCHES

Durham District

Carrboro, Carrboro, N. H. Byrd
Mt. Sylvan, Durham, J. K. Bostick

Elizabeth City District

Clark-Bethel, Kinnakeet Chg., David Gould

St. John's, Kinnakeet Chg., David Gould
Fair Haven, Kinnakeet Chg., David Gould

Greenville District

Ware's Chapel, Washington Circ., J. T. Smith

Epworth, Clinton Circ., C. F. Heath
McGee, Clinton Circ., C. F. Heath
Trinity, Clinton Circ., C. F. Heath

Sanford District

Pleasant Hill, Robbins, Lester Bissette
Glenwood, Rockingham, W. C. Lewis

Rocky Mount District

First, Rocky Mount, J. P. Edwards

Wilmington District

Pine Valley, Wilmington, Al Morris

WESTERN NORTH CAROLINA CONFERENCE

ALL-ADMINISTRATIVE BOARD PLAN CHURCHES

High Point District

First, Randleman, L. A. Scott

Statesville District

Plateau, Plateau-Wesley's Chapel,
M. W. Heckard

Thomasville District

Bethel, Thomasville, J. M. Rufty

Winston-Salem Northeast District

Kingswood, Kingswood-Germanton Chg.,
W. O. Cooper

"One Man's Perspective on the State of the Church -- 1971"

by BISHOP EARL G. HUNT, JR.
Lake Junaluska, N. C., June 9, 1971

I have been reading a new book by a European cosmopolitan, Dr. Francis A. Schaeffer, entitled *The Church at the End of the Twentieth Century*. In this volume Dr. Schaeffer declares that Western culture is dying, and raises the question of a similar fate for the Western Church. With probing incisiveness, he plots a program of individual and institutional reform which he believes will produce the kind of revolutionary Christianity needed to usher into existence a new spiritual dawn. "We need," he says, "a Christianity that is strong, one that is not just a memory. The games of yesterday are past. We are in a struggle that the Church has never been in before." It is against this kind of backdrop that I have undertaken to compose my own thinking concerning the State of the Church at this particular moment in its history. I have discovered *hope* in the process, not tranquil hope but the same brand of "storm-tossed" hope which Francis Schaeffer celebrates in his book. In fact, I must begin my address this evening, if I would be true to my own soul, by declaring to you that I have found in these recent months more genuine hope for my Church than I have felt comfortable in expressing during the last half decade. It is in this mood that I would speak to you now and ask you to face with me, as honestly as we can, certain critical issues.

I. OUR CONFERENCE

A. *The Staff*. Both my personal and official appreciation must be expressed to the able people who comprise the working staff of our Program Council. At a time when experimentation with this new design has experienced at best uneven success throughout United Methodism, it would be my own judgment that the signally fortunate beginnings which we have made in Western North Carolina are traceable, in large measure, to the intelligence, the commitment and the flexibility of those who hold staff positions for us. They are a great crowd, and—from my point of view—working with them has been pure pleasure.

I must add another sincere word of commendation here. Members of my own Cabinet and ministers in this Annual Conference constitute, as I see the matter, the noblest company of dedicated and free disciples one could ever expect to encounter on the itinerant

road. There are exceptional leaders scattered throughout the Christian community, but a very important and conspicuous cluster of them live and operate in the western half of the Tar Heel State and in The United Methodist Church of this region. Let it also be emphasized that they have their counterparts among the laity. Actually, there are giants abroad in our land—many of them attending this very Annual Conference as delegates. They possess the ecclesiastical artistry to erect the New Jerusalem with equanimity and dispatch.

B. Merger. The merger of the Western North Carolina Annual Conference and the Central and Western Districts of the North Carolina-Virginia Annual Conference was accomplished three years ago, and much of an exemplary nature has been achieved by both parties. But there remains an enormous amount of work to be done before we shall have rounded out a new relationship which will bring honor to the Body of Christ and maximum working efficiency to our own Annual Conference. Inclusiveness, like ecumenism, is *more a spirit than it is a structure*—and any inclusive structure depends for its authentic meaning upon the presence of a proper and truly Christian spirit.

It ought to be said for the record that positions of leadership responsibility held in our merged Conference by former North Carolina-Virginia clergymen and lay people have had their obligations met and discharged with fidelity. Furthermore, the former North Carolina-Virginia churches have upheld their long tradition of loyalty and support for the Methodist connection by satisfying their Conference commitments promptly and fully. An almost surprising number of heretofore predominantly white or predominantly black congregations have moved quietly and unostentatiously into the category of inclusive membership. Many of our churches now have begun serious evangelism among both races in mixed communities, and the decision to undertake this magnificently Christian type of mission is a matter of record in the Minutes of an increasing number of administrative boards. Our church leaders have been helpfully articulate in a number of local communities as troubled citizenries have undertaken to work through problem after problem related to race and human relations. However, this has not been a universal happening—and *it must still be distressing to the heart of God to find a person outside the Church more Christian on some issues than one inside.* The great danger confronting a Conference after merger is that well-intentioned people may become “weary in well-doing.” We are told that what we have been able to accomplish in the Western North Carolina merger constitutes one of the happiest, most forward-looking and most effective experiences in the entire life of United Methodism. This must not comfort us, but rather challenge us. We need to push forward into new completeness the inclusiveness which we have been able to begin, and need to do it in a climate of mutual trust and excited hopefulness. There remains much to be done, and in the doing of it we should expect to find deep spiritual satisfaction and joy.

C. The 1971 Agenda. A number of issues of great importance confront this particular session of our Annual Conference. Matters like the election of delegates to the General and Jurisdictional Conferences, the determination of a location for Conference offices, the proposal of a revised format for subsequent Annual Conference sessions, the beginnings of a study of Conference priorities — all of these face us as dangerous opportunities this week. Each of these matters is a weighty one and will require the most careful deliberative judgment of this body. I have personal confidence, predicated upon watching United Methodist legislative assemblies at work over a long period of years, that the decisions taken by the delegates to this Annual Conference will prove to be thoughtful and responsible. But I have one very serious concern. No one of these issues is of such a nature as to warrant the disrupting of the fundamental harmony and fellowship which exists in our Annual Conference. It is almost absurdly elementary to point out that good people often disagree in policy. In the end, differences of judgment have to be evaluated by the vote of the body, and when this has occurred it is extremely important that the will of the majority be accepted with spiritual alacrity and good will by all members of this assembly. I urge upon you the importance of this pastoral admonition.

D. Appointments. Certain precautionary principles in this area have formed themselves in mind, particularly as the result of my experiences with appointment-making these past weeks and months. I take the liberty of listing six of them at this point:

1. The Pastor-Parish Committee is expected and required by the Law of the Church to express not its own judgment regarding a change in pastors, or the retention of a pas-

tor, but to communicate to the best of its ability the thinking and judgment of the membership of the church. In other words, it acts in a *representative* capacity which requires upon occasion the sublimation either of personal prejudices or personal affection.

2. It is often a seriously self-defeating thing for a Pastor-Parish Committee to say to the Cabinet that it simply will not accept certain individuals as minister. In contrast to a possibly rare occasion when such a position may be justified, there are likely to be many times when this arbitrary point of view is taken upon the basis of erroneous or incomplete information and a superior person for a particular pulpit thus ruled out. A Cabinet of 15 people may almost always be depended upon to possess more up-to-date and accurate data regarding a minister and his appropriateness for a given appointment than can possibly be available to a local church's Committee.
3. Our present itinerant system may be expected to break down completely within a few years if the feeling currently widespread continues to prevail that no person over 50 years of age is acceptable to serve a pastorate. Granted, the premium being placed on youth by government, industry, education and business has spilled over into the life and expectation of the Church. However, if a man has full health and vigor, he should be able to make his *richest* contribution in the Christian ministry after he passes the half-century mark. There are not enough young preachers to go around, my brothers and sisters, and there is no way to make our appointments without placing men over 50 — and for that matter, men over 60 as well!
4. If a church has been fortunate enough to have a strong young minister for a pastorate, it may be necessary to ask that church to accept in sequence an older man, so that a principle of chronological variety may be practiced throughout the Annual Conference's connection. On the other hand, if a church has accepted the ministry of an older man for a season, this church may be entitled to a younger person when the time for a change arrives.
5. I am convinced more than ever that our ministers who pass the age of 60, and who have most of their obligations such as the education of children behind them, should contemplate both the wisdom and the fairness of accepting an important but smaller assignment. Many a distinguished older minister could bring the full, rich maturity of his longer experience to bear upon the parish life in one of our numerous, delightful smaller churches in the Conference without losing anything at all related to his authentic image in the church.
6. A way must be found to destroy once and for all the patently false image of prestige which is attached to the station charge as opposed to the two-point charge. We could learn much at this point from Methodism in Germany, England, New Zealand and Australia.

I believe deeply in the practice of broader consultation with ministers and churches in appointment-making, but only if each is willing to play fairly. There is a certain point, I am persuaded, beyond which one cannot mix successfully the characteristics of the "sent" system with the characteristics of the "called" system. Unless both the Cabinet and the Conference are sensitively aware of the type of problems which may arise from the abuse of extended consultation, the end result surely will be confusion and may even be disaster!

E. Fraternity. Let me return in a more general way to a point suggested earlier. This great Annual Conference is one of too few in United Methodism not plagued by schism. One of the outstanding characteristics of Western North Carolina, as far as my personal observation is concerned, has been its capacity to disagree vigorously on important issues without losing basic brotherhood. I suppose that this is really the fundamental difference between ferment and rupture—and we have had the former without the latter. Let me put it very bluntly: I earnestly hope that the thoughtful members of the Western North Carolina Annual Conference will resist stubbornly any and all efforts to introduce schism into their ranks. It could be a terrible price to pay because of the ambition of a few well-meaning persons who have not counted consequences.

II. THE CHURCH

A. Structure. The plan of the Consultation on Church Union is now before the nine member-denominations for careful perusal, criticism and, in all possibility, radical revision. I must state quite categorically that I favor careful and full study of the document which has been given to us. We are now in a period which is to be devoted to such study, and we have not only the privilege but the obligation to submit our critical evaluations of the proposal to proper authorities, together with constructive suggestions regarding changes which would make the plan more palatable to us. Personally I would have to vote a resounding "No" to the plan in its present form, and I do not know a single one of the United Methodist commissioners who have participated actively in the development of the current document who would be willing to vote in the affirmative upon the present text. The paper has many major difficulties, and I myself am quite convinced that it will never reach the churches for a vote in its present form. No one knows whether it will be possible to develop an acceptable revision; only time will reveal this. Proper consideration for the small church, methods of deploying the ministry, job security for pastors, an acceptable philosophy of the episcopacy or a general agreement to do away with it—all of these are among the controversial and deeply involved issues which have to be considered and considered again. But the greatest folly would be not to study the document, for then we would lose by default our priceless right to participate in a decision more far-reaching than any which has been made by the Christian Church in centuries. In my judgment, there is no need for those who conscientiously oppose the COCU plan to press the panic button, for the entire proposal will have to appear in the end before so many tribunals and will need to undergo such careful and critical screening that it is not probable at all that a mistake in assessing the will of the people will be made. I remember hearing Dr. Albert Outler say to a small group of us in New Orleans in January, with regard to the Plan, "there is *massive disinterest* in it." I agree, and I doubt personally that the Church of Christ Uniting will become a reality within our lifetime. But this does not relieve me of my obligation to study proposals, to offer suggestions and to exercise my rightful stewardship where this issue is concerned.

Another and nearer structure proposal confronts United Methodists. Under mandate of the General Conference of 1968, a national Commission on Structure has been hard at work developing a proposed new pattern for United Methodist general agencies. Included in this effort has been a search for some appropriate group to act for our Church between sessions of the General Conference. Certain essential principles have been honored in a particular way in this approach to the restructuring of our Church. Among these principles are simplification, economy and adequate representation. The Plan is not yet ready for public release, but we are promised very interesting proposals within the next few months, ready for study by the General Conference meeting in Atlanta next April. Again I am cautiously confident that these proposals will have in them possibilities for improvement and updating where the necessary machinery of our Church is concerned. However, it will be necessary for our General Conference delegation to evaluate the Structure Commission's report with devastating objectivity and thoroughness because of the far-reaching implications for United Methodism implicit in it.

B. Ferment. Caught in the throes and agonies of a world in revolution, the Church, perhaps less than some other institutions, has been reluctant to change from its old ways. A growing credibility gap has seemed to develop between the pastor who feels that the Church must exercise meaningful leadership and influence in the midst of a changing society and the parishioner who is not prepared to acknowledge that the Church has any role whatsoever in this connection. Surely it is the resulting frustration that has been responsible for a considerable part of the exodus from the professional ministry recorded in all of the major denominations during recent years. Louis Cassels, distinguished journalist and churchman, has put it succinctly in the following question: "Should a minister start speaking his mind or leave the parish ministry as hundreds of young pastors are doing every year?" On the other hand, there are well-meaning laymen who have become victims of a similar frustration because they do not share the social views of their pastors, and because—in many instances—they have not been instructed adequately in the social thrusts of New Testament Christianity itself.

It is not likely that this kind of ferment will subside in our time. The world is in the midst of a number of revolutions, and the Church is set among the nations to serve as

mentor on spiritual issues related to all human problems. To insist upon the Church's isolation from such problems would be to leave civilization without religious guidance and to endanger the survival of human society itself. There are many illustrations of this point, but one will suffice. The distinguished New York author and social critic, Marya Mannes, interviewed for *The Charlotte Observer* last week, declared unequivocally that marriage in the future should be purely a contractual thing, having nothing to do with the Church or the State, because "I don't think Church and State have any business whatsoever in the relations of two people of whatever sex." Suppose the secularization of marriage, already far advanced, were carried to such an extreme point? What opportunity would the principle of monogamy, to say nothing of marital fidelity, have within such a structure? Suppose the influence of the Church were not present to insist upon morality in politics, honesty at election polls, integrity in human relations—what chance would there be for the survival of a society based upon the principle of human decency and righteousness? Most fair-minded people would say that the Church ought to be involved in such issues and ought to speak up for what is right in these troubled arenas of contemporary thought and action. Many of our people would be willing for the Church to exercise salutary social influence provided it would leave matters like race alone. But unfortunately the racial crisis is at the very heart of contemporary society's unrest and peril, and the Church is compelled to recall the words spoken by the Apostle Paul standing in the middle of the Areopagus: "(He) hath made of one blood all nations of men for to dwell on all the face of the earth . . ." (Acts 17:26). The Church cannot speak out on issues like marriage and morals and remain silent on the relationships between the black and the white races, and between them and other races. All are burning social issues of our time, and a part of the ferment in human society and in the Christian community.

But the Church must react to ferment wisely, and must undertake to guide God's children through the wilderness of hatred, misunderstanding, violence and extremism. In my own opinion, the Church must never surrender to one of history's primary foibles and fallacies: the end justifies the means. In my opinion also, the Church must never depart from the spirit of the Master's love and compassion in dealing with human beings who are still victims of prejudice and social ignorance. Here is where many well-intentioned pastors and Christian leaders have failed miserably. The issue-orientation of the modern theological seminary graduate needs to be complemented by a recovery of person-orientation, so that the young minister is given both the grace and the skill to deal sympathetically, gently and affectionately with the good people in his own parish who have not yet understood the Church's mission in social concerns.

But the tides of history cannot be made to flow backward, and social involvement will increase rather than diminish. A strong current evidence of this is in the acute social consciousness of the modern Christian Evangelical—a social consciousness which puts to shame the social conviction of many so-called theological liberals. Ferment will be in the Church because it is in society, but the credibility gap between clergy and laity can and must be eliminated by patient toil and wise educational strategies, and the loving pastoral relationship between a minister and his parishioner, even at moments of serious disagreement on vital issues, can and must be restored.

C. Horizons. One of the disturbing episodes of the past winter was the receipt in my office of a brief letter written by a prominent laymen explaining to the Bishop that his particular church would not be able to pay its Conference apportionment this year because it had undertaken to place cushions in the pews of its sanctuary! I replied to this layman that while I regretted the news he had shared, I felt that the Conference apportionment—his church's share of it—would in all probability be paid by some other congregation somewhere in Western North Carolina. What I deplored, I said, was that his congregation, without realizing it, *has lost its horizons!* It had become, for all practical purposes, primarily concerned with its own four cozy walls and with those selfish and self-centered enterprises which occasionally plague a congregation rather than release it into its worldwide mission and ministry in the spirit of the Lord Jesus Christ.

There have been a number of churches tempted to cut off their support of the worldwide enterprise of Christianity, sometimes because leaders in those churches are displeased with what they have been told (perhaps by Dr. McIntire) that enterprise embraces today. Quite aside from the fact that their information may have been gravely erroneous, it should be pointed out that the church which functions only locally is not

and never can be the Church of the New Testament, nor is it a church on which the favor of the Heavenly Father may be expected to rest. New cushions are all right if they represent the pleasant afterthought of a congregation which has first of all been willing to spend itself throughout the earth in the redemptive mission of its holy Saviour! *When a church loses its horizons, for whatever reason, that church ceases to live as a vital part of the body of Christ.*

D. Outreach. I have been concerned for a number of years over the impoverished and half-hearted effort to evangelize within the Church and throughout the world. I have strongly suspected, and suspect still, that the failure on the part of so many of our churches to record accessions by profession of faith represents not so much the influence of the secularized society outside the Church as it represents the failure of the Church itself, including the minister, to define and celebrate a faith thrilling enough to be appealing to people beyond the Christian community. It is true that we have folk leaving the Church today, some of them dissatisfied with the Church's involvement in the problems of the world, others realizing that they have never really known the meaning of the Christianity they professed. This exodus saddens me, but I am saddened more by the fact that the departure of such people is not counteracted by the arrival of others who have been converted to Jesus Christ and are ready to enter into the life of Christian commitment as it is represented in the community of faith.

If I were pastor today, I should be ashamed to come to the end of a Conference year without having recorded accessions on profession of faith. I suppose I had little about which to boast during my own pastoral career, but I have many times taken satisfaction in the recollection that over a period of 14 years as minister to congregations, I averaged over 100 additions to the Church annually, nearly half of which were by profession of faith. We used to have a term "barren charge" by which we referred to the church that had won nobody during a year. I would still say with all of the fervor of my soul, "God deliver me from being pastor of a barren charge!"

Part of the real problem of stewardship roots back in the failure of our evangelism. Inflation and expanded programs have caused us to enlarge our budgetary requests annually. We are already facing the fact that we cannot continue to meet these increased budgetary requirements unless we broaden the base of our stewardship. It is perhaps unfair to expect the same old crowd to give more and yet more every year, particularly when many of them are already tithing or doing better! One thing needed is the winning of new Christians who will undertake their proportionate share of the stewardship obligation and privilege.

Somewhere William Barclay tells about a time when Rudyard Kipling was on a world tour. General William Booth boarded the ship in New Zealand. He was seen off by a company of hallelujah-shouting and tambourine-beating Salvationists, and Mr. Kipling's polite mind was shocked to the core at what he deemed an uncouth demonstration of religion. Later he met the General on board ship and proceeded to let him know his opinion of him. "Young man," said the General, "if I thought I could win one more soul for Christ by standing on my head and beating a tambourine with my feet, I would learn how to do it." I am not recommending such unconventional practice among our clergy, although I interpret contemporary worship forms in their more reverent manifestations to be a legitimate variation of this approach, but I am suggesting that General Booth's terrible urgency is a quality which, in my judgment, ought to be emulated in today's Church. We may have too many Rudyard Kiplings and too few William Booths for the good of the Gospel at this particular time.

III. THE MINISTRY

A. Thesis. Let me attempt to say two things. First, if I had to articulate a single conviction more prominent in my own mind than any other after these seven years in my present role in the Charlotte Area, it would be this: I believe that a large part of the problem of the Church in contemporary times is simply the problem of its ministry. My second word is this: I think I understand why the foregoing is true, for I have sensed something of the immense frustration and the complicated confusion that compose the climate in which the modern minister undertakes to do his work. The old, prestigious image of his office has vanished. The job analysis of his parish leadership needs radical alter-

ation. With his level of education, he can command much more money doing something else—and still be, generally speaking, engaged in service to humanity. His wife is often involved in an identity crisis of her own, and unable to offer the creative, loving assistance in his work which might be expected from a helpmeet. And the problems go on, even beyond these.

But the fundamental thesis is the same: *we cannot expect to solve the problem of the Church until we can find a better solution to the problems of its ministry.* Let me undertake to address myself briefly and finally to this issue.

B. Uneasiness. From where I sit, I have felt that the restlessness in the soul of the preacher today must come basically from one of three sources, or perhaps from a combination among these three. First, there is *honest doubt* about his own identity and role in the new society and a sober questioning of his influence with a congregation often distressingly unwilling to consider seriously the practical demands of his discipleship as he undertakes to interpret them. Second, caught in the trap of contemporary non-theistic thought, his own faith has undergone erosion to the extent that he no longer has a full and thrilling Gospel to proclaim with clarion certainty. To admit this, even within the sanctuary of his own soul, would prove an intolerable embarrassment; hence, he erects a structure of rationalization whose real function is to transfer the locus of the real problem away from the condition of his own heart. Third, although he has spoken against secularism faithfully and predictably for years, all the while the same secularism subtly and quietly has been entwining its tentacles about his own soul. He is himself the pathetic victim of the secular society against which he has declaimed. And with the saturation of his soul in material concerns has gone the magnificence of his spiritual obsession. If he were honest, he would ask with William Cowper:

“Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His Word?”

There *may* be a fourth source of the preacher's unrest. We seem to see it often in Cabinet. Every man has a ceiling above his capacities, but only the wise ones are able to know where it is or, indeed, that it is there at all. Therefore, they expect constant professional advancements, sometimes even in the face of professional failures. They resent the promotion of a classmate beyond their own levels of achievement, not stopping to recognize that this classmate *may* have particular gifts and graces which are not part of their own endowments for the ministry. True, there *are* times when the system favors someone else, but ordinarily when this happens others may expect appropriate recompense in due season. But the system cannot be blamed correctly when their expectations exceed their abilities, nor can the system effect an adjustment in this sad inequity.

Let me illustrate with a story quite apart from the ministry. When I was president of Emory and Henry College, there often came to our campus a lyceum performer, the moderately well-known American novelist and poet, Mae Sarton, who has more recently achieved wider distinction. We became fast friends during those years, and sometimes correspond still. I recall very vividly how one night after Miss Sarton had lectured on our campus a young man in the audience arose to put a question. “How do you feel,” he asked her, “about Ernest Hemingway?” I thought Miss Sarton's reply was important for ministers as well as others. “I like Mr. Hemingway's writing very much,” she said. “But I preface all of my thinking about Ernest Hemingway by remembering that I do not have his ability. He was a genius and I am a plodder. If I should work for ages and employ every resource at my command, and even if I should get all the breaks that could ever come the way of an author, I would not be in his league and could not expect his success. When I remember this, it becomes quite easy for me to appreciate Mr. Hemingway and to admire the superb writings which he has bequeathed to all of us.” How many times have I had occasion to wish that the spirit of Mae Sarton might fall upon the rest of us—even those of us who have been ordained in the ministry! I have spoken quite bluntly these sentences of analysis concerning a ministry to which I myself belong, and I must in all honesty acknowledge in the presence of my brothers and sisters here tonight that I, too, have fallen victim many times to the pressures and frustrations which I have here enumerated. Ministers are human, and if they were not human they could not possibly be good ministers.

But over and beyond our humanness, there has to be the matter of looking afresh at

our commitment, and determining in the candor of our own souls whether or not that commitment has undergone erosion. It may even be necessary to look beyond the clever rationales which we sometimes have developed to justify our jealousies and our self-centeredness. We quibble over salaries in the high thousands of dollars, when the early Methodist circuit rider burned out his life for \$60.00 a year. We are often troubled over minor differences among luxurious parsonages when our Master "had not where to lay his head." The Church will never strike a meaningful blow against secularism until the ministry itself is freed from its icy grip. Wise listeners will know that the speaker at this point is not justifying poor pay for preachers or poor housing for their families, but rather is indicating a malady of the soul which goes far deeper than figures or structures.

I read with a deep stirring of my emotions the painfully candid but thrillingly victorious sermon (entitled "A Price on My Head") preached by one of our extremely able pulpiteers and carried a few days ago in the *North Carolina Christian Advocate*. It is a moving portrayal of a Christian man's odyssey into a deeper understanding of his own commitment and a new freedom in his own calling. I profited from it, and was reminded once more of the responsibility which rests upon each of us to keep his fundamental motivations clearly in focus.

I would not be true to my own deepest conviction if I did not send forth at the beginning of this Conference a call to deeper commitment on the part of ministers of all ages and in all types of appointments, including and starting with the Bishop. *We are a part of the sickness of the Church.*

C. Preaching. One of the most stimulating books which I have read in a number of years is Wallace Fisher's *Can Man Hope to be Human?* I quote a passage from its final chapter: "It will be apostasy if the Church—stubbornly rooted in Western Europe, institutionally vigorous in North America, and showing signs of vigorous life in Africa, South America and Asia—relegates preaching to a minor place during the decade of the 70's. The power of the spoken Word has been and continues to be a significant force in the turbulent history of the 20th century." The distinguished Pennsylvania Lutheran minister has spoken a truth which all of us need to hear. *I do not find churches dead and Christian people discouraged and disillusioned where there is an exciting proclamation of the Gospel from the pulpit.* I find too many present-day ministers either persuaded that preaching has lost its place in the Church today, or unwilling themselves to pay the exacting price which is demanded of the individual who will become, in very fact, God's effective messenger on Sunday morning. Preaching is both a passion and a craft, and if a man is deficient at either point, he does not accomplish his full ministry and the church to which he is assigned is deprived of its largest opportunity. The great battlefields upon which the war for social ideals and liberty is waged are the battlefields of the human mind and spirit, and the preacher is foremost among the warriors. Can you preach? When you stand behind the sacred desk, does a mantle from heaven seem to fall upon you?

Gypsy Smith, the evangelist, told once of a young minister who came to him and asked for help in getting a church. Gypsy Smith posed an embarrassing question. He asked: "Can you preach?" The young man said with humility, "I guess I wouldn't set the Thames on fire." "No," Mr. Smith said, "I suppose not. But if I threw you in, would you make it fizz?" This is my question of you and myself, my brother preachers. When God throws us into a pulpit opportunity, do we make it fizz? There are more opportunities for great preaching in Western North Carolina than there is realized capacity in you and me to satisfy.

CONCLUSION

I have spoken from my heart, and with a deep and great respect for the preachers and lay people of this magnificent Annual Conference — the finest I know in all of United Methodism. What a privilege it is to serve with you and how strong are the ties of fraternal affection that bind me to you! I love the Church—not as it is, but as it ought to be. I believe in the Church, more now than ever before in all my ministry. I am convinced that it is entering into an exciting new era of its ageless mission. Many years ago, the late C. S. Lewis, in an address given before the Society of St. Alban and St. Sergius, offered this observation which expresses my own faith: "The Church will outlive the universe; in it the individual person will outlive the universe. Everything that is joined to the immortal Head will share his immortality."

Blessed be His Name! Amen and amen.

ON THE SCOUTING FRONT

GOD AND COUNTRY AWARD

Pictured at a recent God and Country Award presentation ceremony at Trinity UM Church, New Bern, from left to right, Edwin D. Averette, Jr., Tom Terry, Scoutmaster, Troop 299; David G. Briley, John Gwaltneuey, Scoutmaster, Troop 13, and Timothy W. Cashion. The awards were presented by the Rev. Ellis J. Bedsworth, pastor.



GOD AND COUNTRY AWARD

Greg Ingalls, son of Mr. and Mrs. Tom Ingalls, Burlington, was presented the God and Country Award in a ceremony at St. Paul's UM Church by the Rev. W. R. Crowder, pastor, left. Greg, a member of Davis Street UM Church, is a member of Troop No. 155, which is sponsored by St. Paul's.



GOD AND COUNTRY AWARD

Pinning the God and Country Award on Scout Stephen Glenn is his mother, Mrs. Clyde Lewis Glenn. Looking on (from left) are his father, Mr. Glenn, who is church lay leader and chairman of the Council on Ministries, and his pastor, Rev. Wade Hawkins. The ceremony was held recently at Branson Memorial UM Church in Durham.

EAGLE AWARD

Danny Besse, son of Mr. and Mrs. James D. Besse, was presented the Eagle Scout Award during worship services at St. Luke's UM Church, Hickory, May 9. Shown with Danny are his parents and his pastor, Rev. Thad McDonald, far right.

HERE and THERE

PERSISTENCE PAYS OFF

Mrs. J. W. Sutton is the secretary of publications of the Cherry Point UM Church at Havelock. Recently she made it possible for her church to go on the All-Administrative Board subscription plan for the first time in its history. How did she do it? Here's the way it was reported to us by Mrs. F. E. Tomlinson, the church's chairman of the Council on Ministries: "Lacking budget funds for blanket subscriptions, Mrs. Sutton patiently contacted each member, who paid for his own subscription."

This evokes a two-fold response. The first is that we must do all possible to put out an ever better, more readable, more helpful publication. Then, it occurs to us that if every UM Church had a Mrs. Sutton (or her equivalent), we would have many more All-Administrative Board churches.

NOT THE FIRST

In our report of the North Carolina Annual Conference in the *Advocate* issue of June 10 we stated "For the first time in its history, the conference elected a woman to head its lay delegation to General Conference." We were mistaken, as a correspondent has

pointed out to us. In the annual conference of 1938 Mrs. E. L. Hillman and Miss Sallie Lou McKinnon topped the voting, in that order, on the first lay ballot.

An active church leader and minister's wife then, Mrs. Hillman continues to serve the church with enthusiasm and vigor. She was elected early in June as a delegate to the Southeastern Jurisdictional Conference. What a blessing and inspiration she has been over the years!

CONFERENCES AT TOP

In glancing over *Mensnews*, which is published "for and about United Methodist Men," I noticed a list of the top annual conferences in charter renewals for 1970. The Western North Carolina Conference headed the list with 308. In fourth place was the North Carolina Conference with 202.

We were aware of the fact that both of our North Carolina Conferences were carrying forward a vigorous lay program. It is good to know how well we measure up in relation to other conferences.

In charter renewals of United Methodist Men, the Florida Conference was in second place with 267, and the Baltimore in third place with 207.

REPRINTS OF BISHOP HUNT'S STATE OF THE CHURCH ADDRESS

Elsewhere in this issue is the address on the State of the Church delivered by Bishop Hunt at the recent WNC annual conference. The importance of this position paper is obvious. It should be widely read over the conference. Reprints of it are available at the following prices: single copies and up to 10, ten cents apiece; 50 to 100 copies, six cents each; larger quantities, five cents apiece. Orders will be filled promptly.

AN EVALUATION OF OUR PUBLIC SCHOOL SITUATION

(Continued from page 7)

prayer at deep levels, for a wrestling with hard-to-manage emotions.

When all of this has been done, we wouldn't be surprised if the overwhelming majority of our people do not come to the conclusion that our best alternative is to live with the courts' interpretations, and then to cooperate with school officials in alleviating hardships as far as possible and in creating an atmosphere in which the best possible education can come to our children and to the children of the others involved.

This does not make all things right—as we have clearly indicated in the earlier portions of this editorial. But this kind of cooperative attitude and action will save us from the foolishness of burning down our own home in order to get rid of a rat. Our public school system is one of our choicest possessions. We should think twice before we take steps to damage or destroy it.

But beyond this, Christians have an added responsibility. This is to act in all things in the spirit of Jesus Christ, our Lord. In this issue, we have a chance to demonstrate to a skeptical world that among Christians kindness and compassion, patient forbearance, a sense of fairness, and a willingness to practice the golden rule are not dead.

BIBLE LAND TOUR

by JET to Cyprus then by SHIP to Egypt, Turkey, Israel and Lebanon. Mission Worship service with Lebanese.

All inclusive \$699 from New York

Write or Call

Rev. Oren R. Edmonds
Clemmons, N. C. 27012

Rt. 3, Box 3
Phone 766-6375

NO MORE TEARS FOR SHIZUYO



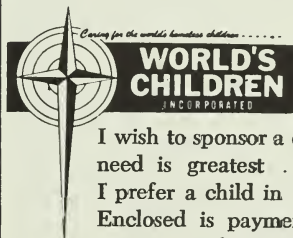
When five-year-old Shizuyo learned she had someone in America to sponsor her she broke into a great big smile. Shizuyo is growing up in our Home for Crippled Children in Japan. But not all are as fortunate as she.

WHAT YOU CAN DO

Hundreds of deserving children are without a sponsor—and they need one.

For but \$10 a month you can take care of a boy or girl in one of our overseas orphanages. Children in India, Japan, Hong Kong, Taiwan, and Guatemala, as well as other countries, need someone to love them. We invite young people—individually or in groups—as well as adults to learn the joy that comes through sponsoring a child. We will send you your child's name, case history, picture, and address. You may write him (or her) if you wish. I would like a Methodist child.

WORLD'S CHILDREN, INC. is approved by the U.S. government so that sponsorship payments are tax deductible.



I wish to sponsor a child where the need is greatest

I prefer a child in

Enclosed is payment for
first month

For full year

Name

Street

City

State and Zip

WRITE TODAY:

Albert E. Purviance
WORLD'S CHILDREN, INC.
Box 2979, Dept. CA-1
Winter Haven, Florida 33880

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

BISHOP HUNT ADDRESSES METHODIST WOMEN

Bishop Earl G. Hunt, Jr., of Charlotte spoke to the women attending the Annual Meeting of the Women's Society of Christian Service of the Western North Carolina Conference of the United Methodist Church at Lake Junaluska June 15-17.

A thousand women gathered at the opening session to hear his message on, "The Life Style of a Christian." He said, "The great hope I see today is that we are beginning to see the importance of the local church. All of our legislation is to give the local church autonomy — all our work is decentralization. God uses plain Christians like you and me to do His work — God counts on us to build His churches and God communicates to us in building. He gives us His spirit. At home, that is where the action is. A man has to be out on the local level before he can succeed in higher levels."

Bishop Hunt added, "We've got to have more people in the church fall in love with God. The world has yet to see what God can do with a man who has given himself completely to Him. . . . 'By my spirit,' sayeth the Lord.' . . . We live in a world where we are constantly destroying the things we love because we do not adopt the life style of a Christian."

He quoted an early pagan, "If these Christians are going to have me believe in their redeemer, they are going to have to start acting redeemed."

The Rev. and Mrs. Warren Ebinger of Washington, D. C. presented critical problems facing Christians today in

their dialogue session, "Sights and Sounds of the '70's," on Tuesday evening. Using the conference theme, "The Urgent Now," they featured problems of war and hunger, racism and all kinds of gaps that divide people, pollution of the air, streams and rivers, drugs and over-population.

Dr. Ratliff gave five reasons why the economic productivity of the country is so low — poor health of the people due to disease, malnutrition and inadequate medical care, a lack of education and training, a lack of spirit to improve conditions, a lack of natural resources, and a capital decrease, which is the same as a vicious circle of poverty.

"There is a widening gap of the rich and the poor," he said, "and the most urgent and intolerable gap in the world today exists in the high income nations with less people and the low income nations with the highest population count. In my estimation, a world race war is in the offing if we do not mend the rift that has appeared in the world family. . . . We all are one family and if we have something to share, it is our duty to share it!"

Mrs. C. C. Herbert, Jr., of Charlotte was honored at the closing session, when it was voted that the Annual Report of the 1971 meeting would be dedicated to her in appreciation of her leadership, especially in the art of music.

Three special memberships were presented — one to Mrs. Leslie Barnhardt, Charlotte, who completed her office as Chairman of the Conference Committee on Nominations, one to

Miss Mary Floyd, who has served as a Deaconess in the Methodist Church for 40 years, and one to Miss Julia Titus of Asheville, who retired last year after teaching at Allen High School many years.

Mrs. W. Frank Redding, Jr. presided at the meeting. Her presidential message was given on Thursday morning. Mrs. Ray Simpson, Jr. of Kannapolis, Conference vice-president and Chairman of the Committee on Program, was given a vote of appreciation for her outstanding work.

Mrs. W. D. Krisher was named Chairman of the Committee on Nominations of the Conference. New members added to the committee include Mrs. W. S. McLeod of High Point, Mrs. James Ringley of Winston-Salem and Mrs. Van Dillon, Jr. of Elkin.

The next day the women were divided into luncheon encounter groups for discussion of these issues under designated leadership. During the afternoon session the findings of the groups were presented in impromptu role playing, as the women sought to find ways that Christian women might do something constructive about each of the problems in their home communities.

"Each person starts out with some potential," the Rev. Mr. Ebinger said, "but there is a formula for relationships in a family. Prayers are an essential part of family life, as are the commandments given in the Bible.

Love is essential — love is that which takes away our rigidity and gives us flexibility in our relationship to others. Our job is to relate to each other in a world separated by so many gaps".

"The church should exist in the **Urgent Now**," he said, "in such a way that it helps to find the answers. We have opportunities in unique and creative ways to be a member of the family of God."

Dr. J. Edward Carothers of New York City pointed out the importance of the church in helping to create change. Dr. Carothers is executive director of the U.S.A. Task Force on the Future of Mankind and the Role of Christian Churches in a World of Science-Based Technology.

He said, "The most powerful institution for change can be the church. The adventure of being a church member can be tremendous. . . The real power of the church is the WORD. Once we create the atmosphere in which seed reactions can develop, the creation of atmosphere is essential to the growth of new perceptions. The gathered power of the church is to bring the Methodist Church into the mission that God is waiting for us to enjoy."

On the final session of the meeting, Dr. Charles Ratliff, Jr., former missionary to Pakistan and now Professor of Economics at Davidson College, gave a picture of the current state of mission work in Pakistan.

8%

FIRST MORTGAGE CHURCH BONDS

Registered as to principal and interest
Interest payable semi-annually

Call or Write
CHURCH INVESTORS

Phone (404) 451-5431 4095 Clairmont Road Atlanta, Ga. 30341

This advertisement is neither an offer to buy or sell any security. In states where this dealer is not qualified to act as a dealer, sales literature will be deleted from descriptive brochures.

WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

The Wesleyan Service Guild of Steele Street United Methodist Church held its annual Sunday morning breakfast in the educational building of the church recently.

Special guests were The Rev. R. W. Ponder, pastor, and Mrs. Ponder, Mrs. S. H. Rosser of Broadway, Mrs. Jim Hoyle, president of the Women's Society of Christian Service and Mr. Hoyle, and Miss Anne Neese, director of Christian Education of the church. The Rev. Mr. Ponder gave the invocation.

Guest speaker for the occasion was Mrs. Lena G. Gray of Rocky Mount, Conference chairman of the Wesleyan Service Guild, who was introduced by Mrs. Evelyn Davis, president of the local Guild unit.

Mrs. Gray gave an inspiring talk on missions and the purpose of the Guild. Mrs. Davis welcomed as new members of the Guild, Mrs. Ruby Griffin, Mrs. Betty Fosick, Mrs. Annie Laurie Lawson and Mrs. Velma Smith.

The meeting closed with prayer by the president.

Geneva Sloan
Publicity Chm. WSG.

FAYETTEVILLE DISTRICT

The Executive Committee of the Women's Society of Christian Service Fayetteville District met at Methodist College for its spring meeting. The meeting was presided over by Mrs. Clarence Cade, district president. Mrs. Berline E. McNair was elected to fill

out unexpired term of secretary. Fourteen members were present.

Mrs. Ronald Hailey, chairman of Spiritual Growth, gave a thought provoking message from response, "An Open Letter". She challenged us to enlarge our Christian Expansion in areas of work and change, keeping in mind our personal commitment, church concern in the world, missionary outreach, giving of our presence, pledges, support to new officers, and continued prayer service.

Mrs. Cade reported that she had visited 17 women's societies since fall and that she hopes to visit even more before the year is over.

Mrs. Cade and Mrs. Friar, Christian Social Relations chairman, attended The Women's Division Advisory Committee meeting of the Atlanta Region in March at Pembroke. Blacks, whites and Indians were represented. A deeper understanding of problems encountered was gained.

Mrs. Friar reported that she attended the Jewish synagogue meeting during Brotherhood Week. In the discussions, prejudices encountered were related which were discussed. Different races were represented. Some prejudices made known were unknown before. Mrs. Friar has organized a Social Concerns Group at Haymount United Methodist Church. She also attended the Bishop's Conference on Reconciliation and stated that one would have to attend to get the full inspirational benefit.

Mrs. Berline E. Mc Nair, Sec'y.
Fayetteville District.

UM WOMEN HEAR EARNHARDT

The annual spring meeting of the Women's Society of Christian Service of the Cumberland-Hoke Sub-District was held at Camp Ground United Methodist Church, using the theme "Woman Power." Approximately 100 members and guests were present. Speaker was the Rev. Dan Earnhardt of East Carolina University.

Mrs. B. T. Cottingham of Fayetteville, sub-district leader, opened the meeting with a welcome to the group. The invocation was given by the Rev. Dennis Ricks, pastor of the host church. Mrs. Angus Cameron of St. Andrews Church, Fayetteville, led the devotions.

A musical program was presented by Mrs. Eva Hale, organist, and Mrs. Evelyn Blanton, soloist, Camp Ground United Methodist Church.

Mrs. Mary Hart of Hay Street United Methodist Church, sub-district secretary, read minutes of the fall meeting, held at St. Andrews church after which a roll call of churches was taken. Seventeen societies were represented.

"Operation Woman Power" was led by Mrs. A. C. Edens of the Spring Lake United Methodist Church. Each district officer displayed a banner, telling of her duties in fulfilling her office. Mrs. Clarence Cade, district president, Fayetteville, introduced each of the officers.

Mrs. Eloise Tally of Salem United Methodist Church and Mrs. Hubert H. Jones, president of the W. S. S. Hay Street United Methodist Church, each gave a report on the work done by women of the church following the recent tornado.

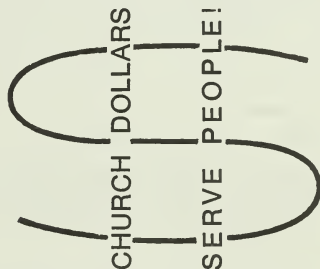
Miss Ethelynde Ballance of Raeford, introduced the Rev. Mr. Earnhardt, who is director of the Wesley Foundation at East Carolina University. In his address he traced the beginning of the

Wesley Foundation and praised the women who saw the need of campus ministry, making possible the Methodist Student Center at E.C.U. "There are more United Methodist students at the college than at any other college in the state," he said.

Preceding the benediction, Mrs. D. F. Tally, WSCS president, Camp Ground Church, invited the group to a social hour where refreshments were served by the women of the host church.

Mrs. Louis D. Howell
Public Relations Chm.
Fayetteville District.

Tell them how



Use the Parish Paper
SERVICE
22 times a year.

FREE SAMPLE AND INFORMATION

Send me a sample of the Parish Paper
Service as (check one)—

- ☐ Stencil, A. B. Dick
- ☐ Stencil, Gestetner
- ☐ Stencil, Rex Rotary 7-hole
- ☐ Reproduction proof
- ☐ Preprint (50 copies free)

Name.....

Address.....

Mail to: Parish Paper Service,
Division of Interpretation, 1200 Davis St.,
Evanston, Ill. 60201



God, the Christian, and the Government

Background Scripture: Deuteronomy 17:14-21; Judges 9:8-15; Mark 12:13-17, I Timothy 2:1-6

Lesson Scripture: Romans 13:1-7; Judges 9:8-15.

This, our second lesson on the general theme "The Bible Speaks to Human Relationships," asks us to consider our responsibilities and privileges as citizens from the point of view of our Christian faith. Should religion ever, anywhere, anytime concern itself with matters of government? Some would answer "No" to that question. Some would say "Yes", "religion should always, everywhere, and at all times be concerned with, and be active in, government because it affects the lives of Christians as well as all other citizens." One person will warn against "mixing religion and politics"; another will define his religious obligations in terms of ethical and political issues. Which is right? What does the Bible have to say about this question? To get some light on the answer to this will involve reading carefully all the background Scripture, as well as the selections from Romans and Judges, which make up our lesson.

First, we need to recall a point often made in these columns, that, with the exception of the early "desert democracy" of the Hebrew tribes, the Bible story of the relation of religious man to his government was, more often than not, one of subjection to despots and tyrannical governments where he

had no voice in political matters. This was true of the people of New Testament times in Palestine. They were under the political domination of Rome. The situation is reflected in Mark's Gospel 12:13-17 where a conversation is recorded between Jesus and some of his critics regarding the proper attitudes that should be taken toward taxes—should one pay it, or refuse to pay it? Jesus told them to bring him a coin, whereupon he asked them whose image appeared on it. They said "Caesar's." Jesus said: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." This generally has been interpreted to mean: "Fulfil your obligation as subjects of Rome in matters that concern the government, but don't worship Caesar—worship only God." In other words, it is right to pay taxes; it is wrong to make a god of the political authority, as many of the subject nations of Rome had already done. Some radical social activists, however, have suggested that Jesus' answer concerning his followers' attitude toward Rome was not as clear as most interpreters have made it. They say his somewhat cryptic answer "Give the Romans what is coming to them" left the way open for a revolutionary interpretation of that saying (see "Unyoung, Uncolored, Unpoor" by Colin Morris, Abingdon Press, 1969).

Now we turn to Paul's teaching on this subject found in Romans 13:1-7. Paul, it will be remembered was a Roman citizen, and proud of it. He says:

Christians should obey the existing political power because "the powers that be are ordained of God." This statement has raised important questions for Christian citizenship. Does it mean that whatever the political power is like it should still be obeyed without question? Were the Americans who resisted the rule of George III in our War for Independence being unfaithful to Christianity? Or, to take a more modern example, were German Christians like Bonhoeffer, who died the death of martyrs resisting Hitler's tyranny, denying their Christian faith?

To answer such questions as those posed above, we need to ask, for example, what Paul meant when he said "The powers that be are ordained of God?" Some scholars have said that the phrase "ordained of God" is not the same as saying "approved of God." It

could mean simply that the Romans were being permitted to reign by the power of God—but only for the time being. Paul makes it clear, however, as far as the Christians were concerned at the time of his writing, if they did what was right they would have no fear of the Romans; but if they did wrong they could expect to be dealt with.

Not much space remains to discuss the parable in Judges 9:8-15, the purpose of which is to point out the danger of men like Abimilech who had assumed the power over the people illegally. There is a clear distinction drawn between such men as Abimilech, represented by the thorn-bush, and good rulers who are represented by the olive tree, the fig and the grape vine.

FOR JULY 18

God, the Christian, and Civil Law

Background Scripture: Deuteronomy 16:18-20; 17:8-11; Daniel 6; Acts 4:13-20.

Lesson Scripture: Acts 4:13-20; I Peter 2:13-17

A chance bit of conversation overheard on the street a few days ago may serve to show the relevance of our lesson to the times we live in.

One man said to another: "I saw a group of people in your front yard last evening and there seemed to be a big argument going on; I'll bet you it was about our school situation." The other man nodded, smiled and said: "You might be right." The newspapers are full of letters from citizens who feel strongly one way or the other

about that issue. Some of these occasionally mention the role of religious faith in this controversy. Sometimes the Bible is quoted, pro or con, to support the writers' views.

If the reader will take time to read the selections from Deuteronomy he will see that religious concern for justice is a very old thing in our Judeo-Christian tradition. Daniel 6 is an illustration of a king who listened to prejudiced advisors and made laws he later regretted having made.

In our first lesson Scripture (Acts 4: 13-20) there is the story of Peter and John and their conflict with the law that came about after they healed a crippled man in the temple area. Those making the arrest were members of the temple guard. In the face of the

evidence of a good deed the apostles had done, the authorities were embarrassed and puzzled as to what disposition to make of the case. Had they immediately punished Peter and John the crowd who had witnessed the healing would have been made angry. The solution finally agreed upon was to let them go, but not until they had been given a stern warning "not to speak or teach at all in the name of the Lord Jesus." The apostles, however, would make no such promise, saying, "Whether it is right in the sight of God to listen to you rather than to God, you must be the judge." Here, then, in the early years of the Christian era, we find men who chose "to obey God rather than men" (see Acts 5:29).

In I Peter 2:13-17 we have, on the other hand, a clear-cut directive to the Christian community to "submit to every ordinance of men for the Lord's sake." This advice is further spelled out as the passage goes on to name specific authorities that are to be obeyed—kings, governors and their deputies. One is forced to conclude that in these words of counsel there is no place for revolt or disobedience of any kind. However as the tempo of persecution increased there begins to emerge a real hostility to Rome and all its works and ways. The writer of the Revelation of St. John, for example, says he was a prisoner on the island of Patmos "on the account of the word of God and the testimony of Jesus." And in chapter 18 of this book we find a most emphatic condemnation of the Roman rule (note the word "Babylon" is a code-name for Rome).

Recent events in our country have raised anew the old question as to whether or not it is ever right to disobey laws we consider unjust. This debate reaches even to the halls of Congress where, as these lines are being written a debate is going on over the question of the Viet Nam War. Bills are pending which would force the President to discontinue that war by cutting off funds for its continuance. The law that enables the chief executive to instigate wars without the consent of Congress is being challenged. Thousands of churchmen are involved in writing letters, or visiting their representatives in Washington urging their support for pending bills. Messages are being sent by church groups in session in various parts of the country urging either support for or rejection of the war, some of these calling upon Congress to end the drafting of young men for the purpose of fighting undeclared wars in various distant parts of the world. All this activity seems to indicate that many churchmen are willing to "stand up and be counted" for what they believe the government should do.

Christians throughout the centuries have generally been considered law-abiding people. Most of us have been taught that if we don't like a law we should work to get it changed through the non-violent method of the ballot. But many, especially among the young, have come to disbelieve in the possibility of effecting change in this way. Some way faith must be restored in the democratic process if it is to continue to be effective. At the heart of the matter is concern for others. In 600 B.C. a wise old Greek named Solon was asked how wrong could be avoided in the state. He said: "By those who have **not** been wronged feeling the same indignation as those who **have**."



Art & Stained Glass Co.

Complete Church Window Service

1000 Tryon Ave.

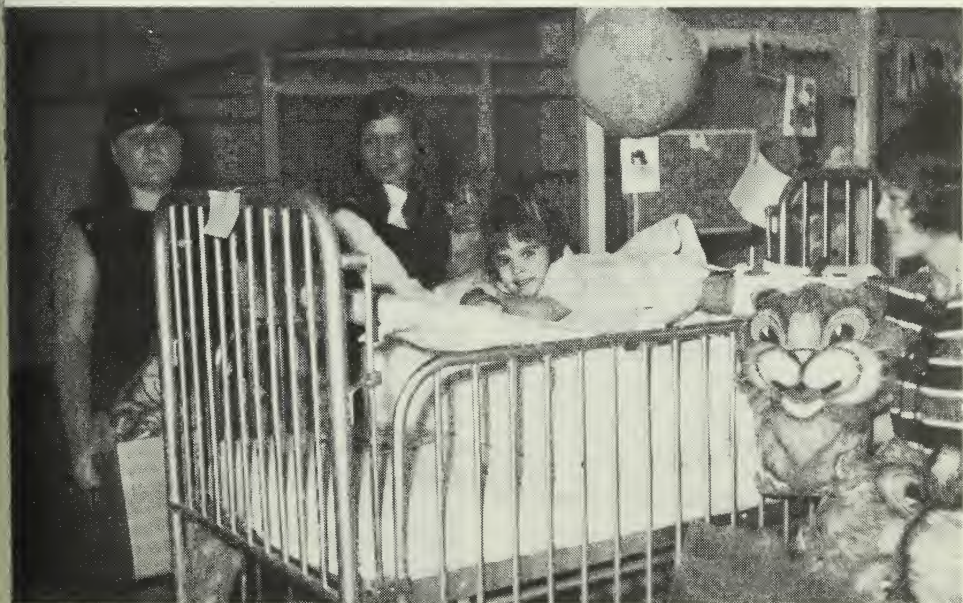
HIGH POINT, NORTH CAROLINA 27260

Phone 883-0516



GROUNDBREAKING AT MT. HERMON

Groundbreaking ceremonies for the sanctuary and educational building of Mount Hermon UM Church, Madison, were conducted May 30. Pictured above, left to right, are: Rev. John Carper, Winston-Salem/NE District superintendent; building committee members, Louis Joyce, chairman, Allie Aaron, Earlie Holt, Lloyd Rhodes, Oris Nelson, Euna Mae Joyce, Sammy Vernon, and Rev. Silas Strader, pastor of Mt. Hermon.



TOYS GIVEN TO HOSPITAL

A joint project of the UMYF of the Bess Chapel-Bethlehem Churches, Gastonia District, has just been completed for the children of the Orthopaedic Hospital, Gastonia. The youth raised funds and manufactured the toys that are shown above being presented to the children of the hospital.

Asbury Medallion Minted

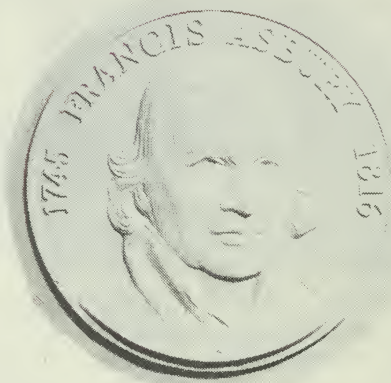
LAKE JUNALUSKA — A medallion commemorating the 200th anniversary of the arrival of Francis Asbury in America has been released.

A limited issue of bronze medallions has been minted by Medallie Art Company of New York City for the Francis Asbury Bicentennial Commission. The obverse features a portrait of Bishop Francis Asbury, the first Methodist Bishop in America and considered "the Father of American Methodism". The sculptor of the portrait was the late John R. Sinnock, sculptor and Chief Engraver of the U. S. Mint. Among Sinnock's commissions were the Roosevelt dime, the Franklin half-dollar, and the commemorative half-dollar and gold piece for the Philadelphia Sesquicentennial Exposition. The portrait of Bishop Asbury was extracted from Sinnock's Methodist Sesquicentennial commemorative medal of 1934.

The reverse side of the Francis Asbury Bicentennial medallion will feature the cross and flame, the official insignia of The United Methodist Church, and the legend, "Bicentennial of Francis Asbury's Arrival in America, 1771-1971". The reverse insignia portrays the new insignia of the Methodists — a design adopted on October 1, 1968. The insigne was created by Edward J. Mikula, artist for the Division of Interpretation of the United Methodist Program Council.

The medallion is available from the Francis Asbury Bicentennial Commission, P. O. Box 200, Lake Junaluska, N. C. 28745.

The release of the medallion heralds a series of celebrations across the country in connection with the Bicentennial.



Nationwide attention will be focused by United Methodists on a September 3-5 Labor Day weekend celebration at Lake Junaluska.

The three day celebration at the World Methodist Assembly Ground will feature sermons by nationally known Methodist leaders. Bishop Paul Hardin, Jr., President of the Council of Bishops, The United Methodist Church, will be keynote speaker. Bishop Gerald Kennedy of Los Angeles will preach twice, and major historical addresses will be delivered on Saturday, September 4th by Dr. Frank Baker, a native of Hull, England, Bishop William R. Cannon of Raleigh, Dr. John H. Ness, Jr., of Dayton, and the Rev. Gordon Melton of Evanston.

Boy Scouts from across the country may earn a special Francis Asbury Award for hiking the rugged, twenty-three mile Asbury Trail which Bishop Asbury crossed for the first time in

(Continued on page 37)

CSC Conference to Hear UM Bishop, NCC President

LAKE JUNALUSKA (UMI) — The president of the National Council of Churches, a bishop active in the peace movement and a prominent black churchman are among featured speakers on the schedule for the Conference on Christian Social Concerns of the United Methodist Church's nine-state Southeastern Jurisdiction here July 12-15.

To be focused around the theme, "What is the good life?", sponsors are the Southeastern Jurisdictional Committee on Christian Social Concerns, the General Board of Christian Social Concerns, the Section of Christian Social Relations of the Women's Division, and the annual conference Boards of Christian Social Concerns in the jurisdiction.

Scheduled speakers are: Bishop A. James Armstrong, episcopal leader of United Methodism's Dakotas area and

chairman of the Council of Bishops' planned peace emphasis; Dr. Cynthia Wedel, president of the National Council of Churches; the Rev. Dr. Grant S. Shockley, professor of Christian education at Emory's Candler School of Theology and a former executive of the Board of Missions; the Rev. Dr. Robert F. Lundy, executive secretary of the Southeastern Jurisdiction.

The Rev. J. Duncan Hunter, Jr., Tuscaloosa, Ala., will participate as chairman of the jurisdictional Board of Christian Social Concerns. The Rev. Orion N. Hutchinson, Christian social concerns chairman of the Western North Carolina Conference, will lead worship. There are to be "talkback" sessions with speakers and what is described as an "innovative approach" using skilled personnel, "showcase exhibits" and individualized learning programs.



Bishop James Armstrong

Asbury Medallion Minted

(Continued from page 36)

1810. Individual Boy Scouts or troops may obtain information regarding the Asbury Trail from the Daniel Boone Council; Boy Scouts of America, Box 7215, Asheville, N. C. 28807.

The Executive Committee of the Commission planning the celebration is composed of the Rev. William K. Quick, Durham, N. C.; Dr. J. Manning Potts, Crystal River, Florida; the Rev. Brooks B. Little, Nashville, Tennessee, and Dr. Harold H. Hughes, Annandale, Virginia.

THE BOOK I "STOLE" AT ANNUAL CONFERENCE



by Orville W. Watson

On the morning our Conference convened in Fayetteville, I got there bright and early. The first order of the day was to register. But the second thing that morning has become a yearly ritual. There are "two kingdoms" that war against one another in my soul: one is to find a good book to nourish my soul, the second is to find a hot cup of coffee! Both of these items in which my soul delights were in the same location. The Cokesbury book store and the coffee pot were in the same room.

My purpose in rushing off to the book store is not to find what's new on the bookshelves, but to look over what has been left from previous years, and following special book sales, and probably sales' personel have tried to give away on the streets of Richmond. Yet, the real gems remain. I found nine this year for the princely sum of \$3.75, and that was before I got my twenty percent discount!

My plans are to tell you only about one of them. It is a book of essays called **The Scope of Grace** in honor of Joseph Sittler. One could see immediately that it was rich. I did not put

it in the bag with the other books for two reasons, it was too good to expose to straying eyes, and it was published eight years ago. What does a "rude mechanical" type of preacher do with such a valuable? I put it under my coat. Like poor King Claudius, "who stole a crown and put it in his pocket" I was sure I'd meet some young preachers who would want to know if I'd read the latest by so-and-so, and would ridicule anything as old as eight years. My sentiments would have had to be like the professor who met a young thing at a party in 1936 who gurgled, "Have you read **Gone With the Wind**?" He admitted he had not. She said, "You had better hurry, it's been out six months." He asked, "Have you read the Divine Comedy?" she said she had not. He said: "You had better hurry, it's been out 600 years."

How is the Bishop going to keep some of us fellows down on the circuit with books like **The Scope of Grace** on the market at such reduced prices. One of these days we're going to find out what "Mimesis and Time in Modern Literature" really means. When we start bandying words around like "metaphysical," "belief-ful realism", "holiness worldiness", "thingfication", let him beware. We may not learn how to pro

The Rev. Mr. Watson is minister of East Rockingham UM Church.

nounce Kierkegaard or Schleiermacher, or define Christomonism, or describe the Chalcedonian formula, but already we are getting that "lean and hungry look, and such men are dangerous."

Preachers, like most Americans, are afflicted with "modernitis" — that is, to have read the latest is to have read the best! It just isn't necessarily so. There is much more real soul food in this one volume that was edited by Philip J. Hefner in 1963 than any twenty books I've read of late vintage. Cokesbury didn't know it, but I "stole" a real gem from them that morning of June 1. It's a rare type of writing in modern bookmaking, the interpretive kind of essays that throws a rare light on the scope of God's grace in all areas of man's cultural and religious life. There is a real cohesion in its total range, and the essay on "The Social Role of the Man of God" is surely priceless. The light it sheds on the "two kingdoms", the "two swords", and the relationship between the "man of the world" and the "man of God" is of inestimable value.

Many of the great books are in easy range of being "stolen" by the lowliest of our preachers. When Bishop Paul N. Garber retired, he turned me loose in some of his bookshelves. One hundred and twenty volumes found their way to my bookshelves. I shall never forget him, for as Lincoln said once: "The best friend I ever had was the man that gave me a good book I hadn't read." What Bishop Garber did for

me was almost as good as that book I "stole" at Conference. I shall snatch some more next year if too many fellows don't wise up meanwhile.

Letter

TO THE EDITOR

ANONYMOUS LETTERS

The Western N. C. Annual Conference sessions have been over for a week and already I have received a letter in the mail with this caption, "Some Thoughts on the W. N. C. Conference." The return address on the envelope was "Grogan's Place, G. U. N. C." There was no signature and no indication as to who wrote this "letter."

As I see it, the entire paper is an attempt to smear our conference and its officers. The facts and figures are erroneous and the insinuations are without foundations. After reading the paper I can see why the author was ashamed to sign it. It seems to me that a Christian (minister or layman) would have more to do than try to degrade the work of the church.

I would like to express my appreciation to Bishop Hunt and to the other officers of our conference for their fine work. We saw the ministers and delegates from our local churches working through the issues of the day. We may not agree with all that was said and done at our conference, but we must agree that this was the work of the conference and not the bidding of just a few. The sessions were long and tedious due to the vast amount of time required for the elections, but I personally feel that our time and efforts were well spent.

EARL C. BLACK
Archdale

CONCERNING REPRINTS OF STOKES ARTICLE

Reprints of the article "The Three-Fold Mission of the Church Today" by Dr. Mack B. Stokes will be made available if orders for at least one thousand copies come in. This was the first of three sermons delivered by him at the N.C. annual conference. The price schedule will be ten cents per copy up to ten; 50 to 100 copies, at six cents each; larger quantities, at five cents apiece. Please order immediately.

27706
DURHAM N C
DUKE STA
DUKE UNIV LIBRARY
DEC 2

LIBERTY

by George W. Rudisill

"We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." Declaration of Independence.

Back when I was active in the church's youth program called the Epworth League, we used to play a game using a two-sided chalkboard. Our group was divided into two teams with each person given a number that corresponded with someone on the other team. When your number was called, the leader would give you and your opposite a word to be guessed by your team-mates. Without being able to signal or talk, you rushed back to the chalkboard when the signal was given to draw something to help your comrades guess the word before the other team could do it. I remember going to the leader one time and on the pad she had written the word "liberty". Have you ever tried to draw "liberty"? The other team won. Walking around to see what my opposite had drawn, I saw a very rough sketch of a bell with a crack in it.

We Americans take so much for granted. We demand an awful lot from our country. We talk about people's rights. We expect everyday privileges that we know citizens of other nations never enjoy. And like knowing what "liberty" means, we seldom ever think about our national blessings, rights and privileges.

Did those men walk barefooted in the snow at Valley Forge so you and I could have all the gadgets we think we have to have today? Did Washington, Lincoln and Wilson face unpopularity so you and I could "do our own thing"? Did over a half million young men die in the World Wars so you and I could have oodles of goodies to eat and be able to sling trash over our highways and streets? How must the man facing death in Vietnam feel when they see the headlines about rising crime, higher wages, rising costs, campus unrest, Washington social parties attended by their superiors, matters before congress, etc? These are things we would do well to consider today.

I learned that the word "liberty" has to do with being free from control and unnecessary restraint. It is a term closely related to self-government. The degree of liberty we enjoy today was obtained for us by those who paid a very dear price. We ought never to forget this fact.

The Rev. Mr. Rudisill is superintendent of the Thomasville District.

DUKE UNIVERSITY LIBRARY

NORTH CAROLINA

christian advocate

DURHAM, N. C.

Vol. 116

Greensboro, N. C.

July 15, 1971

No. 27



A lovely spot on the University of Denver campus where the Twelfth World Methodist Conference will be held August 18-26. This is the west facade of the Ben M. Cherrington Hall as seen from Humanities Garden.

WHERE IT IS

4 I WILL NOT QUIT THE MINISTRY

by W. A. Seawell

12 A BASIC SALARY PLAN PROPOSAL

by J. P. Greene

16 JUNALUSKA HAPPENINGS

28 OUR GROWING ARMY OF RETIREES

by D. W. Charlton

Regular Columns

20 WOMEN'S NEWS

24 SUNDAY SCHOOL LESSON

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy

FOR RENT, garage apartment, near water, sleeps six, air conditioned. Carl W. Dennis, Box 1082, Crescent Area, North Myrtle Beach, S. C. Phone 803-272-6378.

WANTED—Betty Crocker coupons and saving stamps for a bus. Youth Choir, First United Methodist Church, Panhandle, Tex. 79068.

NORTH CAROLINA

christian advocate

Official Organ of the North Carolina and
Western North Carolina Conferences
of the United Methodist Church

ESTABLISHED 1855

James C. Stokes... Editor and Manager
Ray Young... Production Manager
Ruth Laughlin... Editorial Assistant
Betty Dean... Circulation Manager

Second-class postage paid at Greensboro, N. C.

Published bi-weekly on Thursdays by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401.

The Methodist Board of Publication

C. P. Morris, Raleigh, President; H. G. Allen, Statesville; Paul Carruth, Rocky Mount; James H. Coleman, Marion; J. Slade Crumpton, Durham; N. E. Edger-ton, Raleigh; James W. Ferree, Charlotte; Albert F. Fisher, Goldsboro; J. Nelson Gibson, Jr., Gibson; N. W. Grant, Raleigh; William R. Henderson, High Point; S. Herbert Hitch, Charlotte; Julian A. Lindsey, Greensboro; N. D. McNairy, Greensboro; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Christian White, Greenville; Carl C. Wooten, Kinston.

Single subscription \$3.99 per year payable in advance.

All-Administrative Board rate, \$3.49 per year; Every Family Plan, \$3.19. Make checks and money orders payable to the North Carolina Christian Advocate.

Rates for obituaries and resolutions as follows: \$2.00 for first 100 words; \$2.50 per hundred for next 200 words; \$3.00 per hundred for all over 300 words.

Advertising rates furnished on request.

We do not necessarily endorse products or services advertised.

Opinions expressed by our writers do not necessarily represent the official position of The United Methodist Church or of the editor.

Articles and news items offered for publication should be addressed to the editor, and if their return is requested postage for same should be included.

Address all correspondence to

P. O. Box 508, Greensboro, N. C. 27402
Telephone: (919) 272-1196

Member of Associated Church Press and
The United Methodist Press Association

Calendar of Coming Events

LAKE JUNALUSKA ASSEMBLY

- July 18-25—SEJ Conference on Christian Missions
July 19-July 23—Youth and Missions Conference
July 23-July 25—Weekend Conference for Local Chairmen Commission on Missions
July 25-July 30—SEJ Minsters Conference
July 30-Aug. 1—Consultation on Medicine and Religion
Aug. 1-Aug. 13—Leadership and Laboratory School
Aug. 2-Aug. 5—Workshop on Communications
Aug. 5-7—Conference on the Ministry of Worship
Aug. 7—Junaluska Associates Banquet
Aug. 8-Aug. 13—Child Care Workshop
Aug. 9-Aug. 13—Church Business Managers Conference
Aug. 10-Aug. 11—SEJ Conference on Foundations
Aug. 13-Aug. 15—Church School Leaders Conference
Aug. 15-Aug. 20—Candler Camp Meeting

MEETINGS OF WIDER INTEREST

- July 8-21—Assembly of World Council of Christian Education, Lima, Peru
Aug. 4-11—Biennial Convocation of the Fellowship of United Methodist Musicians,
Univ. of Houston, Houston, Texas
Aug. 6-7—Executive Committee, General Board of the Laity, Evanston, Ill.
Aug. 8-16—Assembly of World Federation of Methodist Women, Denver, Colo.

WESTERN NORTH CAROLINA CONFERENCE

- July 16—Asheville District Methodist Men Advisory Council, S&W, 6 p.m.
July 16-17—Coaching Conference, Pfeiffer College, Misenheimer, for Charlotte
Albemarle, Gastonia, Salisbury, Statesville Districts
July 23—WS/NE District Program Council, Hickory Ridge Church, 7:30 p.m.
Aug. 1—WS/NE District Annual Picnic, Elk Shoals Camp, Ashe County, 12:30
Aug. 1-4—Conference Youth Council, Pfeiffer College, Misenheimer
Aug. 2-8—WSCS School of Missions, Lake Junaluska
Aug. 6-8—Weekend School of Missions, Lake Junaluska
Aug. 9—Asheville District Ministers Meeting, Central Church, Asheville
Aug. 21—Executive Committee, Board of the Laity, Lake Junaluska
Aug. 20-22—Laymen's Conference, Mtg. of Board of Laity, Lake Junaluska
Aug. 30—Asheville District Program Council, Haywood St., Asheville, 7:30

NORTH CAROLINA CONFERENCE

- July 19-23—Youth ACS, Methodist College
July 21—Methodist Foundation Annual Meeting, N. C. State Faculty Club,
Luncheon, 1 p.m.
July 23-24—National Renewal Conference, St. Luke Church, Goldsboro
Aug. 1-7—Senior High Workshop, N. C. Wesleyan College, Rocky Mount
Aug. 9-12—Week Session of R and R, Methodist College, Fayetteville
Aug. 13-15—Weekend Session of R and R, Methodist College, Fayetteville
Aug. 15-21—Camp for Mentally Retarded, Camp Don Lee
Aug. 21-22—United Methodist Men's Retreat, Methodist College
Aug. 22—Fall Semester Begins, Louisburg College
August 26—First Semester Classes Begin, Methodist College

I WILL NOT QUIT THE MINISTRY

by W. A. Seawell

I read a disturbing report recently—some 5000 Protestant and Catholic ministers quit the Christian ministry last year.

I would like to share my experience and my convictions with you by saying: "I will not quit the ministry!"

First, let me say, I cannot, I will not quit the ministry, because of the "call" I received from God!

I did not enter the ministry just to have a profession. I was well established in life, a business man with a successful business. I was married and had one child. I was a member of the United Methodist Church and in good standing. I was active in my church, serving in every capacity I was asked to serve, and volunteered for many activities.

My experience was a vivid one, and the decision to enter the ministry did not come easily. I had known for a long time that something was happening to me. It was a strange feeling, and I didn't know quite what to do. After a long struggle, through prayer, I answered the "Call" and entered the ministry of Jesus Christ. I heard the voice of God speaking to me, and I answered.

Let me say, it hasn't been easy; I was 32 years old. At least seven years of college lay ahead, and, of course, the problem of making a living for my family and financing my education. Some people may not understand, when I say "I was called into the ministry," but it is an experience, though inexplicable; you know when you have it.

The Rev. Mr. Seawell is pastor of Millbrook UM Church, Raleigh.

No, I cannot, I will not quit the ministry, because I have received a "call" from God!

Secondly, I will not quit the ministry because of the "love of God" manifested through his Son, Jesus Christ.

I cannot overlook the fact that God loves me. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in Him shall not perish, but have everlasting life."

For some strange reason I have fallen in love with Christ, and realizing how much he has done for me, I want to do all I can for Him. I sincerely feel that I can only do this in and through the ministry, because he has called me to this task.

I must confess there have been moments of despair and distress. There have been experiences that have tried my soul. Even though I have often been through the "valley of shadow and doubt," my love for Jesus Christ has not diminished, but has deepened and matured until He is ever in my thoughts and in my heart.

I can say, with all sincerity, that today there is a strong compelling force that keeps me striving to help others know Jesus Christ so they too may fall in love with Him. No, I cannot, I will not quit the ministry, because of the "Call of God upon me," and because of the "love of Jesus Christ!"

Thirdly, I will not quit the ministry because of the "service" I am able to render to and for God's people.

Permit me, please to share some of those enriching experiences that reward the soul of the ministry:

A Presbyterian, from Hillsborough, N. C.: "Your visit in the hospital helped me tremendously. It was so kind of you to come and see me. I was strengthened by your prayer. Thank you!"

A Methodist from Hillsborough, N. C.: "I want you to know how much I benefited from the revival services. I received great inspiration from the sermons. As the words of the hymn say: 'Give of your best to the Master,' I want to give my best to Him every day."

A young minister from Troy, N. C.: "Bill, we want to tell you how much we appreciated your being able to marry us. Our wedding was perfect. It meant so much having one whom we have loved and respected so much to perform our ceremony."

A young girl at Rockingham, N. C.: "Mr. Seawell, I want to tell you how much the revival services meant to me. I thought I knew Jesus Christ before, but I really found Him the last night of our meeting. Something happened in my life that night at the altar. I feel that Christ is calling me into full-time Christian service. Please pray for me."

These are but a few of the letters in my file, there are many, many more, relating to the service I have been able to render to and for God's people.

No, I cannot, I will not quit the ministry, because of the "call"; because of the "love of Christ"; because of the "service I am able to render."

Fourthly, I will not quit the ministry because of the "task to be done." Jesus gave us a mission to perform, as disciples of His, that mission being to take His message to the world . . . to win the world to Him.

Let me say that the task is an un-

ending one. There is so much to be done for Christ and His Kingdom. There are souls to be won — so many are lost today. Multitudes do not know Christ as their personal Saviour and Lord. There are souls to be strengthened — so many are weak in the faith today; the commitment has been made, but in the face of so many trials and problems of everyday life, in the pressures of society, the commitment begins to fade and become weak, there is need for strength.

There are souls to be comforted — sorrow takes no vacation, and during hours of grief, there is need for comforting words, comforting prayers, solace and strength.

There are souls to be guided along the Christian way. There is a constant need in our complex society. There are so many temptations confronting us at all times. Problems are ever before us, there is a need for advice, guidance along the way. No, I cannot, I will not quit the ministry, because of the "call;" because of the "love of God;" because of the "service" I am able to render; because of the "task to be done."

The fifth and final reason I cannot and will not quit the ministry is because of the "joy and satisfaction that fills my soul" as I work with and for the Master of life!

The Lord has blessed my ministry with many rich and wonderful blessings. But, I feel that some of the most rewarding have been those times when I have been able to present to a District Conference, those men who have entered the ministry, who have answered the "call" under my ministry.

I am so grateful that I can list six thus far, who are my "sons" in the ministry. Surely, my soul rejoices over the abundance of blessings received, and in the satisfaction of working with

(Continued on page 15)

Some Reflections on the General Assembly

The current session of the General Assembly is scheduled to adjourn shortly. It will do so carrying home a black eye and other indignities administered by a critical citizenry. Also, it will come wearily back to Raleigh in the fall to face one and perhaps several more items of unfinished business.

Nationally speaking, the North Carolina State Legislature seems not to have won any popularity contests. One evaluator of such assemblies rated ours at close to the bottom among state legislatures—47th to be exact. This rating raised anguished outcries from some, while others announced the rating with mischievous glee.

When the last gavel has been laid down, we doubt if our legislature is all that bad. Anyway, how does one evaluate the effectiveness of a body like the General Assembly of the state of North Carolina? A lot depends upon one's criteria of values and upon who is doing the rating.

We must personally admit to being vexed with our state legislature at various times during its existence since the first of the year. We have been indignant, outraged, amazed, appalled, disillusioned, and disgusted — to describe just a few of the reactions. Intermixed with these adverse reactions, however, have been those interludes when hope raised itself out of despair, when approval and admiration superseded pessimism.

This particular assemblage of lawmakers probably is no better or worse than the average. Among its people are some persons of superior ability and character. As we have followed

the course of recent events around the state house in Raleigh, we have spotted several legislators who bear the marks of unusually high integrity of great concern for general welfare of hard-working mastery of issues and problems. We could name several, but to do so would probably be an injustice to some others.

Unfortunately, there have been occasions when it appeared that a party spirit, an undue concern for special interests, and a forgetfulness of values was evident here and there. Some bad legislation was passed. Some good bills, which would have enhanced the general welfare and corrected ills were gutted by bad amendments or voted down.

We would rather praise the good works of those who deserve such than to scold the unworthy. And one thing we must not forget: the members of the General Assembly are our elected officials. We put them there. If we have elected some small men to represent us, we the voters cannot blame them or others.

Mediocrity feeds upon the apathy of the people. Men whose deeds are despicable, who conspire against the common good, who gain unworthy ends by sordid means, can flourish only where the masses have grown to tolerate their nefarious actions. In making this generality we do not mean to classify any of our present lawmakers as despicable, as conspirators, as seekers of "unworthy ends by sordid means". Some, however, are certainly less noble than others.

But before we find fault too readily with them, let us remember that we

ourselves have helped to make them what they are. Some of us have brought great pressure to bear upon them for selfish reasons. We have begged and pleaded and threatened in the interest of private gain at the expense of the general good. If legislators are weak to yield to that kind of pressure, those who exert it are not any the less reprehensible.

We of the human race are a strange breed of animal. We bluster and bribe and bluff to get our elected officials to weigh the scales of justice and truth in our favor; then we condemn them for yielding to our knavery.

Good, bad or indifferent, let's lay off of these men and women who have served us faithfully and well, if not

always wisely. Let us resolve to reelect those whose honesty and integrity, whose commitment to the common good, have stood out. We owe them much and we need them desperately in our affairs of state. Then, let us cast about to find worthy replacements for those whose records at Raleigh do not measure up.

The General Assembly of North Carolina can have much to do with making our state an ever more wholesome and beautiful place in which to live. We the people can have much to do with making the General Assembly the sort of legislative body which is less concerned with the promotion of special interests and more sensitive to the welfare of all the people.

Cause of Black Colleges Lagging

The General Conference of 1970 went to much effort in so reordering its financial priorities that the needs of blacks and other minority peoples should have a larger share of the church's money. Among the needs given top priority were those of our black colleges.

The conference resolved to raise \$8 million during 1971 and 1972, the goal being \$4 million in each year. Efforts to place the \$8 million in the General conference budget as a definite commitment failed, but in voting this proposal down, the conference solemnly committed itself to put forth every effort to raise the entire amount on a voluntary basis.

Since then the cause of black colleges has been given considerable publicity. The top leadership of the church has, in the main, kept faith. However, the rank and file of the membership has not responded well. The contributions

made by the churches on a voluntary basis so far have been disappointingly small. With half of 1971 behind us—including Race Relations Day, when the major thrust was to have been made—only approximately \$350,000 has been raised toward the first-year \$4 million.

Why? Probably the low level of giving reflects, for one thing, the general reluctance on the part of many to support our church related colleges with generosity. Then, the failure to give may grow out of a feeling that segregated higher education should not be a part of the wave of the future; that walls of segregation in education having come down, they should not be reconstructed.

What may be overlooked, however, is the fact that most of the black colleges involved have labored under financial disadvantages for many years, and that they have a lot of catching up to do.

Three N. C. Ministers Share In Exchange Program

Three United Methodist ministers from North Carolina are involved in the 1971 Ministerial Exchange Program taking place this summer. They will be exchanging homes, pulpits, and cars with English Methodist ministers for a period of one to six weeks in a program sponsored by the World Methodist Council.

The Rev. Geoffrey L. Clark and his family from Manchester, England, have already arrived in Laurinburg to serve Saint Luke UM Church. Rev. and Mrs. W. M. Wells, Jr., and daughter of Laurinburg will be at Platt Lane Methodist Church in Manchester for six weeks.

The Clarks — Geoffrey, Janet, Jonathan, three, and Helen, one — brought with them Miss Mavis Oates, a youth worker in Platt Church. The Wells family — Bill, Dixie, and Dixie Thomas, two — took with them Bill's niece, Allyson Wells, twelve, of Fairfax, Va.

Many events have been planned to acquaint the visitors not only with

members of the Laurinburg congregation but United Methodists in the county and N. C. Conference. Activities include a coke party for Mrs. Clark, a supper at Gibson UM Church for Methodist ministers and their families from Scotland County and Hamlet, a party for nursery children at Saint Luke Church, and after a Sunday service there will be a dinner on the grounds. The church also will sponsor a social hour to which ministers and their wives from every church in the county are invited. The Clarks will attend the Ministers' Conference at Lake Junaluska and will spend two days at the Summer R&R at Methodist College in Fayetteville.

A member of the Western North Carolina Conference, the Rev. Leslie F. Ditchfield of Salem-Clark's Chapel Charge, Weaverville, will be exchanging his pulpit with the Rev. Anthony Shrimpton of Oxford. Mr. Ditchfield was born in Liverpool, England, and served in the Navy of his country dur-



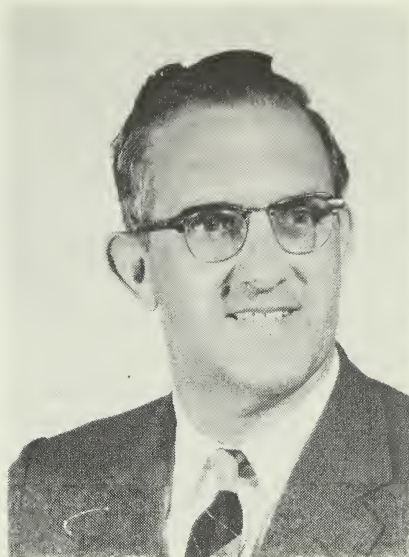
*Rev. and Mrs. Geoffrey L. Clark,
Jonathan and Helen*



Rev. W. M. Wells, Jr.



Rev. Anthony Shrimpton



Rev. Leslie F. Ditchfield

ing World War II. He is entering his fourth year as pastor of Salem Church in the Asheville District.

The Rev. Charles V. Bryant of Gar-

ner UM Church and the Rev. Richard M. Davison of Middlesborough, England, are the other two ministers sharing in the exchange program. (See June 24 issue of N. C. Christian Advocate.)

HERE and THERE

LAY ACTION YET

A new publication just announced will bear the title **Lay Action Yet**. It announces itself as being "a national non-profit publication for and by the Laity within the United Methodist Church." James I. Martin of Oconomowoc, Wisc., is its editor and publisher.

Its announced purpose is reconciliation. It hopes to accomplish this through the presentation, discussion and dialogue of all sides of every issue that confronts us, in simple clearcut terms that laity can understand and relate to."

Mr. Martin has been conference lay

leader, member of a general board, and has served five terms as a delegate to General Conference. A sample issue will come out in October and may be secured by writing to the publication at Rt. 1, Box 482, Oconomowoc, Wisc. 53066.

DARE WE TELL ALL?

A wide variety of material comes across our desk in the course of a week. A recent booklet of 50 pages bore the title "Who Is The Imperialist?" In plain language supported by a battery of facts and illustrations it

(Continued on page 10)

"sets forth the record of Communist territorial expansion since 1939." It does not pull punches as it points the finger at Soviet Russia and other Communist countries.

One might think that such a document was produced by a General Board of a major denomination. But, instead, the sponsor of this publication is the Department of International Affairs of the AFL-CIO. Come to think of it, we haven't heard of any major Protestant denomination in recent years having much to say about the oppression and violence created by the Communists. Since we are "on target" as regards so many other social and political ills, it seems a bit strange that we should have so little to say about the wrongs perpetrated by tyrannical and dictatorial governments.

THE CLAYS COME HOME

Charles and Helen Clay have come back to North Carolina after 35 years of mission service in Brazil. Many of you have kept up with them through "Clay Chatter". They recently mailed out the 77th issue of this readable newsletter.

Noting the fact that Brazil has not gotten a very good press in recent years, Charles makes this interesting comment: "The present government is often accused of being militaristic, dictatorial, the enemy of civil liberties and the promoter of widespread tor-

ture. Our own feeling, after observing personally conditions **before and after**, is that the accusations are largely unjust. It is undoubtedly true that the country was heading rapidly toward chaos when the present regime came to power through a bloodless revolution in 1964. Ever since, inflation and corruption have been diminishing and we feel there has been an honest effort to bring the country back to a democratic process. Of course there has been some violence and many arbitrary and unjust arrests, but this seems to be a worldwide phenomenon of our day."

Perhaps we have too many "authorities" who make a quick two week tour of some foreign country—taking their preconceptions along as baggage—and come home posing as full-blown experts on all of the affairs of that country.

Charles and Helen are to make their retirement home at 1626 Ebert St. Winston-Salem, N. C. 27103. But don't count on them being home too much in the next several weeks. They are off on a trip across the United States to see America (North America, that is) last. We are glad to have them home.

HOLY LAND TOUR & ATHENS

"Wholesale Tours International, Inc."
10 days All-inclusive \$649.00 from New York
Departing KLM October 25, 1977
Register Completely by July 10.
Write or call
Rev. George M. Carver 518 Rockford St.
Mt. Airy, N. C. Phone 786-4331

8%

FIRST MORTGAGE CHURCH BONDS

Registered as to principal and interest
Interest payable semi-annually

Call or Write **CHURCH SECURITIES, INC.**
(Formerly Church Investors)

Phone (404) 451-5431 4095 Clairmont Road Atlanta, Ga. 30341

This advertisement is neither an offer to buy or sell any security. In states where this dealer is not qualified to act as a dealer, sales literature will be deleted from descriptive brochures.

DUKE ENDOWMENT REPORT

PRAISES CIVIC LEADERS

CHARLOTTE — Governing boards of trustees and other volunteer civic leaders deserve high praise and appreciation from their fellow citizens, according to Thomas L. Perkins, chairman of the Trustees of The Duke Endowment.

In the 1970 Report of The Endowment, which was distributed last week, Mr. Perkins states the report is a "very sincere tribute to the enormous contribution of time and effort by volunteer leaders in the Carolinas; college trustees, hospital and child care agency board members, and lay men and women exercising leadership responsibilities in the United Methodist Church."

Allocations and appropriations made to beneficiaries in the year amounted to \$19,074,699, bringing to \$323,586,378 the total provided by The Endowment since 1920 to help support higher education, health, child care, and religious causes.

Amounts allocated and appropriated in 1970 by The Duke Endowment to its four educational beneficiaries were: Duke University, \$7,503,290; Davidson College, \$689,876; Furman University, \$689,915; and Johnson C. Smith University, \$736,203.

In joining forces again this year with over 2,500 hospital trustees throughout the Carolinas, the trustees of The Duke Endowment allocated and appropriated \$7,526,440 for health care and facilities.

In a similar "partnership" with the governing boards of child-caring institutions, The Endowment trustees allocated and appropriated \$796,147 during 1970.

For the building and maintenance of rural United Methodist churches in

North Carolina and the support of retired ministers of this denomination, widows, and dependent orphaned children, The Endowment provided \$1,132,198.

Detailed financial statements and listings of allocations, appropriations, and payments are included in the report. There are also sections of statistical information on assisted hospitals and child care institutions.

Mrs. O. L. Brown Succumbs

CHARLOTTE — Mrs. Clara D. Brown, 73, wife of the Rev. O. Lester Brown of Charlotte, died June 24 in Wesley Long Hospital, Greensboro.

The funeral service was June 26 at Hawthorne Lane UM Church in Charlotte, where she was a member. Graveside service was at City Cemetery in Boone.

Mrs. Brown was one of the organizers of the Methodist Ministers' Wives' Association, a member of the Daughters of the American Revolution and of the North Carolina Federation of Women's Clubs.

Survivors are her husband; daughters, Mrs. H. B. Perry, Jr., of Greensboro; Mrs. W. H. Brown of Greenville, Mrs. James R. Scoggins and Mrs. John G. Surratt, Jr., both of Charlotte, Mrs. W. C. Fanelty of Mechanicsburg, Pa.; son, John L. Brown of Roanoke, Va., sister, Mrs. Roy A. Rufty of Boone; brother, Edwin S. Dougherty of Boone.

A Proposal for a Basic Salary Plan for Ministers

by J. P. Greene

Now that the Annual Conference has adjourned and ministers have returned to their charges, some to congratulate themselves on their new appointments, some to take up the same routine for another year, and others to lick their wounds and try to overcome the disappointment, bitterness, resentment, and other assorted emotions which are a continual aftermath of these events, perhaps it is a good time to consider a proposal which would eliminate much of the negative reactions to the Annual Conference sessions. I refer to a proposal to establish a basic salary plan for the ministers of the WNC Conference in accordance with the provisions of the 1968 Discipline of the United Methodist Church. It seems to me that it is time; yea, long past time, when we, in the name of the justice which we preach to our laymen, begin to practice that justice among ourselves.

INEQUITIES AND PROBLEMS OF PRESENT SYSTEM

That there are inequities and problems in our present system of determining ministerial salaries, no rational person can deny. That an Annual Conference of the United Methodist Church, which has spoken so loudly and pushed so vigorously for legislation which would outlaw the practice

of paying one person less than another for performing the same service, would piously practice that same form of discrimination within its own ranks is incredible. To paraphrase the scriptures: "For the time has come when justice must begin with the ministers of God."

The first and most obvious inequity of our present system is that it is discriminatory. It is a simple and well known fact that some ministers are paid less than other ministers for performing the same service and giving the same time to that service, while being equally qualified in training, talent and tenure. This is what the Church wants to prohibit by law for the other institutions of society while jealously guarding its right to practice it within its own institution. Federal, State, and Local Government recognize the injustice of this and are trying to eliminate it. Shall it be said of our times that secular society was more interested in justice than was the United Methodist Church?

A second inequity of the present system is that there is no way to determine accurately the comparable qualifications of ministers based on salary and membership gains and losses because each charge is an entirely different situation from every other charge. Yet these are the determining factors in a minister's salary at any given point in time, with salary gains being the primary consideration. Factors such as population changes, economic level of the constituency, number of other nearby churches, and

The Rev. Mr. Greene is minister of Oak Forest UM Church, Winston-Salem.

community changes more often determine what a minister has "under him" at moving time than does his own personal qualifications.

Then there are problems fostered and perpetuated by the present system which are detrimental to the welfare of the Church, and to the professional integrity and effectiveness of the ministers. Not the least of these is the fact that it creates and sustains a constant bickering and political maneuvering among the ministers for the better paying appointments. The stock in trade of most district superintendents as they counsel with their ministers about moving are these phrases, and others like them: "Things are really tight this year." "Nobody is getting more than a \$300. (?) raise this year." "There is a jam-up in your bracket this time." These cliches have become a standard joke among the majority of ministers at Conference time, and their cynicism is confirmed when the appointments are made public.

The present system also fosters a spirit of professional jealousy and resentment among the ministers. The charges of favoritism and nepotism are constantly heard, and it is difficult, if not impossible, to refute these charges. Such a spirit is extremely damaging to the public and private life of the minister. It tends to inflate the ego of those who are promoted and deflate the ego of those who don't make it, giving both a distorted self-image as a professional person. And, in my opinion, it has created a caste system among the ministers which makes our sermonic pontification about equality and justice a hypocritical sham.

There are also some problems which a basic salary plan would create, among which are these. It would require a few of the top salaried men to take a cut in salary. It would require the few exceptionally talented mini-

sters to remain at the same salary level as their more normal brethren. It would meet with some resistance from the few large churches which demand the privilege of calling their own ministers, and from some of the top-salaried ministers who feel that their services are worth more than their lesser brethren.

This is by no means an inclusive summary of the inequities and problems of our present system, nor is it an inclusive listing of the problems which a basic salary plan would create. There are many more things which could, and should, be said for both points of view, but the injustice and discrimination of our present system are so flagrant that our Church can no longer lay claim to being an institution of honor, justice, and integrity unless this situation is rectified.

BENEFITS OF BASIC SALARY PLAN

There are many benefits of a basic salary plan which would far outweigh any problems which it might create, and it is the only way of eliminating the rank injustice and discrimination which our Conference practices while piously holding aloft the banner of a spiritual brotherhood.

First of all, it would make it possible for ministers to devote their full time and energies to their ministry. No longer would they feel the pressure of the necessity of cultivating the favor of the district superintendent to try to get a raise. Nor would they feel the pressure to compromise their Christian principles in their pastorates to avoid a salary cut, or to avoid an unfavorable report from a Pastor-Parish Committee. They would be free to utilize their professional skill and dedication to the fullest extent without being concerned

(Continued on page 14)

(Continued from page 13)

about what it was going to mean regarding salary.

Secondly, it would eliminate salary altogether as a consideration in appointment making and would truly allow the Bishop and his cabinet to match a minister's talents and qualifications to the needs of a given church or situation. Many a budding and promising program has been destroyed because the minister needed for that situation was in a different salary bracket. Each minister's talents and special interests could be channelled into a situation where they could be best utilized without the minister being stigmatized as a failure because he received a cut in salary, or was sent to a rural charge.

Thirdly, it would drastically reduce the political maneuvering, status seeking, jealousy, discontent, favoritism in appointment making, cliquism, and big-preacher little-preacher concept which are so rampant in our Conference. Each minister would know what his salary and type of appointment would be at any given point in his career.

And last, it would help restore the public image of the minister as a person of professional integrity and ability, and would remove the stigma from both minister and charge when one is appointed to a minimum salary, rural, or circuit charge. It would also eliminate the degrading practice of heaping insult upon injury on most ministers as they near the end of their service to the Church as is done now by downgrading their salaries. No other profession treats their honored and elder colleagues in such a shabby fashion.

1. That the Western North Carolina Conference, in June, 1972, submit to the churches a proposal for a basic salary plan for ministers as provided for by the 1968 Discipline of the United Methodist Church.

2. That the Western North Carolina Conference acknowledge that by the acts of ordination and admission into membership in the Conference it recognizes that a person is fully qualified as a minister in the United Methodist Church.

3. That the proposed basic salary plan include the following items:

a. That the Board of The Ministry shall issue to each minister related to the Conference a Grade Certificate certifying his level of qualification as indicated by his academic preparation.

b. That every minister with the same academic preparation shall be given the same Grade certificate.

c. That there be five Grade Certificates as follows:

1. A Certificate for Conference members with B. D. or equivalent.

2. B Certificate for Conference Members with less than B.D.

3. C Certificate for Associate Members of the Conference.

4. S Certificate for Student Pastors.

5. L Certificate for Lay Pastors.

d. That provisions be made for ministers to up-grade their certificates through continuing education and length of service, following the provisions of the Discipline relating to qualifications for Conference membership.

e. That Certificate held and length of service be the only determining factors in salary; provided that after the age of sixty, no further increment shall accrue due to length of service.

f. That the total salaries of all churches, Conference Boards and Agencies, plus all monies obtained from any source as salary supplements, be combined in the Conference Treasury for the purpose of paying salaries.

g. That there be no more than \$400. annual differential between each Grade Certificate, based on Certificate alone, where the minister is serving full time.

h. That this basic salary plan shall apply to all ministers serving in the Western North Carolina Conference whose salaries are subject to being determined by the Conference: provided that the Conference may vote a reasonable annual supplement for ministers in appointments other than pastoral charges when the circumstances warrant such a supplement.

I Will Not Quit Ministry

(Continued from page 5)

the Lord of Life.

There is that song that expresses my thoughts, perhaps, better than anything I can say:

"Jesus is all the world to me, my life, my joy, my all; He is my strength from day to day, without Him I would fall.

Jesus is all the world to me, and and true to Him I'll be; Oh, how could I this friend deny, when He's so true to me?"

There is so much "joy and satisfaction" in the knowledge that Jesus is my friend, and that I am privileged to work with and for Him.

No, I cannot, I will not quit the ministry, because of the "call"; because of the "love of Christ"; because of the "service" I am able to render; because of the "task to be done"; because of the "joy and satisfaction" received from working with and for the Master of Life.

**I CANNOT, I WILL NOT QUIT
THE MINISTRY OF JESUS CHRIST!**

CHURCH FURNITURE

Pews
Pulpits
Altars
Fonts
Screens
Lecterns
Reading Stands
Offering Plates
Chairs
Tables



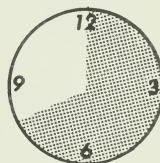
CATALOG ON
REQUEST

**CARRIKER CHURCH
FURNITURE CO.**

Box 220, Monroe, N. C. 28110

MEMBER CHURCH FURNITURE
MANUFACTURERS ASSOCIATION

**May We Have
40 Minutes
of Your Time**



... on your next trip to Nashville?
The Methodist Publishing House
(one of 5 United Methodist general
agencies located in Nashville)

Plant tours scheduled at 10 a.m. and
2 p.m., Monday through Friday, for
persons of high school age and
above—individuals, families, church
groups.

To arrange your tour, write to our
Public Relations Department, 201
Eighth Ave., S., Nashville, Tenn.
37202.

You'll get a quick response!

Junaluska Happenings

FIVE BISHOPS TO PREACH AT MINISTERS' CONFERENCE

LAKE JUNALUSKA, N. C. (UMI)—Workshops on topics as varied as inner-city ministries and contemporary worship, a bishops' preaching hour and addresses by church planner-executives will mark the Ministers' Conference of the United Methodist Church's Southeastern Jurisdiction here July 25-30.

The Southeastern Jurisdiction Council sponsors the annual Ministers' Conference especially for district superintendents and pastors in the nine-state Jurisdiction. Planned and organized by two groups, the district superintendents' group president is the Rev. Dr. Charles O. Moore, Anniston, Ala., and the pastors' group president is the Rev. G. Horace Crouch, Lithonia, Ga.

A highlight of the Ministers' Conference is to be a preaching service each morning featuring a Southeastern bishop, including Bishops James W. Henley, Paul Hardin Jr., Roy H. Short, John Owen Smith and Edward J. Pendergrass. Other platform major speakers include: the Rev. Dr. Robert F. Lundy, executive secretary of the Southeastern Jurisdiction; the Rev. Dr. A. Leonard Griffith, pastor of Deer Park United Church, Toronto, Canada; the Rev. Dr. Lyle E. Schaller, director of the Center for Parish Development at Evangelical Theological Seminary, Naperville, Ill.; the Rev. Dr. Virgil W. Sexton, assistant general secretary for Planning of the Unit-

ed Methodist Program Council.

Varied workshops are on the schedule each morning at the Ministers' Conference, one group for district superintendents and one for pastors. Among topics listed are: district program council, pastor-parish relations, the charge conference, the appointive system, inner-city ministries, contemporary worship, coffee houses, baptism and confirmation.

MEDICINE-RELIGION CONSULTATION PLANNED AT JUNALUSKA

LAKE JUNALUSKA, N. C. (UMI) — Issues such as abortion, drug abuse and organ transplants are on the agenda for a Consultation on Medicine and Religion here July 30-August 1.

Sponsors are the Committee on Health and Welfare Ministries of the United Methodist Church's nine-state Southeastern Jurisdiction, annual conference Boards of Health and Welfare Ministries and the Lake Junaluska Assembly.

Among scheduled specialists at Consultation plenary sessions (to be followed by small group discussion) are: Dr. Raymond Pruitt, director of the Mayo Graduate School of Medicine at the University of Minnesota, and the Rev. James T. Laney, dean of Emory University's Candler School of Theology, Atlanta, on "The Medicine and Religion Dialogue: Some New Issues;" Dr. J. Russell Bright, professor of chemistry at Wayne State University, Detroit, on "Genetics and Abortion;" Dr. Joseph A. Hertell, Atlanta physi-

cian, and the Rev. Alex Williams, minister to youth and community at Atlanta's First Presbyterian Church on "Clinical, Pathological Presentation on Drug Abuse;" Dr. Elbert P. Tuttle Jr., Atlanta physician, on "The Artificial Kidney and Organ Transplantation: A New Network of Obligations."

COMMUNICATIONS CONFERENCE TO HEAR BISHOP CANNON

LAKE JUNALUSKA, N. C. (UMI) — A conference to "facilitate the flow of church information," particularly for United Methodists in the Southeastern states, has been set for August 2-6 here.

It is designed for editors; regional directors or chairmen in the fields of interpretation, television, radio and film, information and publishing; institutional publicists.

Keynote speaker Monday night for the sessions in Lambuth Inn will be John Proctor, Nashville, Tenn., president of the Methodist Publishing House. An address will be given Wednesday evening by Bishop William R. Cannon of Raleigh.

A daily session is planned on "New Trends in Communication," led by the Rev. Robert L. Robertson of Dallas, director of United Methodist communications for Texas.

Workshops will be conducted on public relations planning and strategy, educational technology, functions of interpretation and communications committees, minority communications, broadcasting, personal communication.

The Rev. David Abernathy of Atlanta, Ga., is directing the conference, under sponsorship of the church's Southeastern Jurisdiction Communica-

tions Committee and Lake Junaluska Assembly.

LABORATORY SCHOOL SET IN AUGUST

LAKE JUNALUSKA (UMI) — Two related experiences in Christian education — a laboratory school and a "Weekend Conference on a Team Ministry in the Local Church" — are scheduled here in August. Both are planned under auspices of the Southeastern Jurisdictional Council of the United Methodist Church.

The Southeastern Jurisdictional Laboratory School, described as a "teaching-learning situation," encompasses two weeks August 1-13. Seminars and church school classes for teachers and other workers are scheduled for nursery, kindergarten and elementary-age children; junior, middle and senior high youth; young adults and adults, and for special groups such as weekday, mentally retarded and day-care children.

Structured timewise within the laboratory school but a separate experience is the Weekend Conference on a Team Ministry in the Local Church August 13-15. Invited are pastors, ministers or directors of education, lay leaders, chairman of Administrative Boards and Councils on Ministries, age level and family coordinators, work area chairmen and superintendents of study. Team attendance from churches is encouraged.

(Continued on page 29)

Quality Church Windows		since 1906
HIGH POINT GLASS & DECORATIVE CO.		
A. W. Klemme, Pres. & Mgr.		
Box 101	High Point, N. C.	
Fiberglass Baptisries & Spires		

THE BROAD SCOPE

SOUTHERN PRESBYTERIANS MEET, AGREE, AND DISAGREE

When the 1971 General Assembly of the Presbyterian Church US meet at Massanetta Springs, Va., in June, they registered several firsts for them. The first woman, Mrs. David L. Stitt of Austin, Texas, was nominated (but not elected) for moderator. For the first time two women ministers were present (the first one was present in 1968). For the first time youth delegates were present and voting.

The assembly voted by a close margin (213 to 203) to reduce the number of synods from 15 to 7. The reorganization is to take place by next spring. Presbytery lines will be left as is for the time being.

While debate has whirled around three controversial publications, *Colloquy*, *Church and Society*, and *Focus*, all three survived attempts to discontinue them. However, a slap on the wrist was given to the unofficial Executive Commission on Overseas Evangelism, which is an arm of the also unofficial Presbyterian Evangelistic Fellowship. The ECOE was declared to be "a grave departure from orderly processes of the Church".

The "Southern Presbyterians" voted to remain in the National Council of Churches by a vote of 213 to 189 — the closest vote in years; it also voted 216 to 185 to remain in the World Council of Churches. On abortion, the assembly stood its ground against those desiring a more conservative stand, and agreed to continue furnishing funds to pay for abortions and for counselling on abortion. But then the assembly balked at requiring that local

churches, presbyteries and synods go down the line in supporting all programs handed down to them. This proposal, as a constitutional amendment, had been approved by 51 of the 72 presbyteries. But the General Assembly apparently did not want to bind its units to tight conformity.

Theological discussion centered around whether to approve a document on the person and work of the Holy Spirit. Its favorable position on "ecstatic utterances" and such was challenged, but in the end the entire paper was approved with minor editorial changes.

IRISH METHODISTS CALL FOR PEACE

Stating that "communal harmony is ultimately a personal responsibility, the Irish Methodist Conference, meeting at Portadown, in Northern Ireland offered all of its resources toward the establishment of peace and harmony in that country wracked by strife and violence. It proposed that a consultative committee be set up among the churches in Northern Ireland at the highest level of leadership to lend force to peace efforts. It expressed its conviction "that all men and women must learn to work together for the common good, irrespective of religious or political convictions."

The statement also reaffirmed the Reformation faith and added that "Biblical Protestantism can in the last analysis be maintained and made convincing only by the personal witness of Christian lives rather than by provocative words and deeds."

METHODIST NEWS ROUNDUP

METHODIST WOMEN TO MEET

NEW YORK (UMI)—Under the theme, "Christian Women in a Changing World," an estimated 350 women from around the world will gather at Loretto Heights College, Denver, Colo., August 12-16, to attend the quinquennial Assembly of the World Federation of Methodist Women. It is one of several international Methodist events being held in conjunction with the World Methodist Conference Aug. 18-26 at the University of Denver. The World Federation of Methodist Women has 32 units in 56 countries.

SUMMER MISSIONERS AT WORK

NEW YORK (UMI)—College students and other persons are giving six weeks of service this summer in a variety of United Methodist programs and projects in the United States. The 51 women and men are in the 1971 summer work program of the National Division of the United Board of Missions.

Two persons from North Carolina are working in this summer program. They are Miss Martha R. Hogan of Pittsboro, who is serving at United Methodist Neighborhood Centers in Nashville, Tenn., and Miss Elizabeth Waldrep of Horse Shoe, a student at Garrett Theological Seminary, who is engaged in rural church and community work near Warm Springs, Va.

Helping in projects in North Carolina are Miss Marilyn Grant of Kettering, Ohio, a student at Ohio State University, who is serving at the Robeson County Church and Community Center in Lumberton, and Miss Connie Mae Harris of Butte, Montana, a stu-

dent at Montana State University School of Nursing, who is helping in rural church and community work near Lumberton.

BLACK PROGRAM DIRECTOR APPOINTED

The Rev. Anthony Shipley has been appointed by Bishop Dwight E. Loder as Program Director of the Detroit Conference. He is the first black to hold such an assignment in a predominantly white conference. A native of Harlem, he has for the past three years served as associate program director for the New York Conference.

SWEDISH METHODISTS DRAW BACK FROM MERGER

United Methodists in Sweden have turned down a proposed merger with two other free (non-state) churches. Union talks have been going on among the Methodist, the Mission Covenant Church and the Baptist Union.

The decision came at the recent session of the Sweden Annual Conference, with newly-elected (in 1970) Bishop Ole Borgen presiding. The action called for the Methodist Church of Sweden to continue as an independent church, but to work in close coordination with other churches in Sweden.

THE VERNON COMPANY

PEWS - CARPETS

OFFICE & CLASSROOM FURNITURE

P. O. Box 625 Siler City, N. C. 27344

Phone (919) 742-4751



WOMEN'S NEWS

Western North Carolina Conference

MRS. JOHN C. WRIGHT

SCHOOL OF CHRISTIAN MISSION

Women's Society of Christian Service
and

Wesleyan Service Guild of the
W. N. C. Conference
at Pfeiffer College

August 2-6: Week of Study

August 6-8: Weekend of Study

COURSES AND FACULTY

- New Machines and the New Humanity: Text, *Technethics*; Miss Maryruth Nickels, Dallas, Texas.; Rev. Claude Young, Jr., Statesville; Mrs. Kenneth Jones, Reidsville.
- The New Generation in Africa: Text, *Cry Sorrow, Cry Joy*; Mrs. William C. Strother, Jr., Philadelphia, Pa.; Mrs. Niles Clark, Waterloo, S. C.; Miss Lorena Kelly, Asheville.
- Bible Study, Matthew: Text, *An Invitation: Matthew on Mission*. Rev. Harold E. Wright, Salisbury. (Faculty and studies same for both schools).

COST OF SCHOOL AND REGISTRATION

For the *Week of Study*, the cost is \$25 to cover cost of room, board, insurance and registration. Day students pay \$4.50. Send entire fee to Mrs. Minnie B. Smith, 1809 Belcrest Drive, Greensboro, N. C. 27406. Give choice of study and roommate.

For the *Weekend of Study* the cost is \$13.50 for those arriving on Friday,

or \$10.50 if arriving early Saturday. The entire amount should be sent to Mrs. J. D. Key, 1831 Angelo Street, Winston-Salem, N. C. 27104.

ADDED ATTRACTIONS

Plenary Sessions: There will be three Plenary Sessions each day. The first will interpret the first two studies in the background of the Gospel according to Matthew. The afternoon session will explore *Program* in the fullest sense. The evening session will be a study of *Matthew*.

Track Assignments: There will be two Track Assignments in the afternoon. Track Team No. 1 will face *Issues and Decisions* of various boards, agencies, and pending conferences. Track Team No. 2 will examine *Ways of Ecumenicity*.

Track Choices: In the evening there will be six workshops in areas of interest and each participant may make her own choice. One will explore music in worship, others interpretive motion, art, poster-making, drama, and audiovisuals. Fun Time is planned, too!

ADDENDA

Miss Martha King of Rome, Ga., will be team coordinator.

The *School Staff* includes: Mrs. Fletcher Nelson, Morganton, dean; Mrs. Robert Ayers, Pleasant Garden, assistant dean; Miss Lucy Cobb, Mooresville, business manager; Mrs. Minnie B. Smith, Greensboro, registrar (week); Mrs. J. D. Key, Winston-Salem, regis-



Miss Martha King



Mrs. Fletcher Nelson

trar (weekend); Miss Edmonius Torrence, High Point, housing chairman (week); Miss Tamara Hall, Mt. Pleasant, housing chairman (weekend).

A *Program Materials Room* will be open for all needed supplies. Mrs. J. J. Patterson, High Point, will be in charge.

A School of Christian Mission folder of additional information may be had from anyone who attended the Annual Meeting of the Women's Society or Guild at Lake Junaluska.

POSTSCRIPT

The Pfeiffer College auditorium has been reconditioned and air-conditioned!!!

LOVE OFFERING

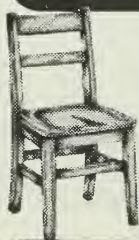
The Love Offering given by Methodist women attending the two Women's Conferences at Lake Junaluska in June amounted to almost \$12,000, Mrs. Thomas Harrell, Jr. announced this week.

Those attending the Women's Society Conference contributed \$9,425.56 and the Wesleyan Service Guild offering amounted to \$2,491.40. This makes a total of \$11,916.96.

Mrs. Harrell says that additional contributions are still coming in and there is time for any society or guild to send its love offering. Mrs. Harrell is Conference treasurer.

The Love Gift was made in honor of three secondary schools: Allen High School in Asheville, Vashti School in Thomasville, Ga., and Boylan-Haven-Mather Academy, in Camden, S. C.

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA

WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

Dr. and Mrs. Delamare Olsen, and their Church School Class at Highland United Methodist Church in Raleigh have made it possible for the beginning of additional Christian Ministry coordinated through the Church and Community Center, by donating a sewing machine. Through the effort and long-time concern of the Rev. Robert L. Mangum, Director of the Center, the great need for a sewing machine ministry that could be used among the poor, needy, and burned-out families in the Robeson County area was made known.

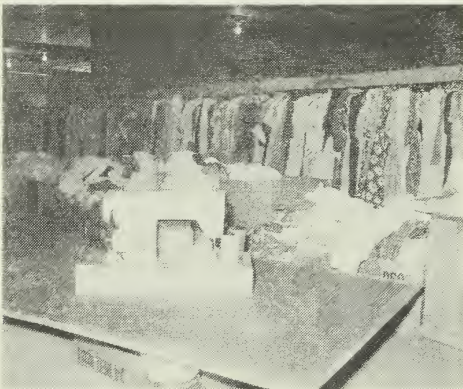
According to the Rev. Mr. Mangum, six sewing machines to be donated to the Center is his goal, and now with the Olsen's sewing machine already donated, he has only five more to get before the Center can put into action a sewing club for the needy families. The Rev. Mr. Mangum says these clubs will be involved in making

packets for burned-out families, which include sheets, pillow cases, comforts etc. Probably the most needed service that the sewing club can render is that they will be able to make children's clothing. Even though the Center is very effective in collecting and distributing used clothing to needy families, it is always short of clothing for young children, and infants.

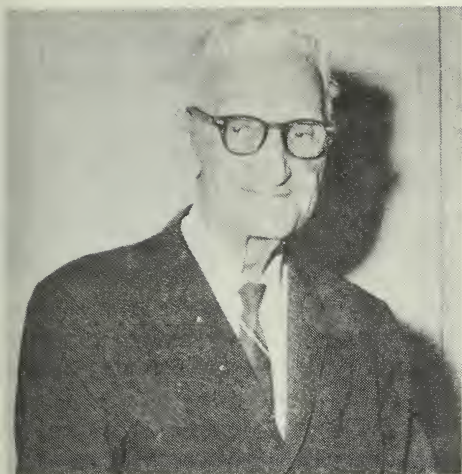
The women that will operate these six machines will donate their time and even a certain amount of money used to buy certain materials for the project. These sewing machines can be donated through women's groups, Women's Society circles, or through the Methodist Church Conference. The cost of each machine is \$69.95. Any donation or contribution can be made and sent directly to the Center, specifying how the donor wants the gift to be used.

Right now the only thing keeping a sewing machine club from being formed is that there are not enough machines to begin. The ladies to operate the machines in this needy project are ready and willing. Can't you become a part in helping this sewing machine ministry get established for the glory of God?

The Rev. Robert L. Mangum also puts out a plea for used clothing each fall. They have a need for any type of clothes, but particularly children's clothes in the fall. The address of the Robeson County Church and Community Center is 705 South Willow Street, Lumberton, N. C. 28358.



Sewing machine donated by Highland Street UM Church, Raleigh.



Rev. F. R. Lowry

Rev. F. R. Lowry Dies At 102

DURHAM — The Rev. French R. Lowry, a retired United Methodist minister of Pembroke, died July 5 at the Methodist Home in Durham. He was 102 years old.

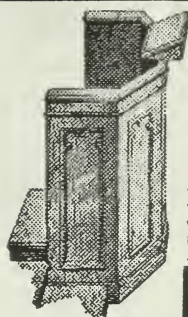
The Rev. Mr. Lowry, who joined the N. C. Conference in 1919, also was a school teacher for 30 years.

Survivors include daughters, Mrs. Annie P. Jacobs of Greensboro, Mrs. John Locklear and Mrs. Herman Hunt, both of Rowland, Mrs. Bertha Lucas of Laurinburg, Mrs. Rosie Raines and Mrs. John R. Coates, both of Fayetteville; sons, the Rev. Talmadge Lowry of Laurinburg, Grimm Lowry of Rowland, Jesse Lowry of Frankfurt, Germany; sister, Mrs. Nancy Revels of Pembroke, and brother, Doctor F. Lowry, also of Pembroke.



Art & Stained Glass Co.
Complete Church Window Service

1000 Tryon Ave.
HIGH POINT, NORTH CAROLINA 27266
Phone 883-0516



Page

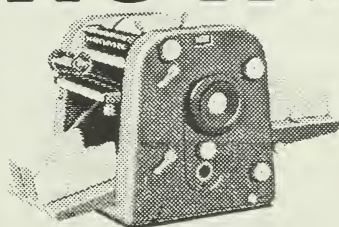
CHURCH FURNITURE
THAT COMBINES
BEAUTY AND DIGNITY
WITH LASTING QUALITY

MADE FROM HIGHEST GRADE DOMESTIC
AND IMPORTED HARDWOODS.

WRITE FOR CATALOG CONTAINING IN-
FORMATION ON OUR DESIGNS OF PEWS
AND CHANCEL FURNITURE.

Page CHURCH
FURNITURE CO.
ALBEMARLE N. C.

NOW!



A. B. Dick 320 Tabletop
Offset Duplicator

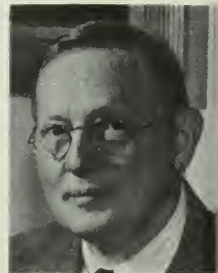
**EVERY OFFICE
CAN HAVE QUALITY
OFFSET COPIES
AT LOW COST!**

Produce stationery, forms, bulletins, colors on this compact offset machine (21" x 24" x 35"). Photographs reproduce sharp and clear. Easy to use. Fast, too! Up to 7500 copies per hour. Call us for a free demonstration today.

Gray & Creech, Inc.
RALEIGH
Asheville, Charlotte,
Winston-Salem
Greensboro

Sunday School Lesson FOR JULY 25

By DR. RAYMOND A. SMITH
(International Lesson Series)



WHY THE FAMILY?

Background Scripture: Genesis 1:26-31; 2:18-25; Song of Solomon 2:8-14; Malachi 2:15-16; Mark 10:2-12

Lesson Scripture: Genesis 1:26-31; 2:18-25

Beginning with this lesson, we are to have three, composing one unit, on "Marriage and the Family." This first discussion will deal with the biblical basis for marriage, showing that it was part of the creative acts of God and, together with the other acts of creation, pronounced good.

When Communism began in Russia one of its aims was to destroy the family as a social institution. Divorce was made easy, sexual relations were described by Lenin as having no moral significance than taking a drink of water, women were to abandon the home and take their place as producers of goods and services in agriculture and industry, and children were to be brought up in public nurseries and schools. The family unit was to be considered a place where counter-revolutionary ideas might arise and, like the church, it was to be written off as a liability. With the passage of the years there have been certain modifications of this harsh attitude after it was found that the results were not what had been hoped for.

Elton Trueblood wrote a book on "The Recovery of Family Life" (Harpers, 1953, \$1.50) in which he pointed out the fact that, while Americans generally say they hate Communism,

they have been guilty of initiating many practices which have had a most unfortunate effect upon the family. One thinks immediately of the large numbers of women (some say about thirty-six percent of the working population) now employed outside the home. Add to this the fact that about one in three marriages end in divorce, traditional sex customs are breaking down and the "generation gap" appears to be widening, and you have a picture that affords little comfort to those who believe the stability of the family is a major factor in the maintenance of a stable and healthy society.

But, turning now to the biblical material, we may discover the sharp contrast between the teachings of the Bible (especially of Jesus) and the conditions obtaining at the present time in our country. First, the material of the lesson Scripture presents two accounts of the origin of marriage. The first (Genesis 1:26-31) states that God created mankind in his own image, "male and female created he them." This seems to imply that the initial creation of humankind included both sexes. But in Genesis 2:18-19 the creation of woman is seen to be a special act. The difference in the two accounts is explained by some scholars as due to two different writers (or traditions) in this part of Genesis. The important thing to recognize is that the union of male and female constitutes a unity, as is seen in verse 24: "Therefore man leaves his father and mother and cleaves to his wife, and they become

one flesh." It will be recalled that Jesus used this text in his teaching about the permanence of marriage (see Matthew 19:3-9 and Mark 10:2-12). Those familiar with Judaism and Christianity will of course recognize that adherents of neither of them have been faithful to the teachings set forth in their scriptures. In discussing divorce with people Jesus explained that the Mosaic permission to divorce a wife was given because of "the hardness of their hearts." The New English Bible puts it this way: "It was because you were so **unteachable** that Moses gave you permission to divorce your wives; but it was not like that when all began" (Matt. 19:8). Thus Jesus based his contention that divorce was wrong upon God's original plan, made known before the law was given through Moses.

The prophet Malachi (see 2:13-16) tells the people that one reason their prayers are not answered is the prevalence of divorce among them. Their un-

faithfulness to their wives is also unfaithfulness to God, he says.

Turning now again to Jesus' teaching about the loyalty of men and women to each other in the marriage relationship as seen in the passages already cited from Mark and Matthew, we see that the ideal is a high one. He could not approve of any sort of device by which we set our moral practice by what is being done by the majority of people at any given time. Nowadays we often hear (or read) that the standard set by Jesus in these matters is out of date, that we are now living in the "post-Christian age", that Jesus' teachings are too idealistic and, therefore, are impossible to follow, that we need a new code of conduct based on the "new freedom" of individuals to do what they consider is right. Will we have to wait and see what these notions are going to do to our family ideals before we discover the fallacies that lie at the heart of them?

SUNDAY SCHOOL LESSON

FOR AUGUST 1

Roles and Relationships Within the Family

Background Scripture: Exodus 20:12; Ephesians 5 and 6; Galatians 3:28

Lesson Scripture: Exodus 20:12; Ephesians 5:1 through 6:4

Robert Frost once defined a home as "The place where, when you go there, they've got to let you in." In some cases, sad to say, it becomes the "last resort"; but, even so, it is still the greatest refuge on earth—or should be. When it isn't, there are a lot of other places which become substitutes: the lodge, the club, the bar, the street,

and a host of other places, some desirable and some not.

Whether the home is a healing and wholesome center, where one may always be sure of finding those who will understand and give support, depends, of course on the kind of family it is. We all know of many homes where this is not the case.

In this lesson we are to consider what several selections from the Bible have to say to us concerning the part each member of the family may play in making the family what it was originally intended to be. The dictionary

tells us the word "family" may come from the Latin "famulus", meaning a "servant." This would suggest that the words "familia", plural derivative, means literally "a group of servants." This is actually not a bad concept of the family—a situation where a group of people live together and serve one another according to the abilities and needs of the various members.

We begin our Scripture study with Exodus 20:12, "the first commandment with a promise", as Paul says. Those who honor and respect parents are promised a long life. The family has always meant a great deal in the traditions of Judaism. Merely to note how much space is given in the Bible to the "begats" is evidence of this. Returning for a moment to the promise of a long life to those who honor their parents, many will ask: Why a long life? Some fear the discomforts of old age only slightly less than death itself. But perhaps we ought to remember the answer which the late Rabbi Rypins, distinguished and beloved leader of Judaism, once gave to a man who asked him: What is the essence of your faith? The Rabbi replied: "Life is good because it is God's gift to us."

When we move to the admonitions of St. Paul regarding family life, we sometimes encounter a sort of built-in opposition because it is said that St. Paul was an old bachelor who knew little of family life. However, remember that he grew up in a family, though he himself was not the head of one! And furthermore, Paul's main purpose was to draw a parallel between the church and the family. He thought of the church as the family of God, the body of Christ. In Ephesians 5:25 he says: "Husbands, love your wives, as Christ loved the church and gave himself up for her." He thought of this as a sort of mystical relationship, not wholly to be explain-

ed by logical reasoning (see vs. 32). The New English Bible translates Ephesians 5:32-33 as follows: "It is a great truth that is hidden here. I for my part refer it to Christ and to the church, but it applies also individually: each of you must love his wife as his very self; and the woman must see to it that she pays her husband all respect."

Beginning at Ephesians 6:1 we have an example of what has been called "a table of household duties", found often even in pagan writings, but which here Paul gives a Christian emphasis. Children are to be obedient to parents, and parents are not to "goad their children to resentment" but to give them Christian upbringing. Slaves are to "obey their masters with fear and trembling." Masters are urged to refrain from threatening slaves, and to remember that, in the sight of God, slave and master look alike. We are glad this directive about slaves is now out of date, since there is no more slavery in Christian countries. Paul's exhortation to wives to "obey" their husbands is likewise out of date. It can be found in few wedding rituals today. The doctrine that a wife is only "another child" in the household cannot be justified when we take into account the infinite worth and dignity of every individual in the sight of God.

Paul did a better job on this subject in Galatians 3:28, where the doctrine of human rights comes through loud and clear and without any exceptions. Said he: "There is no such thing as Jew and Greek, slave and freeman, male and female; for you are all one person in Christ Jesus." For each member of the family to treat every other member with consideration and loving concern is the best answer to family roles and relationships.

Churches Added To

Advocate Subscription Plans

NORTH CAROLINA CONFERENCE

ALL-ADMINISTRATIVE BOARD

Burlington District

Front Street, Burlington, J. M. Cline

Durham District

Mount Bethel, Bahama, Donald Phillips
Long Memorial, Roxboro, J. T. Maides

Fayetteville District

Rowland, Rowland, D. L. Harris

Greenville District

St. James, Greenville, Christian White
Westminster, Kinston, J. C. P. Brown

New Bern District

Franklin Memorial, Morehead City,
L. C. Swink

Raleigh District

Warren Plains, Macon Chg., R. E. Parsons
Hebron, Macon Chg., R. E. Parsons
Highland, Raleigh, J. A. Auman
Westover, Raleigh, K. L. Braswell
Tabernacle, Townsville, H. N. Lovelace

Rocky Mount District

Marvin, Marvin-Temperance Hall Chg.,
L. C. Thompson
McKendree, Marvin-Temperance Hall Chg.,
L. C. Thompson

Sanford District

First, Hamlet, K. B. Sexton
St. Luke, Laurinburg, W. M. Wells, Jr.
Hoffman, Pinebluff Chg., R. J. Rudd

WESTERN NORTH CAROLINA CONFERENCE

ALL-ADMINISTRATIVE BOARD

Asheville District

Bethesda, Asheville, Warner Milner

Charlotte District

Simpson-Gillespie, J. E. McCallum

BIBLE LAND TOUR

by JET to Cyprus then by SHIP to
Egypt, Turkey, Israel and Lebanon.
Mission Worship service with Lebano-
nese.

All inclusive \$699 from New York

Write or Call

Rev. Oren R. Edmonds Rt. 3, Box 3
Clemmons, N. C. 27012 Phone 766-6375

Cole Memorial, Charlotte, W. C. Sides

Gastonia District

Sulphur Springs, I. M. Brendle
Myrtle, Gastonia, J. S. Higgins
First, Cherryville, G. R. McCulley

Greensboro District

Grace, Greensboro, R. H. Stamey

High Point District

Jamestown, Jamestown, D. G. Bridger
Julian, Julian Chg., Carl Lain
Shiloh, Julian Chg., Carl Lain

North Wilkesboro District

Bethany, West Jefferson, D. D. Holt

Salisbury District

Central, Concord, E. P. Hamilton
Epworth, Concord, G. H. Allred
Westford, Concord, Wilbur Jarrett
Pine Bluff, Midland Chg., B. W. Clinard
Bethel, J. L. McCleskey

Statesville District

St. Luke's, Hickory, Thad McDonald

Thomasville District

Trinity, Lexington, R. L. Oakley
Tvro, Lexington, Frank Stith, III
First, Denton Circuit, J. C. Reynolds

Winston-Salem/Northeast District

Germanton, Kingswood-Germanton Chg.,
W. O. Cooper
St. Paul, St. Paul-Wesley Chapel Chg.,
C. H. Marcellus

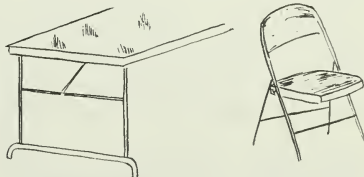
Winston-Salem/Forsyth District

Marvin, Winston-Salem, J. T. Frazier, Jr.

EVERY-FAMILY CHURCHES

North Wilkesboro District

Maple Springs, Elkin Circuit, W. R. Surratt



EDUCATIONAL FURNITURE DIXIE EQUIPMENT COMPANY, INC.

418 N. Greensboro St.
Liberty, N. C. 27298
Phone: 919-622-2204

OUR GROWING ARMY OF RETIREEES

by D. W. Charlton

Since technology is doing our walking and heavy work, and medical science is adding years to our life's span, older people have much time on their hands.

Although free from the drive of much labor and long hours of toil, the doctors still hear complaints from their patients, "I feel tired all the time." The reason is more psychological than physical. Many are like the man who lived in a status home, with two cadillacs and a swimming pool, but lost all interest in life.

Life made no meaning or sense to him. "I just don't give a damn," he blurted out to his doctor. As Jesus said: Life doesn't consist in "the abundance of things."

We have noted the longer life span, but the challenge is to add more life to our years. Speaking to a doctor about a centenarian, he remarked: "I am personally more interested in quality of life than mere quantity, or number of years." Attitudes rather than the hardening of arteries was in his mind, creative living more than succession of years.

While more adequate provision is made for maturing people, they need a place in the mainstream of life. Someone asked me: "Since you retired, are you doing anything now?" Although I have a bit more freedom, like many "I have kept at it."

As Bernard Nash says: "We should

The Rev. Mr. Charlton is a retired member of the N. C. Conference. He now lives in Goldsboro.

unite the best qualities of both youth and age — vigor, enthusiasm, ambition tempered by experience, compassion and dignity."

As "a retired man" I have a special concern for the extension of time. Shall I quit the active scene, or seek to continue to serve in the later years?

Some people a bit more advanced in years have been a light and inspiration to many. A 76-year-old man has turned his talents to writing. He feels that he is a better student, and that his life is enriched by his years of experience and wisdom.

I can never forget the notes of encouragement received from an old teacher and executive, President Milton G. Evans, Crozer Seminary. He kept in touch with "the boys" by letters, cards and calls.

Another man has the gift of friendship. He has a warm handclasp and a kind word for others. As one pastor said of a retired man: "His coming is like turning on the lights, and his presence is a benediction."

Others have yielded to the lure of far and near places in travel. Some read up on planned motor tours and write a story of their safari to share with others.

Although the body slows down and arteries harden, attitudes may be more pliable, and we may have a new dimension of mind and spirit.

"So let the way wind up hill or down,
O'er rough or smooth, the journey will
be joy;
Still seeking what I sought when but
a boy,
New friendship, high adventure, and
a crown,
I shall grow old, but never lose life's
zest,
Because the road's last turn will be
the best."

(Henry van Dyke)

JUNALUSKA HAPPENINGS

(Continued from page 17)

USHER'S CONFERENCE EXPANDED

LAKE JUNALUSKA (UMI) — Varied dimensions of worship will be explored here August 5-8 at a "Conference on the Ministry of Worship." It is an expansion of the former Ushers' Conference.

Featured speaker will be the Rev. Dr. Thomas A. Whiting, pastor of Peachtree Road United Methodist Church, Atlanta, Ga. The minister of music will be John Dressler of the Peachtree Road congregation. Workshops will be offered in such areas as the Committee on Ushers, Committee on Music, Worship Work Area and the Altar Guild. A major address is also scheduled by the Rev. Hoyt L. Hickman, pastor of Cascade United Methodist Church, Erie, Pa., and former national president of the Order of St. Luke.

Sponsors of the conference are the Southeastern Jurisdictional Council, the Association of Ushers, the Association of Worship Commissions and the Lake Junaluska Assembly of the United Methodist Church. The annual "Usher of the Year" in the nine-state Southeastern Jurisdiction is to be announced at the conference.

ORAL ROBERTS TO PREACH AT CANDLER CAMP MEETING

LAKE JUNALUSKA (UMI) — Preaching by a bishop, a television evangelist, a leader in spiritual renewal and a preacher-author will be features

of the traditional Candler Camp Meeting and its related Conference on Evangelism here August 15-20.

On the preaching schedule are: Bishop L. Scott Allen, Knoxville, Tenn., episcopal leader of the United Methodist Church's Holston Area and a former editor and professor; the Rev. Dr. Oral Roberts, nationally known TV evangelist and president of Oral Roberts University and the Oral Roberts Association, Tulsa, Okla.; the Rev. Dr. Emerson S. Colaw, pastor Hyde Park Community United Methodist Church, Cincinnati, Ohio, and author of books and magazine articles; the Rev. O. Dean Martin, pastor of Riverside United Methodist Church, Miami, Fla., and formerly in New Life Ministries for the General Board of Evangelism.

Talkback and small group sessions are to follow sermons. The Conference on Evangelism schedule also calls for film previews and workshops on such varied topics as "Living and Speaking the Gospel with Teenagers," "New Styles in Cooperative Evangelism," "Growth of Persons Toward Wholeness," "Proclamation of the Good News for Decision" and "Consultation for Local Church Ministers and Directors of Evangelism."

Sponsoring the Candler Camp Meeting and Conference on Evangelism are the Committee on Evangelism of United Methodism's nine-state Southeastern Jurisdiction, annual conference Boards of Evangelism and the General Board of Evangelism.

FIBERGLASS SPIRES

Large variety of sizes and prices of spires and crosses. Easily Installed. Light Weight. Maintenance free. Also, gas and electric hot water heaters and fiberglass baptistries.



LITTLE GIANT MANUFACTURING CO.
P. O. BOX 518 / 907 SEVENTH STREET / ORANGE, TEXAS 77630

CAROLINA BRIEFS

¶ The Rev. Roy E. Bell, minister of Central UM Church in Mooresville, will speak at a breakfast meeting of the United Methodist Men of First UM Church, North Wilkesboro, Sunday, July 25. He also will preach at the eleven o'clock worship service. The Rev. William D. Clodfelter, associate minister of First Church in North Wilkesboro, will fill the pulpit at Central on that day.

¶ The Rev. Robert F. Moore, pastor of Christ UM Church, Fayetteville, is attending the Basic Planning Conference at the Ecumenical Continuing Education Center at Yale University. The basic themes of the conference, which will conclude July 16, are Bible Study Authority, Preaching and the Profession of the Ministry.

¶ Dr. Paul Maness of Burlington, and the Rev. Ernest R. Porter of Raleigh, were elected to the N. C. Wesleyan College Board of Trustees during the recent session of the N. C. Annual Conference. Dr. Maness, a pediatrician, is a member of Front Street UM Church in Burlington. The Rev. Mr. Porter is associate director of Witness, Outreach and Involvement for the N. C. Conference Program Council.

¶ The Methodist Men of Camp Ground UM Church, Fayetteville, honored two of its members on June 29. They were A. M. "Pete" Faircloth and Charles E. Jones, Sr. Mr. Faircloth has attended church school for the last twenty-one

years with perfect attendance, and since his retirement has served as grounds-keeper for the church. Mr. Jones, a member since 1924, has served on the Administrative Board since that time.

¶ Wesley Strong, associate minister of Dilworth UM Church, Charlotte, will be the leader of a training session, July 30-31, at Simpson-Gillespie UM Church in Charlotte.

¶ The Rev. William D. Clodfelter, associate minister of First UM Church in North Wilkesboro, will preach for revival services at Union UM Church in North Wilkesboro, July 25-30.

¶ Mrs. Charles D. White of Gastonia has returned home after five weeks at Gaston Memorial Hospital. The Rev. Dr. White is superintendent of the Gastonia District.

¶ Dr. McMurry S. Richey of the Duke Divinity School, who is one of the official delegates to the World Methodist Conference, is to be a co-chairman of the workshop on "The Role of Theology in the Church Today." The conference is scheduled for Denver, Colorado, August 18-26.

¶ Rev. O. Dewey Smith, pastor of First UM Church in Elkin, will preach for homecoming day services, August 1, at Abernethy Memorial UM Church in Newton. He also will preach at revival services from Sunday evening through August 4.

STAINED GLASS WINDOWS

DIRECT ARTIST TO CUSTOMER TRANSACTIONS

SKETCHES & BUDGET PRICES ON REQUEST
ALL STYLES LEADED GLASS - FACETED GLASS
EXPERIENCED SINCE 1946

GENTRY STAINED GLASS STUDIOS

P.O. BOX 4022 / WINSTON-SALEM, N. C.

PHONE 969-5000

MANUFACTURERS & DESIGNERS

Sign Letters • Signs • Plaques • Directories •
Bulletin Boards & Letters • Name Plates

ANDCO INDUSTRIES

P.O. BOX 7386 (TEL. 919-299-4511)
GREENSBORO, N. C. 27407

Annual homecoming of Delta UM Church, Sandy Ridge, will be Sunday, July 18. Rev. Foster Loflin, a former pastor who is now serving the Bethel-Palestine Charge in Albemarle, will preach at the 11 o'clock worship service. A picnic lunch will be served at 12:30, and singing will follow in the afternoon. Everyone is invited.

APPOINTMENTS

Bishop William R. Cannon has authorized the appointment of Rev. Robert J. Rudd as pastor of Pinebluff Charge, effective June 16, and the Rev. Lowell Watkins to Lovejoy-Macedonia, effective Aug. 1, 1971. The Rev. J. P. Pegg is supplying at Lovejoy-Macedonia during June and July.

J. V. EARLY, Dist. Supt.



Bishop Kenneth Goodson

Bishop Goodson To Preach In Climax

The Voice of Pew Column

(Continued from page 32)

p a local church budget deficit; about motive magazine; about comments by columnist Dr. George W. Crane; about lack empowerment, etc.

The structure for the Conference operation calls for leadership by the local church lay leader. There may be district meetings for these lay leaders to answer specific questions vital in a particular district.

Thus, the *Voice of the Pew* program will operate through the mail, through the *Advocate*, and in public assemblies, with the central purpose always being to secure for you answers which will end rumor, misunderstanding and lack of important facts or general information.

The program will be valuable to you only if you use it. You, the laity and clergy of our church, must ask the questions. The *Voice of the Pew* will then seek to give answers which are actual and fair.

Bishop Kenneth Goodson of the Birmingham Area will be the featured preacher July 25 through July 28 at the Camp Meeting sponsored by Bethlehem UM Church in Climax.

The meeting will begin on Saturday night, July 24, with Rev. W. T. Medlin of Greensboro preaching. Dr. Julian A. Lindsey, Greensboro District superintendent, will preach at the 11 a.m. service on Sunday, July 25, and Rev. Robert M. Hardee, pastor, at 2:30 p.m.

On July 29 and 30 the Rev. J. S. Higgins of Gastonia, a former pastor, will be the guest preacher.

There will be dinner on the grounds on July 25, and a song service on Saturday evening, July 31.

Evening services will begin at 8 p.m.



Russell Church Studios

Stained Glass Manufacturers

P. O. Box 5237

Winston-Salem, North Carolina

Phone (919) 723-1034

Frames - Protection Glass-Repair

27706
DURHAM N C
DUKE UNIV LIBRARY

Advocate To Carry Voice of the Pew Column

The *North Carolina Christian Advocate* this summer will begin a new feature, to be called *Voice of the Pew*.

We are cooperating with two agencies of the Western North Carolina Conference in this feature, but the results should prove helpful to all of the half million United Methodists in North Carolina.

The Board of the Laity and the Committee on Interpretation for the Western North Carolina Conference, during December 1970 through June, 1971, conducted an experimental project in the Charlotte District, called the *Voice of the Pew*.

This was a two-way system of communication. The idea was to give the laity a source to turn to for the answer to questions about the United Methodist Church. But it also offered the laity an opportunity to submit information which could help to answer questions or clear up misunderstandings about church programs.

During the Charlotte District pilot project, over five dozen questions were received and answered.

The Committee on Interpretation has received funds to conduct a program during July, 1971, through May, 1972, across the 14 districts of the Western North Carolina Conference, similar to the Charlotte experiment.

The *Advocate* enters the picture here. We have agreed to print ques-

tions and answers which appear to have an appeal to the United Methodists across our state.

In printing the questions, the name of the person who made the inquiry will not be printed, but that person, if he signed his question and gave an address, will receive a personal reply from the *Voice of the Pew* officials.

All questions will not be answered in the *Advocate*, but all persons who ask questions will receive an answer.

The questions are to be sent to:

United Methodist Communications

305 Cole Building

207 Hawthorne Lane

Charlotte, North Carolina 28204

The *Voice of the Pew* officials will select those questions which are to be considered for use in the *Advocate*. Our newspaper staff will then use these questions, with the answers, in a column.

You might be wondering what the United Methodists in the Charlotte District were asking questions about.

Well, they inquired about the basis for rotating preaching assignments; about the progress in the Charlotte District camp; about the position of the United Methodist Church on integration; about results of the inner-city program; about the church's stand on conscientious objection; about the CC-CU Plan of Union; about how to make

(Continued on page 31)

christian advocate

Vol. 116 Greensboro, N. C. July 29, 1971 No. 28

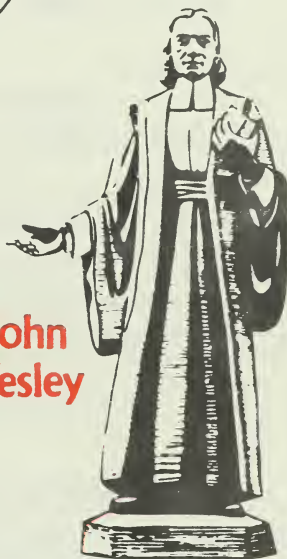
DUKE UNIVERSITY LIBRARY

JUL 2 1971

DURHAM, N. C.



John
Wesley



United Methodist Church-General Conference

Shown above is a reproduction of the medallion to be used at the General Conference scheduled for Atlanta, Ga. next April. The rectangular shape represents a sharp break from the round badges which have been used for all previous General Conferences. Depicted on the badge, from left to right will be an outline of the state of Georgia, with Atlanta pinpointed, the symbol of The United Methodist Church, and the John Wesley statue which stands in Reynolds Square in Savannah. A round fob at the top is the symbol of Atlanta—a Phoenix rising from the ashes.

A souvenir medallion will be available to delegates and visitors attending the conference. The Rev. W. L. Anderson, badge committee chairman, has also indicated that a limited number of marble paper weights with the medallion will be sold at the conference. Mr. Gene Carroll is general chairman of the General Conference-Atlanta Committee.

4 STRUCTURE CHANGES PROPOSED IN
WORLD METHODIST COUNCIL

10 WNCC LAYMEN TO HEAR
OUTSTANDING SPEAKERS

16 BUILDING BRIDGES?

by Arthur West

32 CAN WE ESCAPE?

by L. Donald Ellis

Regular Columns

20 WOMEN'S NEWS

24 SUNDAY SCHOOL LESSON

OPPORTUNITIES

Five cents a word. Please count your words
and send remittance when sending your copy

SIXTY (1935 edition) HYMNALS FREE.

Good condition. Recipients pay shipping.
Mills River, Rt. 1, Box 112, Horse Shoe,
N. C. 28742.

FOR RENT Junaluska Cottage: August 22
through Labor Day, two bedrooms, two
full baths, family room downstairs, \$70.00
week. Everything furnished except linens.
Rev. E. W. Rogers, 707 Cleveland Street,
Greenville, S. C. 29601.

FOR RENT, garage apartment, near water,
sleeps six, air conditioned. Carl W. Den-
nis, Box 1082, Crescent Area, North
Myrtle Beach, S. C. Phone 803-272-6378.

FOR RENT: Large house at Ocean Drive,
S. C. Accommodates 40 to 45 persons with
kitchen and dining facilities. Located 200
feet from ocean. Perfect for church groups
or UMYF. For further information call
(803) 248-5273, Conway, S. C., or write:
Mrs. Janet Mayers, 511 10th Avenue, Con-
way, S. C.

NORTH CAROLINA

christian advocate

Official Organ of the North Carolina and
Western North Carolina Conferences
of the United Methodist Church

ESTABLISHED 1835

James C. Stokes... Editor and Manager
Ray Young... Production Manager
Ruth Laughlin... Editorial Assistant
Betty Dean... Circulation Manager

Second-class postage paid at Greensboro, N. C.

Published bi-weekly on Thursdays by Method-
ist Board of Publication, Inc., 429 W. Friendly
Avenue, Greensboro, N. C. 27401.

The Methodist Board of Publication

C. P. Morris, Raleigh, President; H. G.
Allen, Statesville; Paul Carruth, Rocky
Mount; James H. Coleman, Marion; J.
Slade Crumpton, Durham; N. E. Edger-
ton, Raleigh; James W. Ferree, Charlotte;
Albert F. Fisher, Goldsboro; J. Nelson
Gibson, Jr., Gibson; N. W. Grant, Ra-
leigh; William R. Henderson, High Point;
S. Herbert Hitch, Charlotte; Julian A.
Lindsey, Greensboro; N. D. McNairy,
Greensboro; L. W. Routh, Greensboro;
Wilson O. Weldon, Nashville, Tenn.;
Christian White, Greenville; Carl C.
Wooten, Kinston.

Single subscription \$3.99 per year payable in
advance.

All-Administrative Board rate, \$3.49 per year;
Every Family Plan, \$3.19. Make checks and
money orders payable to the North Carolina
Christian Advocate.

Rates for obituaries and resolutions as follows:
\$2.00 for first 100 words; \$2.50 per hundred for
next 200 words; \$3.00 per hundred for all over
300 words.

Advertising rates furnished on request.

We do not necessarily endorse products
or services advertised.

Opinions expressed by our writers do not
necessarily represent the official position of The
United Methodist Church or of the editor.

Articles and news items offered for publication
should be addressed to the editor, and if their
return is requested postage for same should be
included.

Address all correspondence to

P. O. Box 508, Greensboro, N. C. 27402
Telephone: (919) 272-1196

Member of Associated Church Press and
The United Methodist Press Association

Calendar of Coming Events

LAKE JUNALUSKA ASSEMBLY

- July 30-Aug. 1—Consultation on Medicine and Religion
Aug. 1-Aug. 13—Leadership and Laboratory School
Aug. 2-Aug. 5—Workshop on Communications
Aug. 5-7—Conference on the Ministry of Worship
Aug. 7—Junaluska Associates Banquet
Aug. 8-Aug. 13—Child Care Workshop
Aug. 9-Aug. 13—Church Business Managers Conference
Aug. 10-Aug. 11—SEJ Conference on Foundations
Aug. 13-Aug. 15—Church School Leaders Conference
Aug. 15-Aug. 20—Candler Camp Meeting
Aug. 20-Aug. 22—Western North Carolina Laymen's Conference
Aug. 23-Aug. 29—Prayer and Bible Conference
Sept. 3-Sept. 6—Bicentennial Celebration of Francis Asbury
Sept. 6—SEJ Historical Society

MEETINGS OF WIDER INTEREST

- Aug. 4-11—Biennial Convocation of the Fellowship of United Methodist Musicians, Univ. of Houston, Houston, Texas
Aug. 6-7—Executive Committee, General Board of the Laity, Evanston, Ill.
Aug. 8-16—Assembly of World Federation of Methodist Women, Denver, Colo.
Aug. 14-18—Second World Methodist Family Life Convocation, YMCA Camp, Estes Park, Colo.
Aug. 15-16—World Methodist Convocation on Theological Education, Denver, Colo.
Aug. 16-18—International Methodist Historical Society, Denver, Colo.
Aug. 17-26—Twelfth World Methodist Council/Conference, Denver, Colo.
Aug. 26-29—World Methodist Conference on Worship, Denver, Colo.
Aug. 26-29—General Commission on Worship, Denver, Colo.

WESTERN NORTH CAROLINA CONFERENCE

- Aug. 1—WS/NE District Annual Picnic, Elk Shoals Camp, Ashe County, 12:30
Aug. 1-4—Conference Youth Council, Pfeiffer College, Misenheimer
Aug. 2-6—WSCS School of Missions, Pfeiffer College
Aug. 6-8—Weekend School of Missions, Pfeiffer College
Aug. 9—Asheville District Ministers Meeting, Central Church, Asheville
Aug. 21—Executive Committee, Board of the Laity, Lake Junaluska
Aug. 20-22—Laymen's Conference, Mtg. of Board of Laity, Lake Junaluska

NORTH CAROLINA CONFERENCE

- Aug. 1-7—Senior High Workshop, N. C. Wesleyan College, Rocky Mount
Aug. 9-12—Week Session of R and R, Methodist College, Fayetteville
Aug. 13-15—Weekend Session of R and R, Methodist College, Fayetteville
Aug. 15-21—Camp for Mentally Retarded, Camp Don Lee
Aug. 21-22—United Methodist Men's Retreat, Methodist College
Aug. 22—Fall Semester Begins, Louisburg College
August 26—First Semester Classes Begin, Methodist College

Structure Changes Proposed In

World Methodist Council

NEW YORK (UMI) — The World Methodist Council and its Executive Committee are scheduled to receive for action several proposals for change in Council structure when they meet August 16-18 in Denver, Colo. The meetings are prior to the World Methodist Conference August 18-26, also in Denver. Council leaders say that among goals sought are a world body more international in make-up, more collegiate in leadership, and less in image and actuality a kind of "British-American Methodist coalition." The Council links an estimated 18,500,000 Methodists in 87 countries.

Dr. Charles C. Parlin, Englewood, N. J., Council president, will chair sessions of the full Council and the Executive Committee. It is he who is principally responsible for formal drafting of proposed changes in the Council's Constitution, which embody structural objectives worked out by a 12-member Joint Committee of the World Methodist Council and COSMOS (Commission on the Structure of the United Methodist Church Outside the USA). The proposed changes (officially in the form of amendments to the Constitution) have been adopted unanimously by the Joint Committee and given general approval by COSMOS. Those requiring approval by the United Methodist Church are to be submitted to the 1972 General Conference by COSMOS. Proposed changes are based, in part at least, on findings from a 1970 COSMOS-sponsored World Methodist Structure Congress.

Proposed changes zero in on the Council's top offices (recommended are a Presidium and an Executive

Committee chairman) and on restructuring the Executive Committee.

Says the document containing recommendations: "The make-up of the Executive Committee was recognized as of prime importance." It is the Executive Committee that meets at least annually between quinquennial sessions of the full World Methodist Council, and it is the Executive Committee that the Constitution says "shall exercise all functions of the Council between its meetings."

Recommended is an Executive Committee of not more than 79, including 19 officers and a maximum of 60 others, elected by the Council from its membership. That compares with a present provision for Executive Committee membership of up to 50, plus officers. There is no proposal to change the present Constitutional provision for a once-in-five-years meeting of the full World Methodist Council, which would continue to have a total membership of up to 500.

Another recommended innovation is that every church in the Council with more than 30,00 members will have at least one representative on the Executive Committee and that there shall be at least four representatives from churches having a lesser membership. Council leaders assert this represents a broadening of representation and will help to reduce what has often been seen as domination of the Council by Methodist Churches in the U.S. and Britain.

Dr. Parlin held that since most of the numerically smaller churches are in the "Third World," the effect will be to increase the representation—and thus the power—of churches in

Asia, Africa and Latin America. He said: "It is not practical to have representation from every member church in the Council regardless of size. There are, according to present information, 28 member churches of more than 30,000, and with four seats mandated to churches of less than 30,000, a total of 32 seats would thus be filled by specific Constitutional provision."

The Document containing recommendations also reported some "points of consensus" about filling Executive Committee seats. Those included: "1 — In allocating representation to the small churches, adequate representation of geographic areas should be considered. 2 — The predominantly Negro churches in the USA should have better representation. 3. — Because of its massive membership, perhaps a representation of up toward 35 per cent of the total seats would be in order from the United Methodist Church in the USA (the proportion has been 27 of 69 seats, or 39 per cent.)"

A basic change recommended is a Presidium of not more than eight to replace the present pattern of a single president. The Presidium with its collegiate leadership concept follows the style of the World Council of Churches. Also recommended is a chairman and one or more vice-chairmen of the Executive Committee; these would be new offices and would be invested with considerable authority.

These provisos are proposed for the Presidium: it shall include at least one lay man and one lay woman; no two presidents shall be from the same church; the presidents "shall, in rotation, preside over the World Methodist Conference and have such other duties as the Executive Committee may from time to time specify." Leaders said that, while presumably the Presidium would be elected from various parts of the world, no president would be elect-

ed specifically to represent the part of the world from which he comes.

The chairman of the Executive Committee, under proposed changes, would exercise much authority, as he (or she) "shall be responsible for the oversight of the administration of the World Methodist Council between sessions of the Executive Committee, shall preside at sessions of the Council and the Executive Committee, and shall have the right from time to time to delegate authorities to a Vice-chairman of the Executive Committee."

Another proposed change seeks to remedy what was seen as an omission in provisions for World Methodist Council membership. Recommended is specific provision for youth representation on the Council.

Dr. Parlin said the recommendations should facilitate what he views as two opportunities facing the World Methodist Council: evangelism and the internationalization of missions. World confessional groups can be effective in evangelistic programs because of basic agreement on doctrine, Dr. Parlin believes. "Within the Methodist fellowship we have problems, but on the basic concept of missions and evangelism our Methodist witness is one." He added that world confessional groups have a key role in international planning and strategy for mission.

LOVE

Love is what life is made of
Trust is the part which composes its substance.

Add gentleness and it gains its color.
Respect hold its form to the perfect shape.

But most of all, if you have all three of these, to the fullest measure,
There is no room left for selfishness.

Julia Tucker
Charlotte.

The Truth Will Out Only As We Bring It Out!

In the last issue of the *Advocate* we carried on the back page an explanation of a new column called *Voice of the Pew*. This column is intended to make a significant contribution toward broadening information and correcting factual errors about The United Methodist Church. If you missed this article, we suggest that you turn to it and note its contents carefully.

The closing sentence of the article stated that "The Voice of the Pew will then seek to give answers which are factual and fair."

There is so much misinformation floating around today; so many half-truths which seem, like a cat, to have nine lives. Many laymen are often puzzled about some programs, some expenditures, some pronouncements of their church.

The *Voice of the Pew* column will be dedicated to a clearing up of these. Its purpose will not be to express opinions, or to make editorial comments on issues and problems. It will seek to give facts and offer information without bias or coloration.

We think that it is important for our readers fully to realize what the *Voice of the Pew* is and what it is not. It is *not* an opinion column. It is *not* intended to give anybody an opportunity to express his own personal ideas or viewpoints.

Those who answer questions submitted will be expected to "tell it like it is" and not necessarily like anybody might want it. The answers, in other words, are intended to present the "true facts," the accurate information,

on questions submitted.

We hope that many of you will submit questions in areas that are of concern to you. Such questions should be directed to United Methodist Communications, 305 Cole Building, 207 Hawthorne Lane, Charlotte, N. C. 28204.

While the *Voice of the Pew* column will be limited in the ways described above, the rest of the pages of the *North Carolina Christian Advocate* may well be used for "Letters to the Editor" and other types of reader response. We will hope to make editorial comment on questions and answers and to carry articles by various qualified persons dealing with issues and problems before us. We will hope to present the pros and cons of questions which may be dealt with in the *Voice of the Pew*.

In projecting the *Voice of the Pew* program we are concerned to get our laity involved in a two-way process of communication. It is not only important for laymen to have the correct answers concerning policy and program from the church. It is also important that the leadership of the church know what the lay people are thinking.

Therefore, we not only invite you to participate in the *Voice of the Pew* column, but to enter fully into a continuing dialogue upon vital issues which we hope will be dealt with in the questions and answers. Let us have your opinions, in letters, in articles, or in other forms of communication.

A Step Worthy of Support

President Nixon's coming visit to Peking on a journey for peace cannot but bring an approving response from people all over the world. There is a great yearning for peace and harmony among the nations. The futility of war as a means of settling international differences has been thrust home to people of our generation in a most painful way.

But peace must be waged, even as war is waged. The president's face to face meeting with Chou En-lai could move the world a step toward permanent peace.

We are not so naive as to suppose that there are not all sorts of political ramifications involved in this development—probably on the part of both sides. This should not, however, deter us from supporting the undertaking. An astute and enlightened use of politics is essential and desirable in our kind of a world.

Our very best efforts should be directed toward the waging of peace. This should call forth the approval and support of all of our people, regardless of party affiliation. The establishment and maintenance of peace is of too vital a concern to be kicked around like a football by partisans of one political party of another. We hope that this does not happen.

We also hope that inveterate opponents of communism will not lose their perspective on this issue. There is no reason to suppose that our President and our State Department are interested in turning soft on communism. But one fact stands out in stark reality: we have to live in the same world with nations that are communistic.

Peace demands that we establish lines of communication with them. The world has become one big neighborhood. The residents of that neighborhood may differ in many ways. Their harmonious existence together requires that they meet and talk and set up common goals and guidelines.

Whatever comes out of these talks in Peking, this kind of confrontation is certainly better than postures of enmity supported by a military show of force. Bishop Paul Hardin, Jr., president of the Council of Bishops of the United Methodist Church, has expressed our sentiments when he indicated approval of direct communication with China. He said "Communication does not imply agreement but it is absurd for any two great powers, no matter how wide their differences in philosophy, to be unable to communicate with each other."

TO BE NEEDED

One of the deepest necessities of man

Is to be wanted — to be needed.

His life seems empty and fruitless

Unless he adds meaning and fulfillment

To other lives searching too for completion.

Walter O. Cooper
Rural Hall

FAMILY CAMP FOR RETARDED SET IN FALL

The Board of Education for the Western North Carolina United Methodist Conference will sponsor a Weekend Family Camp, Sept. 10-12, for families with one or more members who are mentally retarded.

Miss Louise Robinson of Statesville said the purpose of the camp is "to provide for persons who are retarded, and for their families, an opportunity for enriched living in the out-of-doors with other families who enjoy the camping experience."

The camping experience will be at Camp Tekoa, located within five miles of Hendersonville. Camp Tekoa is used during the summer by the WNC Conference for outdoor religious and camping experiences for junior high boys and girls.

Miss Robinson said the cost will be five dollars for each family, payable with the application for camp enrollment. The check should be made to: Mrs. Vickie Meadows and sent to her at Post Office Box 749, Statesville, North Carolina 28677, along with the family's application.

Application forms are available by writing Mrs. Meadows.

Miss Robinson said the camp leaders will include herself and these other persons:

The Rev. William R. Brantley of Statesville, Conference director of Training; the Rev. Pat Heafner of Statesville, Conference Coordinator of Youth; the Rev. Paul H. Duckwall, Conference Coordinator of Adult and Family Ministries; the Rev. Wesley G. Brogan, professor at Greensboro College; Mrs. Brantley, and a nurse and a lifeguard.

Miss Robinson, who is Conference

Coordinator of Children's Ministries, said materials for one craft activity will be provided. Cost of craft materials for other craft activities will be charged to families using this additional material.

She also said that "in order for the camp staff to be most helpful in meeting needs of persons who are retarded a form giving some of the medical history will be needed. This will be forwarded with the application, and should be completed by the family physician for the family member who is retarded. This is to be returned with the camp application."

Miss Robinson said families should plan to arrive at Camp Tekoa on Friday afternoon, if possible. Activities will begin at 3 p.m. Friday and the camp will continue until 1:30 p.m. Sunday.

WNCC YOUTH LEADERS CHOSEN

LAKE JUNALUSKA — Officers to lead 1971-72 programs of United Methodist youth and young adults were chosen during summer assemblies and workshops here during June.

The Young Adult Council for the Western North Carolina United Methodist Conference re-elected all of its officers. They are:

David S. Hedrick, High Point, president; Isaac N. (Ike) Clegg, Jr., Hickory, vice president; Mrs. Ronald A. (Marilyn) Spencer, Clarmont, secretary-treasurer; and Miss Kathy M. Cresimore, Catawba, music.

Resource persons include: Mrs. Ha-

vey Lee (Sandra) Setzer and Owens J. Martin, Catawba; Mrs. Michael (Antha) Reid, Salisbury; Mrs. Gary K. (Sandra) O'Neal, Winston-Salem; and Dr. Robert L. Spuller, Hickory.

Miss Pamela Boring of Charlotte was newly-elected to the Council, as a member of the resource persons.

The Rev. Paul Duckwall of Statesville, Conference coordinator of Adult and Family Ministries, was in charge of the meeting, which, like the youth assemblies, was under auspices of the Conference Board of Education.

The youth leaders, elected during two one-week assemblies, are:

Wade Harrison, Asheville, chairman; Randy Parks, Winston-Salem, vice chairman; Miss Joy Thornburg, Cherryville, secretary; and Miss Diane Wallace, Winston-Salem, associate secretary.

Two groups of Selected Leaders were chosen.

From the Senior High officer-training assembly, these youths were chosen as Selected Leaders:

Norman K. Klides, Charlotte; Miss Susan Petree, Mount Tabor; Miss Christal Matthews, Trinity; Steve Shores, Hickory; Miss Sarah Brown, Morganton; and Steve Moore, Wadesboro.

From the Senior High inspirational assembly, these youth were chosen as Selected Leaders:

Linwood Brooks, Monroe; Miss Lisa Smith, Greensboro; Miss Cynthia Gilbert and Miss JoEllen Robertson, Charlotte; Millard Prevatte, High Point; and Mary White, Greensboro.

Dr. R. M. Maybin of Lawndale and the Rev. John H. Barnes of Statesville, were deans for the assemblies.

Mrs. J. E. Yountz is treasurer for the youth. She is a member of the

staff of the Area of Training for the Conference in Statesville.

The Rev. Pat Heafner of Statesville, coordinator of youth ministries was in overall charge of the assemblies, assisted by the Rev. Mr. Duckwall. The Rev. William R. Brantley of Statesville, is Conference director of training.

NEW YORK — WASHINGTON STUDY TOUR PLANNED

The North Carolina Conference Board of Christian Social Concerns is sponsoring a study tour of New York and Washington September 25-October 1, 1971. A seminar on "Oppression and Development" will be presented by the Church Center for the United Nations for tour participants.

Other highlights will include worship at Riverside and Washington Square Churches, a Broadway play, sightseeing in both cities, meetings with senators and some representatives, and a seminar arranged by the General Board of Christian Social Concerns in Washington.

Adults and youth are invited to take part in this outstanding opportunity to learn more about the workings of our church and government. Total cost of the trip, exclusive of meals, is \$100. For further details, contact Rev. Charles M. Smith, Tour Director, Jarvis Memorial United Methodist Church, Greenville, N. C. 27834, or your pastor.

THE VERNON COMPANY

PEWS - CARPETS

OFFICE & CLASSROOM FURNITURE

P. O. Box 625 Siler City, N. C. 27344

Phone (919) 742-4751

WNCC LAYMEN TO HEAR OUTSTANDING SPEAKERS

by W. R. Henderson,
Conference Lay Leader

Final plans for the Laymen's Conference of the Western North Carolina Conference, to be held at Lake Junaluska, August 20-22, have just been completed.

The Conference theme will be "Your Master, Your Mission, Your Mate." Outstanding resource people will present messages on determining who is to be the master in your life. Is it going to continue to be the secular influences that have enslaved many, or is it really going to be God? After this determination is made, then what, as a Christian, is our mission in life? What is our purpose, and how can we go about fulfilling our mission in a way that would be pleasing to God and meaningful to us? And, finally, how do we go about living out our Christian commitment in that most personal relationship of all, the family unit, the husband-wife relationship,

parent-child relationship?

A special program on the Holy Spirit will be presented. Some of the most exciting Christians in the world will be presenting these and other subjects including Dr. Lionel (Lee) A. Whiston, author of the book, "Are You Fun to Live With," and many other pamphlets and magazine articles on the development of a deeper spiritual life as we relate to people. Dr. Whiston was born in England and received his adult education in the United States. He received the D.D. degree from Boston University School of Theology. Dr. Whiston served pastorates in the Congregational Church until his call to lead conferences and seminars and his writings necessitated retirement from the pastorate.

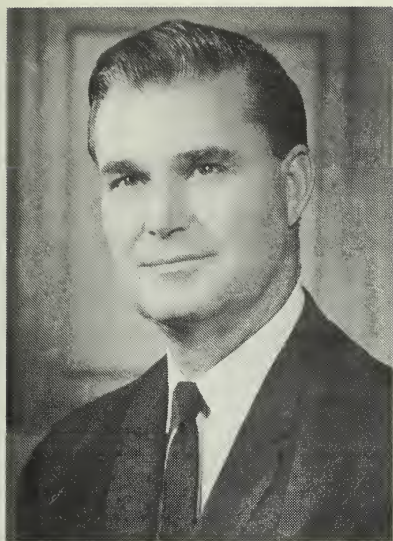
Dr. L. D. (Bill) Thomas, Jr., Senior Minister at First United Methodist Church, Tulsa, Okla., is native of



Rev. Tommy Tyson



Dr. L. A. Whiston



Dr. L. D. Thomas

Oklahoma. He received the B.A. and L.L.B. from the University of Oklahoma, and his D.D. from John Brown University. After passing the bar, he was employed by Shell Oil Company. His career in industry progressed rapidly and he was general counsel for Consolidated Gas Utilities Corp., Oklahoma City, Okla., in 1959, when he was called to the ministry. He was a major in World War II, participated in eight campaigns in the European Theatre, and received numerous decorations, including the Silver Star, Bronze Star and Purple Heart.

Rev. Tommy Tyson is a native of North Carolina. He was educated in the public schools of North Carolina and Campbell College, Guilford College and Duke University. His theological degree was received from the Duke University Divinity School. Christian conversion and a subsequent call to the preaching ministry was experienced by Tommy Tyson after he reached adulthood. After serving for six years in the pastorates of the North Carolina Conference of the United Methodist Church, he received the ap-

pointment of Conference Evangelist. His ministry has led him to travel extensively throughout the United States and many other countries. For three years he was used to help establish the newly formed Oral Roberts University in Tulsa, Okla., serving as the Director of the Department of Spiritual Life. Mr. Tyson is one of seven living children of the late Rev. and Mrs. M. E. Tyson. All six of the Tyson brothers are ordained ministers of the United Methodist Church. It has been said that Tommy Tyson is the happiest, most radiant Christian in America today.

These and outstanding laymen who will be witnessing what Jesus Christ is doing in their lives will lead the general sessions, prayer and sharing groups, and fellowship periods during the Conference.

The Conference will begin on Friday at 7:30 p.m., with the keynote address by Dr. Bill Thomas, and conclude with the worship service on Sunday morning, beginning at eleven o'clock.

Registration will begin at 3:00 p.m. on Friday, on the ground floor of the Harrell Center at Lake Junaluska. A record attendance is anticipated and everyone is urged to get their housing reservations in to Robert Harper, Director of Housing, Lake Junaluska Assembly, Inc., Lake Junaluska, N. C., immediately. Reservations are running ahead of last year at this time. Families are encouraged to participate as families. Baby sitting services are available during the day and can be arranged for in the evening.

**GO WITH US
THE HOLY LAND AND ROME**

Departure Date, December 27, 1971

10 Day Trip Only \$664.00

Free Brochures

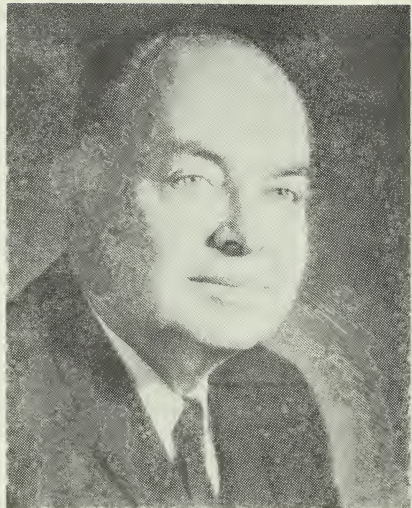
REV. BOB DENNIS

515 West Ridge Ave.

Landis, North Carolina 28088

857-5031

Telephone 857-5041



Dr. W. J. Miller

DR. W. J. MILLER DIES

Dr. Walter J. Miller, 70, of Lake Junaluska, died at Haywood County Hospital, Waynesville, July 15.

Bishop Earl G. Hunt, Jr. and the Rev. Robert Ralls, pastor, conducted the funeral services at Central United Methodist Church, Mount Airy, on July 16. Interment was in Oakdale Cemetery.

Before retirement in 1966, Dr. Miller served for forty-five years in the active ministry of the Western North Carolina Conference. Beginning his ministry in Sparta, he served churches at Andrews, Forest Hill, Concord, Central in Mount Airy, First Church of Salisbury, Hawthorne Lane in Charlotte, Wesley Memorial in High Point, and Central in Asheville. He was a former district superintendent of the Charlotte District and was president of the WNC Conference Board of Missions for 12 years.

He also was a member of the board of directors of the Methodist Home, Charlotte, the first chairman of the Conference Minimum Salary Commis-

sion, and on the executive committee of the Conference Brotherhood.

Dr. Miller was educated at Trinity College and Duke University, and received an honorary degree from Pfeiffer College, Misenheimer.

Surviving are his wife, Mrs. Anna Atwood Miller, Lake Junaluska; two daughters, Mrs. Carl Dowdy, Charlotte, and Mrs. Howard Coble, High Point; two sons, W. J. Miller, Jr., of Mount Airy and Thomas R. Miller of Richmond, Va.; eight grandchildren and a sister, Mrs. L. S. Kimel of Charlotte.

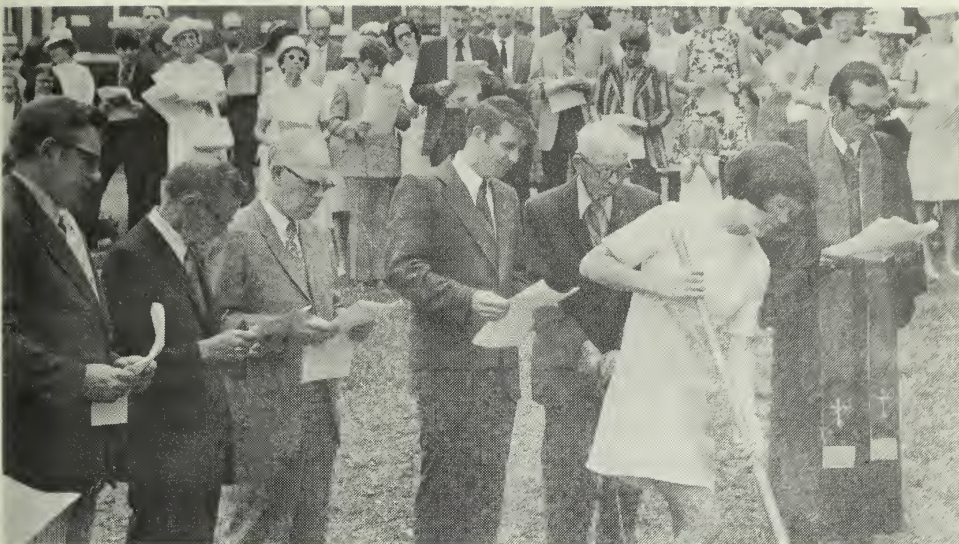
INNER-CITY CHILDREN

VISIT FARM

In cooperation with the staff of the Bethlehem Center in Charlotte, the UMYF groups of First United Methodist Church, Cherryville, are currently engaged in a unique service program.

Each Tuesday, for six weeks, a group of some 30-35 children from the inner city sections served by the Bethlehem Center ride a bus to Cherryville. They are met at the church by UMYF members who then assist in escorting the group on a tour of Sunbeam Farms, owned by Mr. and Mrs. C. Grier Beam, members of the church. On the farm many of the children see cows and horses, in their natural setting, for the first time. Some of the group do some fishing in one of the lakes on the farm. Around noon they journey back to the church for a cookout. The time to board the bus for the return trip to Charlotte comes too soon.

Miss Beth Cronister, educational assistant of First United Methodist is coordinator for this program.



FIRST, NEWTON, BEGINS BUILDING PROGRAM

First UM Church, Newton, began construction of a new addition to its educational building on July 15. This will consist of a men's classroom with a seating capacity of 100, three other classrooms, church parlor and three offices, work room, fellowship hall, stage and kitchen. The plans also call for a complete renovation of the present educational facilities to provide larger classrooms. Construction costs will be \$341,000.

Participating in the groundbreaking services on June 20, are, from left, James Hardin, Building Finance Committee co-chairman; C. G. Nuzum, trustee, R. E. Gabriel, chairman of Administrative Board; R. Wayne Delinger, Building Committee chairman; C. J. Shook, oldest member of the congregation; Mrs. N. L. Oliver, Jr., Director of Christian Education and the minister, Rev. James H. Coleman.

On the following Sunday, June 27, the Men's Fellowship presented to the

church a new church bus. The bus seats 41 and cost \$10,500.

GC Alumni Giving Increases

GREENSBORO — Alumni financial support of Greensboro College for the year ended June 30 reflected healthy gains over the previous fiscal year in both the number of contributors and total contributions.

Reporting on the Methodist-related college's gift income, Fred T. Jones, Jr., Director of Development and Public Relations, noted 23.9% in alumni giving this year. Alumni giving rose from \$44,681.44 last year to \$52,029.96 for the year ended June 30. Contributions by GC parents totalled \$3,064.00, compared to \$2,889.50 last year.

The college's gift income this year totalled \$562,411.88, compared to \$515,118.02 for 1969-70. The largest single amount was \$225,495.34 received from the two Methodist Conferences of North Carolina.

METHODIST NEWS ROUNDUP

UMCYM STAFF CHANGES

David Harvin, who has just completed a one-year term as youth associate on the United Methodist Council on Youth Ministries in Dayton, Ohio, has returned to Laurinburg, where he will continue his college studies, enrolling this fall in St. Andrews College there. Replacing Harvin at Dayton is Steven Harding, 18, of Camden, N. J., a recent high school graduate who will serve for the next year in charge of UMCYM's Dayton office. He has been president of the South New Jersey Youth Council and is a youth member of the General Board of the Laity.

In Nashville, a trio from Florida will work as one-year volunteers on subsistence salaries, giving special attention to the Youth Service Fund. Continuing as a full-time staff member in the Youth Service Fund Office is the Rev. James Ling.

SIZABLE NUMBER OF 1972 DELEGATES WILL BE NEW

EVANSTON, ILL. (UMI)—When the 1972 United Methodist General Conference convenes in Atlanta, Ga. April 16, apparently almost 60 per cent of the 998 delegates will not have attended the last previous session of the church's top world-wide, law-making body—and a substantially increased number of them will be women.

Based on an unofficial tabulation by United Methodist Information and the *Christian Advocate* of voting in the first 47 of 79 annual conferences in the United States to report, 59 per cent of the elected delegates did not attend the 1968 or 1970 sessions. Of the total, 64 per cent of the lay delegates are new, and 54 per cent of the clergy.

A total of 92 women have been elected by conferences from which reports have been received, compared with 82 women in the entire previous session. Several young adult delegates have been elected, including those from the Baltimore, California - Nevada, West Virginia and Iowa Conferences.

AID FOR REFUGEES SOUGHT

NEW YORK (UMI)—Having released \$50,000 for relief work in refugee-clogged areas along the India-East Pakistan border, the United Methodist Committee for Overseas Relief (UMCOR) is asking immediate response to a \$150,000 emergency appeal for Bengali refugees, according to the Rev. J. Harry Haines, New York, UMCOR executive secretary.

In late May, UMCOR released \$25,000 as an initial grant, and on June 29 released another \$25,000, Dr. Haines said. "Our grants have been taken from available funds, and some of our money is already at work in India. But this is only a start on what is needed," he added. UMCOR's representative in India, the Rev. Robert V. Marble, writing from on the scene amid squalid refugee camps, told Dr. Haines the number fleeing the civil war in East Pakistan is "more than 5,000,000 and expected to go up to 8,000,000 or 12,000,000."

BLACK METHODIST PIONEER HONORED

WASHINGTON, D. C. (UMI)—Ground was broken here June 19 for a memorial to Mary McLeod Bethune, a Methodist woman who "epitomized the black man's quest for dignity and justice."

The statue, reported to be the first

memorial to a black American on public land in the nation's capital, will be a focal point in a two-block park, featuring a site for educational, recreational and cultural activities. Mrs. Bethune, born in 1875 of slave parents, founded United Methodist-related Bethune-Cookman College at Daytona Beach, Fla., and served as advisor to four U. S. presidents. She also founded in 1935 the National Council of Negro Women.

WORLD SERVICE SUPPORT LAGS

EVANSTON, Ill. (UMI) — At the mid-point of the fiscal year, support of United Methodism's basic benevolence fund, and five other funds, is lagging behind the same period a year ago, but nine general funds are showing increases.

According to a report released here July 7 by R. Bryan Brawner, general treasurer of the church, support of World Service, the basic benevolence fund, through June 30 is ten per cent behind a year ago with \$8,007,306 received toward an annual goal of \$25,000,000.

Other decreases are in special gifts to world missions, the World Communion offering, special World Service projects, the quadrennial Fund for Reconciliation, and a fund to ease financial problems created in mergers of black and white conferences.

Largest increase is in the ministerial education fund, up 39 per cent from a year ago.

BAPTIST MINISTER TO PREACH AT EVANGELISM MEET

LAKE JUNALUSKA — (UMI) — Selection of a widely known Atlanta Baptist minister, the Rev. William Holmes Borders Sr., as a principal speaker for the United Methodist Conference on Evangelism, here Aug. 15-20, has been announced. Dr. Borders will replace the Rev. Dr. Oral Roberts, television evangelist from Tulsa, Okla., who canceled his scheduled appearance for the conference and the simultaneous Candler Camp Meeting. The pastor of Wheat Street Baptist Church in Atlanta, Dr. Borders will preach three times, Wednesday and Thursday evenings and Thursday morning.

Methodist News Capsules

In the current escalation of interest in China—involving the People's Republic of China and the Republic of China on Taiwan, the forgotten people are the indigenous Taiwanese whose future neither party, nor the United States, has a right to settle, write two United Methodist missionaries in the June 28 issue of *Christianity and Crisis*. The pair, Mr. and Mrs. Milo Thornberry, were deported from Taiwan in March.

NOTICE TO PASTORS NORTH CAROLINA CONFERENCE

The Interim Conference Directory was mailed to you at the First Class postage rate. It should have reached you before this. If you have not received your copy through the mails, please inquire for it at your post office.

If correction is needed in your name and address, let us know immediately. This will be made in the 1971 Journal.

W. Carleton Wilson, Conference Secretary
P. O. Box 10552, Raleigh, N. C. 27605.

BUILDING BRIDGES?

by Arthur West
United Methodist Information

"To build bridges of loving understanding and fellowship with all members of the United Methodist Church" was one of the announced goals of the Convocation of United Methodists for Evangelical Christianity, held in Cincinnati, Ohio, July 7-10.

Meeting under the banner, "The Word of God—Alive!" 1,675 registered for the gathering which was sponsored by the Forum for Scriptural Christianity, an unofficial United Methodist organization which publishes the quarterly periodical, **Good News**. Local visitors swelled the evening congregations to well over the 2,000 mark.

Delegates listened to a dozen major addresses in Cincinnati's new convention center and had opportunity to select two afternoon seminars from an offering of 28 topics that ranged from "Coffee Pot Evangelism" to "The Fine Art of Selective Giving."

In a keynote address, the Rev. Leslie Woodson, Elizabethtown, Ky., diagnosed the state of the church today as "sick, but not hopeless."

Dr. Woodson, who is chairman of the board of directors of the Forum for Scriptural Christianity, set the tone for much that was said by later speakers when he denounced "an omnicompetent church government," and "a bureaucracy . . . determined to proceed with a program that it cannot sell."

"Let us never forget," he said, "that the life of the church is to be seen on the frontiers in Antioch, not at the headquarters in Jerusalem, or New York or Nashville."

His declaration that "the boards and

agencies are to be servants, not dictators" was the first of numerous occasions when loud "Amens" and thunderous applause greeted denunciations of the church's general agencies or its curriculum resources.

Dr. Woodson's subject was "Leucocytes in the Body of Christ," and he likened his fellow evangelicals to the white corpuscles which fight infection in the body's blood stream.

He pictured the plight of his colleagues thus: "Evangelicals have been given curriculum resources which we cannot use, assigned pastors whom we cannot follow, handed programs which we cannot share, and given leaders whom we cannot trust. Yet we are told to give our tithes while we starve to death."

About half of the platform speakers and many of the seminar leaders echoed similar sentiments throughout the four-day meeting.

On the other hand, at least three major speakers made bold to call to the assembly's attention some of the wider implications of the gospel message. This note was emphasized by an urbanologist and two United Methodist bishops.

Dr. Gilbert James of Asbury Theological Seminary, Wilmore, Ky., discussing the subject, "Christians as Agents of Social Change," called upon his hearers to have a commitment deeper than simply "getting on the bandwagon for Jesus." He said he was tired of hearing some evangelicals mouth pious phrases or "Jesus talk" without seriously following the Christian mandate to confront the whole

framework of life, including such problems as pollution, war and the economic exploitation of the poor.

"Proof of a living relationship with Christ," Dr. James declared, "is a loving relationship with men."

True evangelism, he said, is "not tricking people into signing an insurance policy and then letting them read the fine print later. Jesus never cheapened his demands to secure followers, and his followers cannot do it either."

An evangelical Christian, he said, needs to get involved in community groups that are working for human betterment and renewal and are protesting social evils. Often, however, he said, such groups will be dominated and led by liberal Christians and some with no religion at all. Here is an evangelical's opportunity for a creative, reconciling role.

Dr. James also tried to lay to rest the common assumption that a conservative theology demands a conservative or even reactionary political science, sociology or economics.

Bishop F. Gerald Ensley of Columbus, Ohio, in welcoming the convocation to his area, went on to say that "Evangelicalism is authentic Christianity and comes at a time when it is greatly needed."

The shortcoming of the evangelical movement, he said, is that "it hasn't saved persons enough." Just saving a fragment of a person's life by conversion at the altar is not sufficient, the bishop maintained. "We must save the whole of a man's life and relationships, his personality, intellect and feelings."

Bishop Earl G. Hunt, Jr., of Charlotte, N. C., who said he brought "the warm and affectionate greetings of United Methodist bishops" was present throughout the convocation and gave the principal address on the final evening.

As an official representative of the

church's Council of Bishops, he thanked the group for "the good things you are trying to do" but he cautioned: "Don't ever fence in that term **evangelical**. It is as big and as wide as the gospel and the whole wide earth." He also urged that they never surrender to a "neurosis of negativism."

Bishop's Hunt's theme was "Christ's Mighty Victory."

"The tragic impoverishment of the church's witness in recent years," he said, "is traceable to persistent ignoring, often in high places, of the naked spiritual power implicit in a full awareness of God's work through Jesus Christ in his Incarnation, his death on the Cross, and his Resurrection."

According to Bishop Hunt, the Incarnation is "the authentic authority for Christian involvement in seeking a solution to the tormenting problems of this moment."

He said: "If Jesus, indeed, was both man and God, then His Gospel is the silken cord that binds earth and heaven forever together, and that urges the application of the heavenly insights in the Sermon on the Mount to the problems of racism, poverty, war, population control, ecology, moral confusion, and all the rest."

One of the presiding officers, Dr. Charles Kellogg of Evanston, Ill., a black layman on the staff of the General Board of the Laity and also a member of the sponsoring agency's board of directors, gently chided his brethren for the scarcity of black persons in attendance. At most sessions, black persons in the audience could have been counted on the fingers of one hand. Several of these were black staff members who were observers from general agencies of the church.

"I expect you to go back to your homes and bring more black persons with you when we meet again," Dr.

(Continued on page 18)

BUILDING BRIDGES?

(Continued from page 17)

Kellogg said.

One of the principal speakers was a Negro educator, Dr. Oswald Brunson, President of the Interdenominational Theological Center, Atlanta, Ga. His topic was "Christ in You, the Hope of Glory."

Other speakers at plenary sessions included Mrs. Virginia Law, director of family life, Board of Evangelism, Nashville Tenn.; the Rev. David Seamands, pastor of First United Methodist Church, Wilmore, Ky.; the Rev. Kenneth Enright, missionary on furlough from the Congo; the Rev. Philip E. Worth, Collingswood, N. J.; George E. Curtis, Jr., a Portland, Me., layman; and the Rev. Ford Philpot, Lexington, Ky., president of the National Council of United Methodist evangelists.

Dr. Paul Rees, president of World Vision International, scheduled as one of the speakers, was forced to cancel because of illness, and the Rev. J. Lester McGee of Centenary United Methodist Church, St. Louis, Mo., spoke in his place.

Fraternal observers from kindred evangelical groups of several sister denominations were present, and several of them were used to give brief testimonies at the general sessions.

Telegrams of greetings were received from Evangelist Billy Graham and

from the Methodist Church in Australia.

Worship services were greatly enriched by the music of the Lake Junaluska (N. C.) Singers, directed by Glenn Draper, and by the Aldersgate Singers of Tyler Street United Methodist Church, Dallas, Texas, under the leadership of Joseph Abston.

Events were planned especially for the 100 or more young people attending the convocation. These included informal fellowship, panel discussions on a variety of issues such as racism and war, folk singing and spontaneous witnessing. On the final night, the young people made an evangelistic mission to nearby Fountain Square for late-night witnessing to groups that congregate there.

On the final morning, the convocation gave a standing ovation to the Rev. Charles Keysor of Elgin, Ill., who was hailed as the person "who under God was chosen by the Father to let this movement be born." He edited *Good News*.

Briefly assessing the movement's progress since its first convocation in Dallas a year ago, Mr. Keysor said: "After a long period of 'exile' we came to Dallas. There we found out who we were and since then our identity has congealed. We are no longer doubting since Dallas. We realize we are messengers of the living God, bearers of the gospel that saves to the uttermost. We must lay everything on the line in our fight against apostasy and complacency. . . . But, brothers and sisters, we shall overcome!"

Whether this warfare the evangelicals propose to wage is, as some insist, simply a "lover's quarrel" with the church or whether it becomes a vindictive vendetta against general boards and agencies, especially those with social-action thrusts, remains to be seen.

Obviously, the movement has gained

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA

strength. While the attendance at Cincinnati was not appreciably greater than at Dallas, where 1,600 registered, reports do show that the income of the organization has tripled during the past year and membership has increased. One member of the board of directors reported in a seminar that he had personally visited nine conference units since the first of the year.

Dr. Woodson, at a press conference, reported significant gains in electing evangelicals to the 1972 General and Jurisdictional Conferences. One conference, he said, had elected a complete slate of evangelicals, but he declined to name the conference.

Dr. Robert G. Mayfield, a staff member, of Asbury Theological Seminary, Wilmore, Ky., served again as general chairman of the 30-member steering committee which planned the convocation. For many years prior to 1968, Dr. Mayfield was the top executive of the Methodist Church's General Board of Lay Activities.

According to Dr. Mayfield, "We want United Methodists to come to the foot of the Cross in contrition, rededicate themselves to Jesus Christ as Saviour and Lord of their lives, and then go into the world, under the leading of the Holy Spirit, to be Christ's agents of reconciliation proclaiming the GOOD NEWS and eliminating injustice, hatred and brutality among all segments of mankind."

Few would find fault with so lofty a goal as expressed by Dr. Mayfield or with the clearly-slated purpose that one of several aims of the group is to build bridges of loving understanding and fellowship with all members of the United Methodist Church."

However, there were numerous times during the Cincinnati convocation when this observer got the impression that some of the adherents of the movement are more interested in

building barriers than bridges. It gave one a sinking feeling to hear enthusiastic applause and hearty "amens" to attacks on church boards and committed but liberal-minded leaders when only token response greeted speakers who dared to press for a gospel that seeks to redeem all of life and not just the individual. The movement could easily drift into a holier-than-thou separatism.

Is it building bridges or barriers?


MOTHER OF WNCC PASTOR DIES

Mrs. William A. Rock, mother of Rev. William A. Rock, Jr., died on June 10 after a lengthy illness.

She was born in Winston-Salem on Nov. 19, 1887, the daughter of Sam and Sara Bell Lumley. In 1917 she was married to William A. Rock, who preceded her in death in 1963.

Mrs. Rock was a member of the Lewisville Methodist Church. For a number of years she taught in the church school and was president of the Women's Society of Christian Service, of which she was a life member.

In addition to Rev. Mr. Rock, she is survived by two sons, David M. and George B. Rock of Lewisville, one daughter, Mrs. C. M. Winfred of Winston-Salem, eight grandchildren and two great-grandchildren.



Looking for
NEW DIMENSIONS
of
HIGH SCHOOL
EDUCATION?

WORK • WORSHIP • STUDY
are important
at

RABUN GAP-NACOOCHEE
FULLY ACCREDITED
Work Scholarships Available
SCHOOL
RABUN GAP, GEORGIA
30568

In the Blue Ridge Mountains of Northeast Georgia
Limited vacancies for the fall term



WOMEN'S NEWS

Western North Carolina Conference

MRS. JOHN C. WRIGHT

ANNUAL MEETING WESLEYAN SERVICE GUILD

Mrs. Cynthia Wedel, president of the National Council of Churches, was the featured speaker at the annual meeting of the Wesleyan Service Guild of the Western North Carolina Conference at Lake Junaluska June 18-20.

In discussing the subject, "Now Is Urgent for Women," she pointed out that how we feel about change depends mostly on how we feel about God. She said, "Now is urgent for women because it is the only time we have. So many of us try to escape reality by looking into the past or dreaming of the future—the only time God has given us is *now*."

She stressed the importance of women developing more self-confidence in their work in the church and the community and said they should "encourage each other, especially the young women."

Miss Charlotte Andress of New York City, national staff member, spoke on the work of the Women's Division of the Board of Missions. She said, "The Board is trying to be a healing influence, listening to minority groups. We must maintain a coalitional style of work—we must have dialogue with other religious groups, with non-church groups, and with other ethnic groups."

She added, "We must have a network of interchange of ideas and experiences between groups so that we may know how to take the next step."

Dr. Harvey C. Hahn of Dayton,

Ohio, spoke on "Surface Religion" at the Sunday morning worship service in the auditorium. Dr. Hahn said, "We've been on sabbatical leave as far as our responsibilities are concerned. So many of our experiences in religion have been surface experiences—with a veneer on top and not much underneath."

He told his hearers, "If we only had the power and the depth we are supposed to have, I wonder what could have been done. We who are ministers have conformed rather than transformed—we have given you what you have liked, not what we thought the Lord wanted you to have."

Mrs. Odell Brown of Boonville, Conference Chairman of the Guild, presided at all sessions and gave a "state of the union" address. She said, "We are members of God's family and we have obligations. It is our responsibility to obey the principles of our organization, to help, to challenge, to unite, to provide opportunities to grow, to increase in knowledge and to share what we have with others."

Mrs. Brown said that there are 215 Guilds in the Conference with 4,289 members who contributed \$45,268 to missions during the past year.

Mrs. W. Frank Redding, Jr. of Ashboro, Conference president, installed new officers. These included Mrs. Thomas Zinavaga of Waynesville chairman of the Committee on Nominations, and Mrs. George Phillips of Winston-Salem as a committee member.

The Youth Choir of First Baptist Church, Lexington, presented selections from two folk musicals, "Purpose" and "Good News." The Guilders gave them a love gift of \$200 toward their trip-with-a-mission to Canada.

Nine W.N.C. women were honored for their unusual kind of ministry in their home communities. These included Mrs. Chester Middlesworth and Miss Betty VanArsdale of Statesville, Mrs. F. H. Canup, Jr. of Kannapolis, Mrs. George Phillips of Winston-Salem, Miss Louise Kendall and Mrs. Milton Sorensen of Mt. Airy, Mrs. Herman Myers of Thomasville, Miss Ronla Robbins of Lexington and Mrs. Frank Guest of Brevard. Each told of her ministry and work.

The Conference paid tribute to Miss Alma Browning of Lake Junaluska in appreciation of her outstanding service in guild work for the past several years. The 1971 Annual Report of the Guild will be dedicated to Miss Browning, who is currently serving as parliamentarian.

The Sunday morning services included an early communion service in Memorial Chapel, then a visit with

missionaries stationed in different areas of Lambuth Inn.

The women of the Asheville District were hostesses for the Conference. They entertained at a hospitality hour at Harrell Center on Saturday evening. Mrs. Elizabeth Manant, district chairman, was in charge of arrangements.

Four hundred members of the Guild attended the meeting.

MESSAGE FROM . . . MISS LOUISE AVETT

Miss Louise Avett, missionary to Hong Kong, now on leave, sends her appreciation to her many friends in Western Carolina for their thoughtfulness during her convalescence. She said, "I have been overwhelmed with the number of greetings, gifts, prayers and good wishes. Please accept my thanks."

Miss Avett was injured in a fall on May 27 and was a patient at a Charlotte Nursing Home for weeks. She planned to spend a few weeks with Miss Ethel Bost in Cornelius, N. C. before going to her sister's home at 347 Cedar Street, Mooresville.



ICHTHUS TOURS

an agent of

PLEASANTS TRAVEL SERVICE

Lic. No. MC-126144

Bill Harrison, Representative

Let Us Plan Your Church Tours

"Travel With a Meaning"

Call or Write

ICHTHUS TOURS

235 N. Greene St., Greensboro 27401

Phone (919) 227-6136 LaVista Dr.,

Burlington, 27215

*"Instead of traveling from Place to
Place — travel from Person to Person"*

WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

BURLINGTON DISTRICT

At the Siler City Sub-District Meeting of the Women's Society of Christian Service, held at Piney Grove United Methodist Church, two members were honored.

The Piney Grove Women's Society chose to honor Mrs. Ida Beaver (Aunt Ida), whose life symbolizes sacrifice, witness, and service. She is a charter member of the W. S. C. S. and through the years held several offices, including Supply Secretary, Christian Social Relations, and Spiritual Life Secretary. She has served her Lord, Church, and community faithfully and is an inspiration to all that know her. Despite her 90 years of age she is still faithful in her church attendance and continues to lift up everyone of her fellow Christians in prayer. Due to her love to everyone she is known to all as Aunt Ida. Her life is an inspiration to each society member and to show their love they presented to her a Special Membership pin of the Women's So-



Miss Mary Farrar

ciety of Christian Service.

Miss Mary Farrar was honored by the Ebenezer United Methodist Church. Miss Farrar's life symbolizes a life time of active service for the church. She held many offices in the W. S. C. S. and was Chairman of the circle for many years. She was a Sub-District officer in the Siler City Sub-District.

Miss Farrar now teaches kindergarten and has taught Vacation Church School for many years.

Miss Farrar has educated two Korean boys, sons of a Korean minister. One of the boys was killed in Viet Nam and the other one is studying for the ministry.

Miss Farrar is a nurse in a Raleigh hospital. Through the years she has done much unselfish nursing for the community.

Miss Farrar also has served her Lord and Church and community faithfully and is an inspiration to all who know her.



Mrs. Ida Beaver

Bolivian Fever Breaks Out In Albemarle District

Dr. and Mrs. Dewitt Trivette returned to the Albemarle District July 11 to evaluate the Bolivian Fever epidemic in the area. Their visit was not to control, but to stimulate the support of the medical service aid to Bolivia, which has become a fever with outstanding results.

Dr. and Mrs. Dewitt Trivette, of Hickory, who led a medical healing-teaching team of eighteen persons to Bolivia during the summer of 1970, presented the program at the annual meeting of the Albemarle District Mission Society in late May. A healthy clash broke out among several of the persons present after hearing the story by the Trivettes, and seeing the illustrated slide lecture on medical work and needs in Bolivia. Dr. and Mrs. Julian Trail, of Norwood, supported the needful program by giving a month in Bolivia last year.

Every church in the district which does not already have a world mission special is being asked to give attention to support of the Bolivian Medical service as part of the annual conference program. Two of the people at the May meeting who broke out immediately with the Bolivian Fever were Mrs. Ray D. Lowder and Rev. Allen B. Weaver, of the Salem UM Church at Millingport. They left the meeting in May with an agreement with the Trivettes to visit their church, and with a burning fever to raise \$5,000 this year for Bolivia. This was no small goal for a 300-membership, rural church, according to the district superintendent, Dr. J. Elwood Carroll, who had received the Trivettes into the Hickory First Church while pastor there,

and who invited them to the district meeting.

The Trivettes returned to Salem Church the second Sunday in July. Dr. Carroll was invited to introduce them, and in presenting them to the congregation, declared, "The Trivettes are among the most valuable laymen it has ever been my privilege of receiving into the Methodist church."

The Salem congregation responded generously towards the Bolivian Medical Services with sufficient cash and pledges to give assurance that the goal of \$5,000 will be reached.

N. C. Conference Youth Meet

FAYETTEVILLE — Over 260 young people convened at Methodist College July 19-23 for the week-long Annual Conference Session (ACS) of the United Methodist Youth Fellowship (UM-YF).

With the theme "Reach Out," the twentieth annual session began with an orientation meeting in Reeves Auditorium. Miss Genie Jordan of Mt. Gilead, ACS youth chairman, and David Corbitts of Rocky Mount, president of the Conference UMYF, were among the coordinators of the activities.

Special study-workshop subjects scheduled concerned contemporary worship techniques, over-population, special education and ministries, race relations, environmental issues, drama, graphic arts and UMYF activities.

Special entertainment and speakers were scheduled. A multi-film presenta-

(Continued on page 31)

Sunday School Lesson FOR AUGUST 8

By DR. RAYMOND A. SMITH

(International Lesson Series)



THE FAMILY FINDING RECONCILIATION

Background Scripture: Genesis 27:1-28:5; 33; Matthew 21:28, 31a.

Lesson Scripture: Genesis 27:43-45; 33:4-11.

There are few families in which there has never been any jealousy, estrangement or hostility among its members. When one reads the story of Jacob and Esau, Isaac and Rebecca it is not hard to find many of the sentiments and attitudes commonly found in families today. Some who like to talk about the Bible as being irrelevant to the problems of today may not know it as they should. In this story, for example, we have jealousy between brothers — “sibling rivalry”, as the psychologists call it. We have also a case of favoritism for one son over the other on the part of the mother. We also see a father who, out of regard to an old tradition, ignored the obvious justice that should have prevailed. As to the sons, one appears to be without basic ethical principles, determined to get what he wants any way he can get it, and another who is short-sighted, willing to trade his future for immediate satisfactions. All this adds up to anything but an ideal family life.

Some Bible authorities see in this story the beginning of a long rivalry between the Hebrews and the Edomites, the former represented by Jacob and the latter by Esau. However, in this lesson we are more interested in a character study of the two men. One

may wonder, for example, why Jacob, a schemer and a defrauder, should represent the heirs of the promise better than Esau. Perhaps the answer could be partially found in the fact that, while Jacob was short on ethical principles at this time, he had imagination, drive and spiritual sensitivity; Esau on the other hand, as suggested above, was a man who was a slave of his appetites. A man like Jacob, when he comes over wholly on God's side, can be a greater force for good than the weaker and less sensitive Esau.

The reconciliation of the two brothers which ended a long period of estrangement is told in a moving way in Genesis 33:4-11. We are not told what Esau's feeling were before he met his brother, but the fact that he was accompanied by a force of armed men may indicate he was not sure of the outcome of the meeting. As for Jacob, his feelings of guilt arising from his unfair dealings with father, brother and uncle, made him fear the worst. In order to pave the way for the meeting he had sent along a huge gift of live-stock to Esau. How much this may have had to do with Esau's change of heart we are not told. In any case, the meeting of the estranged brothers is described as follows: “But Esau ran to meet him and embraced him, and fell on his neck and kissed him, and they wept.” Jacob responded with the words: “Truly to see your face is like seeing the face of God; with such favor have you received me.”

If we ask ourselves what the family can contribute to the healing of the divisions between people today, surely one of the most important is the teaching, by precept and example, of the grace of reconciliation. The person who grows up in a home where loving and forgiving is a way of life will almost surely carry over these values into other human relationships. Great leaders like Albert Schweitzer, Rufus M. Jones, Dag Hammarskjöld, Gandhi, Tagore, Jane Addams—and scores of others, whose lives have counted on the positive side of human relationships, were the products of families where the beauty and grace of reconciliation were known. On the other hand, one can recall the stories of the family life of some criminals who spent

their growing years in families where vindictiveness and violence were the rule. A recent news article about a man who had committed nine murders within the short space of two years revealed a mother who was not much better than the son, at least as far as attitudes were concerned. She had a history of defiance of law.

John Henry Jowett, renowned English authority on history and the Bible, once wrote the following: "Anyone can build a house; we need the Lord for the creation of a home. The New Testament doesn't say much about homes; it says a great deal about the things that make them. It speaks about love, and joy and peace and rest! If we get a house and put these into it, we shall have secured a home."

SUNDAY SCHOOL LESSON

FOR AUGUST 15

ALCOHOL AND THE FAMILY

Background Scripture: Jeremiah 35: 1-10, 18-19; Ephesians 5:15-20

Lesson Scripture: Jeremiah 35:10, 18-19

Some readers of this column will recall that formerly the International Lesson Committee designated one lesson each quarter as a "temperance lesson." Sometimes the Scripture passages elected for that particular lesson were appropriate, and sometimes not. Now the Committee on the Uniform Series has chosen a unit of three lessons (August 15-29) on the general theme: "The Social Results of Beverage Alcohol." The decision to devote three successive lessons to this question grew out of the conviction that, in view of what appears to be a worsening situation, more attention should be given to it. These three lessons will raise questions

concerning (1) Beverage alcohol and the family (2) its importance for society as a whole and (3) its influence on the community.

We turn, in this first lesson, to a consideration of the effects of the use of beverage alcohol on the family group. One of the points that gets a great deal of emphasis in current literature on this problem is that the entire family of the alcoholic needs to get involved in any curative and restorative programs that may be adopted. In some places groups known as "Alanon" have been formed which enable families of alcoholics to come together for mutual support and information.

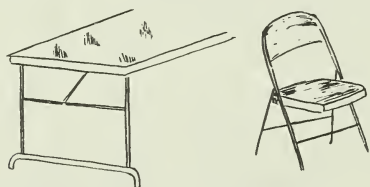
Charles Laymon, writing in the current International Lesson Annual (see p. 291), quotes Dr. Dwight L. Wilbur, President of the American Medical Association, as saying: "If alcoholic

beverages were invented today they would be outlawed, just as the nation has outlawed LSD, marijuana and other dangerous drugs." The trouble is that this custom (of beverage alcohol) goes very far back in history and has become part of a way of life in many parts of the world. Add to this another important fact, namely that the manufacture, distribution and sale of these drinks has proved an exceedingly profitable business which, in our country alone amounts to \$10,000,000,000, more or less, each year. Furthermore, the best talents and techniques of modern advertising have been enlisted to promote the sale of these products, often with the aim of creating the impression that only those who indulge come to know what the "good life" really is!

Sometimes the argument of the excessive drinker is something like this: "It's my life and I can do what I want to do with it." In other words he is claiming the "right to be damned" as as one of the fundamental human rights. Now the trouble with this argument is that it is not true! Other people are always involved. This is so obvious it needs no further comment. If there are readers who wish information on resources for help it would

pay them to write to the Methodist Board of Christian Social Concern Service Department, 100 Maryland Ave. N.E., Washington, D. C. for help information. Your pastor will be able to direct you to sources of help. Consult him.

Our Scripture lesson shows us among other things, that the drinking problem has been with us for a very long time. Jeremiah, like the other prophets, could not be indifferent to practices which he believed were destroying the nation. He used an "enacted sign" to bring the dimensions of the evil before the people. He knew some members of a tribe known as the Rechabites, a distinctive part of whose life style was to avoid all intoxicating beverages. Jeremiah brought some of these people into the temple area and, in the presence of the crowd, offered them wine. He knew in advance, of course that they would refuse it. They did. Jeremiah wanted the people to know there were at least some persons left who had not succumbed to the evils of intemperance. The Rechabites were living according to the best traditions of their ancestors. How many of us can rightly claim we are doing as well?



EDUCATIONAL FURNITURE DIXIE EQUIPMENT COMPANY, INC.

418 N. Greensboro St.
Liberty, N. C. 27298
Phone: 919-622-2204

MANUFACTURERS & DESIGNERS

Sign Letters • Signs • Plaques • Directories •
Bulletin Boards & Letters • Name Plates

ANDCO INDUSTRIES

P.O. BOX 7366 (TEL. 919-299-4511)
GREENSBORO, N. C. 27407

HOLY LAND TOUR & ATHENS

"Wholesale Tours International, Inc."
10 days All-inclusive \$649.00 from New York
Departing KLM October 25, 1977
Register Completely by July 31
Write or call
Rev. George M. Carver 518 Rockford Rd.
Mt. Airy, N. C. Phone 786-4333

LETTERS To The Editor

AN IMPORTANT SECOND HALF

The ball game is not over. It is just half-time. We are going back to the playing field after hearing the stirring locker room speech by Coach CANNON. As a sub on the third team, I am going to play in the second half. I am going to contribute my supreme effort for the cause. As I walk back to the playing field, I am reminded of another game which we lost. That is past now, and the future looks much brighter. We could lose this one. We have a good ball club, but we have to play as a team. The North Carolina Conference Team of the United Methodist Church could be the team to beat in the SEJ. We have a good coach, but he cannot win the game by himself.

The resolution presented by the Board of Christian Social Concerns was passed by the Conference in Fayetteville. That was the first half. The second half will be played across this great North Carolina Conference. The resolution was not passed unanimously, and it can be expected that some factions are practicing their "blocking" tactics behind the "shower" room.

It is going to take team work to implement this resolution. It is going to take the first team—Program Council. The first team will need the full support of the second team—Ministers of the North Carolina Conference. The second team will need the super efforts of the third team—Laymen of the North Carolina Conference. (Note, this is an inclusive team including both sexes). These three teams, coordinating their efforts, can win this second half.

Let's win this one for Coach CANNON. It is a pleasure for me to sub on this promising team of the United Methodist Church. Time is running out. "Impatience deepening." Estrangement has developed to a point where violence has more edibility than petition or prayer. "Seemingly secession has more appeal than integration." Excuse the three quotes from Walter Goldman's *Report from Black America*.

A black "first-stringer" will be playing on the North Carolina Conference Team of the United Methodist Church this next Conference year. He will be needing the assistance of his second and third teams. He could be the "star," but I will be quite happy if he is a good, solid player who learns his plays and executes them well.

ROSS E. TOWNES, *Vice-President*
Division of Human Relations
Board of Christian Social Concerns
North Carolina Conference



BASIC SALARY PLAN FAVORED

Many thanks to you for publishing the article in your July 15th issue entitled "A Proposal for a Basic Salary Plan for Ministers" by Rev. J. P. Greene. I am glad that you are allowing our paper to be used to air some of the crucial controversial concerns of the machinery of the church. To be an organization the church must have machinery, but the machinery does not have to be antiquated and unjust.

Mr. Greene has made a concrete proposal to do something constructive about an area of church life too long neglected. His suggestions can be the ground-work for an effective plan. I trust that others will join him in seeing that this matter is adequately presented to the Annual Conference.

The benefits of a basic salary plan far outweigh the liabilities of our present "merit system" plan.

I hope to live to see the day the church reforms herself!

GEORGE B. CULBRETH
Ramseur

BIBLE LAND TOUR

by JET to Cyprus then by SHIP to Egypt, Turkey, Israel and Lebanon. Mission Worship service with Lebanese.

All inclusive \$699 from New York

Write or Call

Rev. Oren R. Edmonds
Clemmons, N. C. 27012

Rt. 3, Box 3
Phone 766-6375

IN MEMORIAM

REV. F. R. LOWRY

PEMBROKE — Funeral rites for the Rev. F. R. Lowry, age 102, who died July 6 at the Methodist Retirement Home, Durham, were held July 11 at First United Methodist Church, Pembroke, Rev. Henry A. Bizzell, Jr. presiding.

Rev. Mr. Lowry, a retired Methodist minister, had served in the Lumber River Methodist Conference, the Blue Ridge Conference, and the North Carolina Conference of the United Methodist Church. A minister for 75 years, he had served churches in several states as pastor, evangelist, and home missionary. He was the founder of Cherokee Chapel Methodist Church.

Educated in Tennessee, he was a public school teacher for 30 years.

He attributes his long life to reverence for his parents and to righteous living.

In presenting the meditation, Rev. Robert Mangum pastor of Sandy Plains United Methodist Church declared that Mr. Lowry's "inner graces were greater than outer stresses."

Other participating ministers were the Rev. Julian Ransom, pastor of Union Chapel Methodist Church; Dr. Graham Eubank, district superintendent of the Fayetteville District, United Methodist Church; and the Rev. Joe Coble, director of the Methodist Retirement Home, Durham.

Interment was at Hopewell Methodist Church Cemetery.

Rev. F. R. Lowry is survived by one sister, Mrs. Nancy Revels; one brother the Rev. D. F. Lowry; three sons, Rev. Talmadge Lowry, W. Q. A. Lowry, Jesse Edens Lowry; six daughters, Mrs. John Coats, Mrs. John L. Locklear, Mrs. Rosa Raines, Mrs. Annie Pearl Jacobs, Mrs. Herman Hunt, and Mrs. Bertha Lucas; 44 grandchildren, 166 great grandchildren, 49 great-great grandchildren.

DR. MARK T. FRIZZELLE

"Blessed are the pure in heart, for they shall see God."

Dr. Mark T. Frizzelle of Ayden, North Carolina died on June 29th, after a short illness. He was born on Oct. 26, 1879 in Greene County — the eldest son of Jesse Tedoe and Lovie Cornelia Brooks Frizzelle. He grew up in the community of Ormond's Chapel, and became a member of that congregation early in life. Throughout his long life he was a devout and loyal

member of the Methodist Church. He received his early education, at Ormondsville. He graduated at Trinity College — now Duke University — with the class of 1903, and received his degree as Doctor of Medicine at the Medical College of Virginia in 1907.

On April 1, 1923 he was married to the former Miss Frances Hardee of Greenville, who survives. He is also survived by two brothers, J. B. Frizzelle of Maury and John L. Frizzelle of Durham.

Dr. Frizzelle practiced his profession in Ayden over sixty years, and was the oldest physician in Pitt County. He was truly a Country Doctor of the old School — day and night — and "he went about doing good."

His greatest joy in the competence he had acquired through the years was in providing help and encouragement wherever he saw a need. Numerous people and colleges, churches and institutions are enjoying the benefit of his generosity.

Those of us who knew him best, and loved him most will miss his gentle presence and wise counsel — knowing that our lives have been enriched by our having been in his circle of family and friends.

May his soul rest in peace.

"Father, in Thy gracious keeping

Leave we now Thy servant sleeping."

J.B.M.

MRS. FRED F. FLAKE

The Women's Society of Christian Service of Bethel United Methodist Church, Room # 3, Wadesboro, North Carolina, wish to pay tribute and honor to the loving memory of Mrs. Lottie Cameron Flake who departed this life on March 29, 1971.

Miss Lottie, as she was affectionately known by her friends and neighbors, was the wife of the late Fred F. Flake. She is survived by five children, eleven grandchildren, eight great-grandchildren, also one sister survives.

Mrs. Flake was a devoted Sunday School Teacher of the Adult Class for many years and a Charter member of the Women's Society of Christian Service. Her influence and devotion to her Church, family and friends will long be remembered by those of us who knew her. Her presence among us will be greatly missed.

We thank our God for this life of his faithful servant who lived and served among us.

For her dedicated service and life we offer this tribute to her Memory.

In affection, a copy will be sent to the

family, the North Carolina Christian Advocate for publication and a copy will be recorded in the minutes of the Bethel Women's Society of Christian Service.

"Death is but a covered way which opens into Light."

Respectfully,

Women's Society of Christian Service
Bethel United Methodist Church
By: Mrs. Hattie B. Harris.

MRS. REX M. RATLIFF

The Women's Society of Christian Service of Bethel United Methodist Church, Route 3, Wadesboro, N.C., wish to pay a tribute of respect and love to Mrs. Rex M. Ratliff, who passed away May 5, 1971, at age 81 years.

Mrs. Ratliff was a life long member of Bethel Church and a charter member of the Woman's Missionary Society, which was organized in this Church in June, 1921, giving freely of her time and work to the many causes of her Church, Society and Community.

She was a woman of great Faith, a ready smile and cheerful words which spoke of her dedicated life to her Master's work. Many sorrows came her way but never daunted her faith.

Her husband the late Fred H. Ratliff, preceded her in death in 1948. To this union one son and four daughters were born. They also reared one niece from childhood.

To her family we express our deepest sympathy. To our God we bow in humble humility for her life.

The W. S. C. S. of Bethel United Methodist Church:

By: Nettie G. Moore.

MRS. FAIRY STALEY GARRISON

The members of the Women's Society of Christian Service of Gibsonville United Methodist Church extend our deepest sympathy with sorrow in the passing of Mrs. Fairy Staley Garrison. She was truly one of our most faithful, dedicated members. She had a great devotion to Christian service, a friendly spirit which won friends wherever she went. She will be greatly missed by all. She was a tireless worker for the Women's Society of Christian Service and always gave encouragement and love.

We pay tribute to her and are grateful that we were permitted to know her and work with her. Her memory should inspire us to go forward and forgetting ourselves give our best to the work we strive to do.

Love is a light that gives comfort and shows us the way. Faith is the work on which

we build hope that we'll all meet someday.

Her influence for Godly living in the Women's Society of Christian Service, in the Church, and in the community will be remembered and cherished by all of us. We feel our loss keenly, yet we bow in humble submission to Him who doeth all things well.

Women's Society of Christian Service
Gibsonville United Methodist Church
Gibsonville, N. C.

Churches Added To

Advocate Subscription Plans

NORTH CAROLINA CONFERENCE

ALL-ADMINISTRATIVE BOARD

Fayetteville District

First, Raeford, Herman Winberry

Greenville District

St. Mark, St. Mark-Lane's Chapel, Kingston, J. L. Hobbs

New Bern District

Trinity, Jacksonville, Paul Browning
North River, Straits-North River,

R. D. Shinkle

Rocky Mount District

First, Roanoke Rapids, M. D. Tyson

Sanford District

Sardis, Pekin Chg., M. K. Glover
Parson's Grove, Pekin Chg., M. K. Glover
Melton's Grove, Pekin Chg., M. K. Glover

Wilmington District

St. Paul's, Carolina Beach, G. P. Phillips
Bethel, Bethel-Lebanon Chg., W. R. King

WESTERN NORTH CAROLINA CONFERENCE

ALL-ADMINISTRATIVE BOARD

Gastonia District

St. Mark's, Belmont, Boyd Stokes

Thomasville District

Shiloh, Lexington, J. A. Northington

Winston-Salem Northeast District

Matthews Chapel, Stoneville Chg.,
Alberto Rodriguez

EVERY FAMILY

Statesville District

Baton, Collier's-Baton Chg., M. W. Swann
Collier's, Collier's-Baton Chg.,

M. W. Swann

CAROLINA BRIEFS

Dr. and Mrs. Kenneth Baucom will be on furlough for a year beginning in August. Mrs. Baucom and the children arrived in Monroe the last of June and are at home with Mr. and Mrs. B. A. Baucom at 1305 Sycamore Street. Dr. Baucom will arrive the latter part of July. The Board of Missions has assigned them to the University of Georgia. Dr. Baucom will be teaching African languages and anthropology at the University next year.

Miss Lucy J. Webb of Asheville left on July 7 for a Seminar Tour to Eastern Europe. The seminar, sponsored by the Board of Missions and the Board of Christian Social Concerns of the United Methodist Church, is entitled "Christianity, Communism and World Peace." Countries to be visited include East and West Germany, Czechoslovakia, Poland and Russia. The seminar participants will worship with various church groups, attend conferences, hold interviews with church leaders and sit in on Christian-Marxist dialogues. Miss Webb will return on July 30.

Rev. Ralph G. McClamroch, retired WNCC minister of Faith, N. C., who had a stroke last October, is now at the Rehabilitation Center of the Memorial Hospital in Charlotte. Mrs. McClamroch spent two weeks in Rowan Memorial Hospital, Salisbury, the first of June. She is now at home and much improved.

Dr. Wilson O. Weldon of Nashville, Tenn., editor of the **Upper Room**, will preach August 8 at the Summer Festival of Faith in Kannapolis. Services, which are in the A. L. Brown High School Stadium, begin at 7:30 p.m.

Held every Sunday evening from July 11 through August 15, the Festival is interdenominational and community wide.

The charge revival of First Church Zion, Mount Gilead, will be held Aug. 23-26 at Zion Church. Rev. Reginald Ponder of Steele Street U M Church, Sanford, will be the guest preacher.

Dr. William M. Howard of Pittsboro preached for the morning worship service July 25 at Grace U M Church, Wilmington. Rev. Rufus H. Stark, pastor of Grace, was attending the SEJ Missionary Conference at Lake Junaluska.

Rev. Wallace Kirby of Fayetteville was elected to the Methodist College Board of Trustees during the recent N. C. Annual Conference. He is minister of Hay Street U M Church.

Miss Valoree Shinn has joined the staff of Grace U M Church, Wilmington, as Director of Christian Education. A native of Kannapolis, Miss Shinn graduated from Greensboro College and has done graduate work at Appalachian and Western Carolina. She served as educational assistant at First U M Church, Forest City, and for the past five years has taught at Union Mills, N. C.

Three new members have recently been elected to the Board of Trustees of Brevard College. They are Charles W. Morgan of Asheville, president of the Smoky Mountain Petroleum Company and a member of the Administrative Board of Central U M Church; Hurshell H. Keener of Hickory, a partner of the Keener and Cagle Law Firm

Bishop Earl G. Hunt, Jr., announces the appointment of James C. Scales (L.P.) as assistant director of the Hickory-Newton Parish: St. Paul-Mt. Beluah-Providence Charge effective July 1, 1971. Mr. Scales will reside in Newton and have primary responsibility for the St. Paul-Mt. Beulah-Providence Churches. He will work as a part of the Hickory-Newton Parish under the directorship of the Rev. John J. Patterson.

and president of the Food Systems of America, Inc.; and Gordon L. Goodson of Lincolnton, president of the Seth Lumber Co. and Turner's Store, Inc., and secretary of the WNC Conference board of the Laity.

The Bell Choir of Boone UM Church visited seven states in its tour July 5 through July 26. States on the itinerary included Missouri, Colorado, Arizona, New Mexico, Texas, Arkansas and Tennessee.

Toby Daniel Ives has been appointed admissions director of Brevard College, effective July 15. He has been a member of the staff at Brevard since 1968. Since 1970, he has been Director of Student Activities and teacher of physical education.

Dr. Charles Shannon, First UM Church, Gastonia, Rev. Cecil G. Hefner, First Church, Belmont, and Rev. George Thompson of Wingate attended the Ministers' Conference at Union Seminary, New York.

The Rev. Howard M. McLamb, Greenville District superintendent, will preach at the 9 and 11 o'clock worship services at Jarvis Memorial UM Church, Greenville, on Sunday, Aug.

REV. DWIGHT A. PETTY DIES

Rev. Dwight A. Petty, 82, retired N. C. Conference minister, died suddenly at his home in Rose Hill on June 19.

The funeral service was held on June 21 in the Rose Hill UM Church, conducted by Rev. David L. Moe, pastor, and Rev. W. J. Neese, Wilmington District superintendent.

A member of the N. C. Conference for 42 1/2 years, he served the following charges: Bahama Circuit; Burlington Circuit; Piedmont Circuit at East Rockingham; Clark Street, Rocky Mount; Williamston; Rowland; Ellerbe; Middleburg; Brookdale, Bailey; Swepsonville; Halifax, Ervin; Stantonsburg, and Rose Hill.

The Rev. Mr. Petty was born March 5, 1889, the son of Isaac Newton and Catherine Brown Petty. He was married in 1918 to Miss Pearl Griffin, who survives. He also is survived by two sons, Burke Petty and Bernard Petty of Rose Hill, and a sister, Mrs. Alma J. Alling of St. Petersburg, Fla.

A graduate of Trinity College, he received his B.D. degree from Yale Divinity School.

N. C. CONFERENCE YOUTH

(Continued from page 23)

tion of the rock opera "Jesus Christ Superstar" was made by Mr. and Mrs. Howard Hanger. Hanger, a Methodist minister from Atlanta, Ga., has a multimedia jazz group called the Howard Hanger Trio. On Wednesday evening the Honorable Marion George, Fayetteville City Councilman, addressed the session.

Rev. F. Belton Joyner, Jr., is Conference coordinator of youth ministry.

27706
DUKE UNIV LIBRARY
DEC 2
DURHAM N C

CAN WE ESCAPE?

by L. DONALD ELLIS

While riding down the highway I passed a number of travel trailers . . . a sure indication that summer vacation is in full swing. One trailer in particular caught my attention. On the side, in bold letters was the wording: THE GREAT ESCAPE. Then I got to thinking: "Escape from what?" Perhaps this family is so much like everyone else. They are looking for *peace of mind* and hope to find it by trying to get away from it all.

Escaping to new scenery, hiding in reading a book or watching TV, sleeping, drinking, drugs, suicide—none of these bring peace of mind. In the midst of a turbulent age with alarmist reports about us—ecologists prophesying an impending doom, television depicting murder alive and in color, newspapers filled with reports of tragedy—is it any wonder that peace of mind struggles for attention?

The Great Escape for many is a result of bowing down before the Prophets of Despair. Still others escape happily to optimism, courage, serenity and poise because they have the peace of mind which comes from the Prophets of Hope.

Those who possess peace of mind have learned that the resources of life

are greater than the problems of life. There is an old adage which I heard in a youth. It went something like this: "I know you can do it because you have it in you." God so constructs man that he could take a lot of punishment. Wisdom, faith, and courage are his gifts and they are a power greater than any of today's problems.

If you would have peace of mind you must accept all the teachings of the Bible. We cannot pick and choose. Rather, we seek the eternal truths of God and appropriate them for ourselves.

Friendship brings peace of mind. In resolution we should all make it: "I will take time for friendship." When we become friends with God, we become friends with ourselves and with others and are lifted into a level of the much sought-after peace of mind.

Peace of mind comes with simplicity—"being good." Someone has said, "Great peace have they who obey the moral laws of God." This is eternally true.

The Scripture says, "I have the strength to face all conditions by the power that Christ gives me" (Philippians 4:13, Good News for Modern Man). Faith in God brings peace of mind.

Escape!! That does not bring the peace of mind we long for. Only God can truly give us peace.

The Rev. Mr. Ellis is pastor of Main Street UM Church, Kernersville.

Conference Program
Supplement

DUKE UNIVERSITY LIBRARY

NORTH CAROLINA

AUG 14 1971

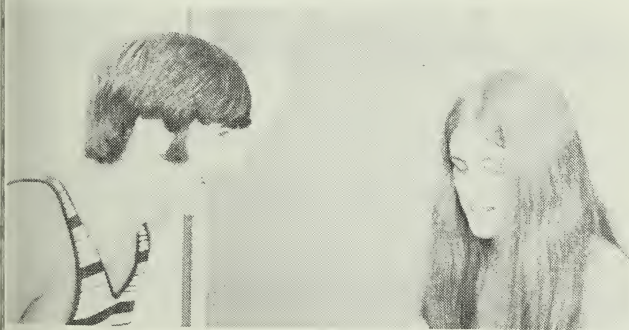
DURHAM, N. C.

christian advocate

Vol. 116 Greensboro, N. C. August 12, 1971 No. 29



New United Methodist Youth Fellowship officers of the North Carolina Conference are (from left) Flynn Surratt, Edenton, president; Charlie Harrell, Hertford, treasurer; Bob Lucas, Smithfield, vice president, and Ricky Bryant, Tarboro, legislative affairs officer. Margaret Kirk of Mt. Gil-ead was elected secretary.



Recently elected United Methodist Youth officers of the Western North Carolina Conference are Wade Harrison, Asheville, chairman, and Miss Joy Thornburg, Cherryville, secretary.



Randy Parks of Winston-Salem is the WNC Conference UMY vice chairman, and associate secretary is Miss Diane Wallace of Winston-Salem.

WHERE IT IS

4 N. C. CONFERENCE RETREAT
FOR UM MEN

8 WORLD METHODIST
CONFERENCE DRAWS
N. C. METHODISTS

12 PROGRAM SUPPLEMENT

32 THOUGHTS ON SCHOOL OPENING
by Al Morris

Regular Columns

20 WOMEN'S NEWS

24 SUNDAY SCHOOL LESSON

OPPORTUNITIES

Five cents a word. Please count your words
and send remittance when sending your copy

FOR RENT Junaluska Cottage: August 22
through Labor Day, two bedrooms, two
full baths, family room downstairs, \$70.00
week. Everything furnished except linens.
Rev. E. W. Rogers, 707 Cleveland Street,
Greenville, S. C. 29601.

FOR RENT, garage apartment, near water,
sleeps six, air conditioned. Carl W. Den-
nis, Box 1082, Crescent Area, North
Myrtle Beach, S. C. Phone 803-272-6378.

PIPE ORGAN — Excellent condition. Ideal
for home, music school, small church or
chapel. Contact Mrs. W. E. Pilcher, Jr.,
2601 Selwyn Avenue, Charlotte, N. C.
28209 or telephone 375-4103.

NORTH CAROLINA

christian advocate

Official Organ of the North Carolina and
Western North Carolina Conferences
of the United Methodist Church

ESTABLISHED 1855

James C. Stokes... Editor and Manager
Ray Young... Production Manager
Ruth Laughlin... Editorial Assistant
Betty Dean... Circulation Manager

Second-class postage paid at Greensboro, N. C.

Published bi-weekly on Thursdays by Method-
ist Board of Publication, Inc., 429 W. Friendly
Avenue, Greensboro, N. C. 27401.

The Methodist Board of Publication

C. P. Morris, Raleigh, President; H. G.
Allen, Statesville; Paul Carruth, Rocky
Mount; James H. Coleman, Marion; J.
Slade Crumpton, Durham; N. E. Edger-
ton, Raleigh; James W. Ferree, Charlotte;
Albert F. Fisher, Goldsboro; J. Nelson
Gibson, Jr., Gibson; N. W. Grant, Ra-
leigh; William R. Henderson, High Point;
S. Herbert Hitch, Charlotte; Julian A.
Lindsey, Greensboro; N. D. McNairy,
Greensboro; L. W. Routh, Greensboro;
Wilson O. Weldon, Nashville, Tenn.;
Christian White, Greenville; Carl C.
Wooten, Kinston.

Single subscription \$3.99 per year payable in
advance.

All-Administrative Board rate, \$3.49 per year;
Every Family Plan, \$3.19. Make checks and
money orders payable to the North Carolina
Christian Advocate.

Rates for obituaries and resolutions as follows:
\$2.00 for first 100 words; \$2.50 per hundred for
next 200 words; \$3.00 per hundred for all over
300 words.

Advertising rates furnished on request.

We do not necessarily endorse products
or services advertised.

Opinions expressed by our writers do not
necessarily represent the official position of the
United Methodist Church or of the editor.

Articles and news items offered for publication
should be addressed to the editor, and if their
return is requested postage for same should be
included.

Address all correspondence to

P. O. Box 508, Greensboro, N. C. 27402
Telephone: (919) 272-1196

Member of Associated Church Press and
The United Methodist Press Association

Calendar of Coming Events

LAKE JUNALUSKA ASSEMBLY

- Aug. 13-Aug 15—Church School Leaders Conference
Aug. 15-Aug. 20—Candler Camp Meeting
Aug. 20-Aug. 22—Western North Carolina Laymen's Conference
Aug. 23-Aug. 29—Prayer and Bible Conference
Sept. 3-Sept 6—Bicentennial Celebration of Francis Asbury
Sept. 6—SEJ Historical Society

MEETINGS OF WIDER INTEREST

- Aug. 14-18—Second World Methodist Family Life Convocation, YMCA Camp, Estes Park, Colo.
Aug. 15-16—World Methodist Convocation on Theological Education, Denver, Colo.
Aug. 16-18—International Methodist Historical Society, Denver, Colo.
Aug. 17-26—Twelfth World Methodist Council/Conference, Denver, Colo.
Aug. 26-29—World Methodist Conference on Worship, Denver, Colo.
Aug. 26-29—General Commission on Worship, Denver, Colo.
Sept. 10-11—General Board, National Council of Churches, New Orleans, La.
Sept. 29-Oct. 1—Annual Meeting, General Board of Evangelism, Colorado Springs, Colo.

WESTERN NORTH CAROLINA CONFERENCE

- Aug. 21—Executive Committee, Board of the Laity, Lake Junaluska
Aug. 20-22—Laymen's Conference, Mtg. of Board of Laity, Lake Junaluska
Aug. 29—Charge Conference, Rockford Street Church, Mt. Airy, 7:30 p.m.

NORTH CAROLINA CONFERENCE

- Aug 13-15—Weekend Session of R and R, Methodist College, Fayetteville
Aug. 15-21—Camp for Mentally Retarded, Camp Don Lee
Aug. 21-22—United Methodist Men's Retreat, Methodist College
Aug. 22—Fall Semester Begins, Louisburg College
August 26—First Semester Classes Begin, Methodist College
Sept. 7—Rocky Mount District Pastors' Meeting, Englewood Church, Rocky Mount, 2 p.m.
Sept. 7—Program Council, Listening Session
Sept. 8—Program Council, Listening Session
Sept. 9—Program Council, Listening Session
Sept. 9—Registration for Fall Term, N. C. Wesleyan College, Rocky Mount

FIRST MORTGAGE CHURCH BONDS

*Registered as to principal and interest
Interest payable semi-annually*

8%

Call or Write CHURCH SECURITIES, INC.
(Formerly Church Investors)

Phone (404) 451-5431 4095 Clairmont Road Atlanta, Ga. 30341

This advertisement is neither an offer to buy or sell any security. In states where this dealer is not qualified to act as a dealer, sales literature will be deleted from descriptive brochures.

N. C. CONFERENCE TO HOLD RETREAT FOR UM MEN

by **Harvey C. Mitchell**
Conference Director,
United Methodist Men

Plans have been completed for the North Carolina Conference Retreat for United Methodist Men to be held at Methodist College, Fayetteville, August 21-22.

Outstanding laymen from the General Board of The Laity and the North Carolina Conference will serve as discussion leaders in the various work areas for which the Conference Board of The Laity is responsible.

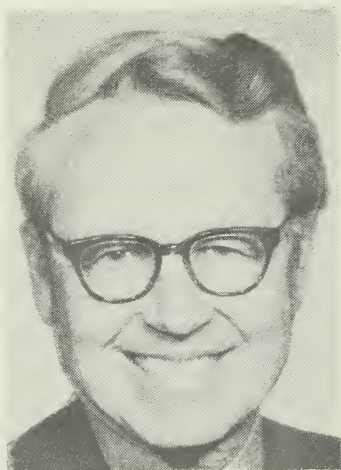
Dr. Charles P. Kellogg, Assistant General Secretary — Section on Men's Work, General Board of the Laity and Editor of *Mensnews*, will be on hand to speak at the opening session. Dr. Kellogg will also assist Conference Director Harvey C. Mitchell in leading the discussion group on the work of United Methodist Men in the local church.

Dr. Kellogg has had wide exper-

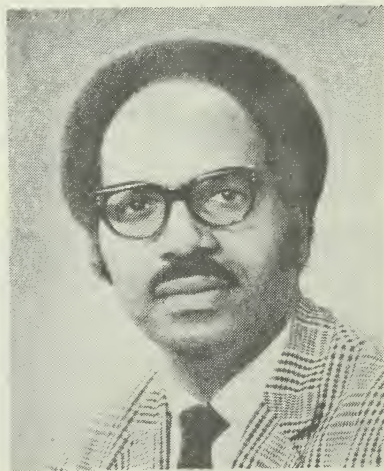
ience in the field of education on the high school, college, and university level, including Instructor in the Department of Social Studies at State Teachers College, Elizabeth City. He joined the staff of the General Board of The Laity in 1964. Prior to coming to the General Board of The Laity, he served his church in many areas including Church Lay Leader, District Lay Leader, and Conference Lay Leader.

Dwight E. Newberg, also from the General Board of The Laity, will speak to the group on Saturday night. He will also assist Walter F. Anderson, Charles L. McCullers and W. Jasper Smith in leading discussion groups in the area of Stewardship and Finance.

Mr. Newberg was a Special Agent of the Federal Bureau of Investigation for 25 years until his retirement in



Dwight E. Newberg



Dr. Charles P. Kellogg

1965. During his career he served in an investigatory capacity and also as a supervisory official in many large cities, including Washington, D. C., where he was on the headquarters staff of J. Edgar Hoover, Director of the F.B.I.

Mr. Newberg has been Director of Wills and Special Gifts, General Board of The Laity, since February 1, 1967. He is also Coordinator of the Association of United Methodist Foundations which is composed of the conference foundations throughout the United States.

Work areas to be covered at the Retreat and discussion leaders are as follows: Lay Life and Work, William S. Marley; United Methodist Men, Harvey C. Mitchell and Dr. Charles P. Kellogg; Lay Ministries (Lay Speaking), Robert J. Marley and Charles K. McAdams; Spiritual Life, Eldridge Fergus and James T. Patrick; Stewardship and Finance, Walter F. Anderson, Charles L. McCullers, W. Jasper Smith, and Dwight E. Newberg; Local Church Lay Leader, Dr. J. Edward Legates and Grier L. Garrick; Council on Ministries and The Administrative Board, John M. Meares.

Conference Lay Leader Grier L. Garrick has invited executive officers of the Conference Board of The Laity and the discussion leaders to a special meeting at Methodist College on Friday night prior to the Retreat.

The Retreat will begin with lunch at 12:00 Noon on Saturday and will conclude with lunch at 12:30 P.M. on Sunday.

Registration and room assignments will begin at 10:00 A.M. on Saturday. A pre-registration fee of \$1.00 per person is required. Laymen who plan to attend the Retreat should contact their pastor, lay leader, or president of United Methodist Men for details and information on registration.

If registration forms were not received by your church, or if they have been lost or misplaced, you may register by sending \$1.00 along with your name, address, name of church and district, to Harvey C. Mitchell, P. O. Box 1702, Burlington, N. C. 27215, by August 15.

PEVITTS NAMED

PFEIFFER DEAN

OF STUDENTS

MISENHEIMER — Robert Richard Pevitts, 29, designer and technical director of the University Theatre, and Assistant Professor of Speech and Theatre Arts, Western Carolina University, Cullowhee, has been appointed Dean of Students at Pfeiffer College.

Dr. Douglas Reid Sasser, Pfeiffer President, in making the announcement said that the appointment would be effective with the start of the 1971-72 academic year.

A native of Chicago, Ill., Dean Pevitts served for four summers as residence designer at the Southern Illinois University Theatre and in 1966 was named chairman of the Department of Speech and Theatre, Young Harris College, Young Harris, Ga. In 1969 he joined the faculty at Western Carolina University.

The new Pfeiffer dean will hold faculty appointment as an Assistant Professor of Speech and Drama.

He is married to the former Jane Beverly Byers, Beaver Dam, Ky., and they have one son, six months of age.

Dean Pevitts succeeds Bill J. Briggs who resigned effective August 1 to accept a position at Gardner-Webb College.

Christ's Ecumenicity and Our Divisions

When Marco Polo returned from an extended trip to China in 1271, he wrote a book about it. His account of life and customs in China seemed so outrageous to European readers that for many years his story was considered by many to be a mass of fabrications and exaggerations. But subsequent knowledge has verified the accuracy of his account.

We mention this to point up how diverse and varied have been the peoples of this earth. Even within rather closely-knit social units there have been substantial diversities. Would it be accurate to say that the higher the order of social life, the greater the capacity to tolerate differences? We think a good case can be made for this.

To affirm the fact of diversity, however, is not enough. It is not even enough to "tolerate" the "foolish aberrations" of others. When we, with a superior air and with lordly generosity, merely tolerate the dissimilarity of other people we are not displaying the noble enlightenment we attribute to ourselves.

Differences among people are not merely to be tolerated. They are to be defended as the inherent right of all people. There is many a person who would "rather fight than switch" as concerns his own style of life, but who will at the same time criticize others for maintaining a life style which is widely different from his own.

Within the body of Christ there are many divergent elements. With most of us the differences seem to stand

out more boldly than the similarities. We are forever thinking and talking in terms of "we. . . they", "ours . . . theirs". In the process we subtly rebuke those who differ from us. Furthermore we erect barriers by the sheer emphasis which we place upon differences rather than upon similarities. We then crystalize our differences into set forms by the organization of "groups" or "cliques". We get ourselves identified with this group or that organization. We gain a certain stereotyped image and are then frozen permanently into it.

This sort of thing ought not to be. Of all places, it ought not to be in the Church of Jesus Christ. We have not read well enough our twelfth chapter of first Corinthians—much less the thirteenth chapter. We who are called to be parts of the body of Christ go around repeating our little mottoes and cliches, displaying our sectarian badges and buttons. God pity the man who is a theological liberal without any tinge of conservative theology, or a conservative who sees nothing good about liberalism. God help us if we do not conceive of ourselves as being first of all, the disciples of and the witnesses to Jesus Christ.

Our failure to recognize and to respect the legitimacy of differences and to hold aloft the primacy of Christ has got the ecumenical movement within the Church in great difficulty. The "ecumaniacs" are as much at fault as anyone. Their attempt to force all Christians into a mold of their choosing—or anybody's choosing—is as much

an infringement of the right to be different as the intolerance of other groups. In their frantic push to coral all Christians in one gigantic enclosure they have sometimes misapplied the Pauline admonition that we should all be one in Christ: as though the unity of Christ were merely a matter of taking several medium sized corporations and making them an ecclesiastical General Motors.

But the divisionists are no better. They have carefully cultivated the areas of their differences, as though the points upon which they differed from other Christians were more important than those upon which they agreed. Their narrowly partisan spirit, theologically speaking, has been a grievous wound in the body of Christ.

Even a casual reading of the four gospels will reveal how Christ stood out as an individual. In the things of man he seemed never to be hide-bound to the customs of the times nor to the laws governing religious observ-

ance. He was not a "party" man; he never joined himself to the zealots or to the Pharisees, nor did he join any group in opposition to them. He was simply for God in all things. The doing of the will of His heavenly Father was His consuming passion.

He could, as a consequence, recognize the superficiality of much which others considered as vital. He could tolerate all manner of divergencies in people. He could see values shining through prejudices and through pedantics. He could also see the pure gold within people though it was often encrusted with evil.

Christ remains among us as a stimulator of conscience, as an awakener, as a breaker of bonds, as a reconciler, as a constant reminder that the ways of God are far, far above our ways. What a teacher He was! What a great Teacher! But we are not apt pupils. We are so slow to learn; to perceive the truth; to understand!

Worship Consultation Set In Denver

DENVER (UMI) — "Worship in the Present Age" will be the central theme of the World Methodist Consultation on Worship to be held here here at the Iliff School of Theology Aug. 26-29.

Bishop Lance Webb of Springfield, Ill., chairman of the United Methodist Commission on Worship, and Dr. Rupert E. Davies of Bristol, England, past president of the Methodist Church in Great Britain and principal of Wesley College, are co-secretaries of the World Methodist Council's Committee on Worship, which is convening the Consultation on Worship. Some 100 liturgiologists and theologians are expected to attend the meet-

ing, which follows immediately upon adjournment of the 12th World Methodist Conference, which also will have a strong emphasis upon worship and a daily celebration of the holy communion.

The program of the consultation will be built around five major addresses, three services of holy communion and two innovative worship services with adequate time for group participation and discussion.

The keynote address on "Characteristics of Effective Christian Worship" will be delivered by Professor James F. White of Perkins School of Theology, Southern Methodist University, Dallas, Texas.

World Methodist Conference

Draws N. C. Methodists

CHARLOTTE (UMI) A host of men and women will represent North Carolina when the World Methodist Conference is held Aug. 18-26 in Denver, Colo.

The delegates, both clergy and laity, will also be attending some of the other related meetings which will draw 5,000 persons to the University of Denver campus.

In addition to the World Methodist Conference, there will be meetings of the World Federation of Methodist Women, Aug. 12-16; the World Methodist Convocation on Theological Education, Aug. 15-17; the World Methodist Family Life Convocation, Aug. 14-18; the International Methodist Historical Society, Aug. 16-18; and the World Methodist Conference on Worship, Aug. 26-29.

Dr. Lee F. Tuttle, a former pastor and district superintendent of the Western North Carolina Conference, is general secretary for the World Methodist Council, which is in charge of the Conference. He has headquarters at Lake Junaluska.

Edwin L. Jones of Charlotte, is one of two treasurers for the Council. He shares his office with the Rev. E. Benson Perkins of Birmingham, England.

Host Methodist denominations are: African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Christian Methodist Episcopal Church, Free Methodist Church of North America, Primitive Methodist Church, U. S. A., United Methodist Church, and The Wesleyan Church.

Three Methodist bishops from North Carolina will be attending. They are Bishop Earl G. Hunt, Jr., of Charlotte, Bishop William R. Cannon of Raleigh,

and Bishop Herbert Bell Shaw of Wilmington. Bishop Hunt, chairman of the General Committee on Family Life for the United Methodist Church, will be a speaker for the World Methodist Family Life Convocation.

Here are those North Carolinians expected to attend the meetings:

Asheboro—Mrs. W. Frank Redding, Jr.

Asheville—Rev. and Mrs. Thomas B. Stockton, Robert K. Weiler.

Burlington—Dr. and Mrs. Edgar B. Fisher, Rev. John Cline.

Charlotte — Bishop and Mrs. Earl G. Hunt, Jr., Dr. and Mrs. J. Clay Madison, Dr. and Mrs. C. C. Herbert, Jr., Mr. and Mrs. Edwin L. Jones, Dr. and Mrs. Cecil L. Heckard, Rev. and Mrs. James W. Ferree, Rev. George J. Leake, Lem Long, Jr., John L. Borcherdt, Mr. and Mrs. Malachi L. Greene, Mrs. Leslie E. Barnhardt, Dr. Frank M. Allen, Rev. Kenneth M. Johnson, Rev. and Mrs. John S. Jordan.

Coinjock — Fleetwood M. Dunston.

Durham — Dr. and Mrs. Frank Baker, Dr. Robert E. Cushman, James M. Jarvis, Dr. and Mrs. W. Arthur Kale, Rev. William K. Quick, Dr. and Mrs. McMurray S. Richey, Rev. and Mrs. Roger L. Smith, Rev. and Mrs. J. A. Auman.

Goldsboro — Rev. Albert F. Fisher.

Greensboro — Rev. and Mrs. Frank A. Stith, III, Dr. Julian A. Lindsey, Dr. and Mrs. Harley M. Williams, Rev. W. J. W. Turner, Dr. James C. Stokes.

Kinston — Rev. Harold Leatherman.

Lake Junaluska — Dr. and Mrs. Lee F. Tuttle, Dr. and Mrs. Albea Godbold, Dr. John H. Ness, Sr., Rev. John H. Ness, Jr., Mrs. Bill Queen, Mr. and Mrs. Rufus Queen, Mrs. Elmer

J. Speck, Rev. and Mrs. Russell L. Young, Jr., Joe McEachern.

Mooreville — Miss Lorena Kelly.
New Bern — Rev. Charles H. Ewing,
Rev. Charles Mercer.

New London — Dr. Bernard C. Russell.

Raleigh — Bishop William R. Cannon, Dr. and Mrs. N. W. Grant, Rev. and Mrs. Jack W. Page, Rev. LaFon C. Vereen.

Roanoke Rapids — Rev. and Mrs. M. Dewey Tyson.

Rockingham — Rev. and Mrs. S. J. Henry.

Rocky Mount — Paul Carruth, Dr. and Mrs. Thomas A. Collins.

Salisbury — Dr. and Mrs. Melton E. Harbin, Rev. and Mrs. Herman L. Anderson, Rev. Harold E. Wright.

Sanford — Mrs. Harold L. Mann.

Southern Pines — Rev. V. E. Queen.

Statesville — Mr. and Mrs. Alvin L. Morrison, Rev. and Mrs. Earle R. Haire.

Wadesboro — Col. and Mrs. W. Bryan Moore.

Waynesville — Mr. and Mrs. W. Hugh Massie.

Wilmington — Bishop Herbert Bell Shaw, Rev. and Mrs. Clyde G. McCarver.

Winston-Salem — Dr. Ernest A. Fitzgerald.

CONFERENCES SUPPORT FUND FOR RECONCILIATION

DAYTON, Ohio (UMI) — Sixty four of the 78 annual conferences in the United States have adopted resolutions in strong support of the United Methodist Church's \$20 million Fund for Reconciliation.

Reports received here by the Rev. Dr. Raoul C. Calkins, executive secretary of the Quadrennial Emphasis program of the denomination, indicate that at least 51 annual conferences have set Thanksgiving Sunday, Nov. 21, as a time for payment of pledges and the receiving of new money for the Fund for Reconciliation. Six other conferences have selected Lent, 1972, as a time for this fund-raising effort.

Receipts for the fund passed the \$10 million mark on July 1. According to the plan adopted by the church's 1968 General Conference, one-half of the amount raised by an annual conference for the Fund for Reconciliation is retained for special projects within that area and the other half is used for the general fund to support Fund for Reconciliation projects.

An amount totalling \$5,164,669 has been received by the general treasury, and a like amount retained for use in the local regions.

The Western Pennsylvania Conference was the first annual conference to reach the goal the conference had set and to pay it in full. The Boston Area has the distinction of having the highest per capita giving to the fund at the present time — an average of \$3.34 per member.

Dr. Calkins indicated that, in preparation for the Thanksgiving Sunday emphasis, a packet of resource materials relating to the Fund for Reconciliation is being prepared for use by each local United Methodist Church. The packets will be ready for mailing to the pastors by Sept. 1.

THE VERNON COMPANY

PEWS - CARPETS

OFFICE & CLASSROOM FURNITURE

P. O. Box 625 Siler City, N. C. 27344

Phone (919) 742-4751

METHODIST NEWS ROUNDUP

ROBERTS TO SPEAK AT CONFERENCE

NASHVILLE, Tenn. (UMI) — Evangelist Oral Roberts will be the featured speaker at a Conference on Christian Experience to be held at First United Methodist Church in Colorado Springs, Colo., Aug. 20-22.

Sponsored by the Department of Koinonia Ministries of the United Methodist Board of Evangelism, the Conference will have as its theme, "Experiencing the Holy Spirit."

engage SWITCHES TO MONTHLY PUBLICATION

WASHINGTON, D. C. (UMI) — engage, the United Methodist social action magazine, has switched to a monthly schedule and a revised editorial format. The editor, the Rev. Allan R. Brockway, announced that the change from semi-monthly to

monthly would be effective in September, in order to better meet readers' needs. The number of pages will be doubled. The editorial change will bring a concentration in alternate months on single subjects, of which the first will be drugs, in October.

IFCO ANNOUNCES GRANTS

The Interreligious Foundation for Community Organization (IFCO) has announced grants totaling \$437,336. By far the largest single amount \$150,000, went to Black Methodists for Church Renewal to establish ENTERPRISES NOW, Inc. the purpose of which is "to help develop minority economic empowerment". Another United Methodist recipient was Union United Methodist Church, Boston, Mass., which received \$32,000.

Malcolm X Liberation University of Greensboro, N. C., was granted \$17,800.

IFCO is the community development organization of 22 church and church-related boards and agencies. The United Methodist Church aids in the funding of IFCO through its Board of Missions.

ABINGDON BROADENS ITS FIELD

The Methodist Publishing House (Abingdon) is launching into a new field with the production of a stereo album of music. Called "I'll Tell the World", the album offers 11 songs by Cliff McRae of Birmingham, Ala. Among the songs are "I'll Tell the World", "Go Tell It On The Mountains", "Do You Know My Name?" "Balm in Gilead", and "Amazing Grace".

CHURCH FURNITURE

Pews

Pulpits

Altars

Fonts

Screens


Lecterns

Reading Stands

Offering Plates

Chairs

Tables



CATALOG ON
REQUEST

**CARRIKER CHURCH
FURNITURE CO.**

Box 220, Monroe, N. C. 28110

MEMBER CHURCH FURNITURE
MANUFACTURERS ASSOCIATION

Earlier this year, Abingdon produced a multi-media program known as Abingdon Audio-Graphics to be used by groups for educational purposes.

McRae, who has sung in evangelistic meetings and concerts across the country and who has appeared on national television, is manager of the Cokesbury Bookstore in Birmingham.

BRITISH UNION PLAN ADVANCES

YORK, England (UMI) — The General Synod of the Church of England gave "resounding" support here to the proposed union of the Anglican and Methodist Churches in Great Britain, according to a Religious News Service dispatch.

Members of the Synod voted "provisional approval" of the currently-talemted plan to merge the two communions. Having passed the Synod, the plan now must be returned to the Anglican diocese for discussion and voting before the "final vote" can be taken by the General Synod, probably in February. A 75 per cent margin will be required then.

Britain's Methodists have twice endorsed the merger document, but the Anglican Church, in sessions of the Convocations of Canterbury and York in July, 1969, failed to give the plan the required 75 per cent majority.

GENERAL CONFERENCE TAPE SERVICE PLANNED

DALLAS, Texas (UMI) — Plans for national cassette news tape series

focusing on the issues and actions of the 1972 United Methodist General Conference in Atlanta, Ga., have been announced by the United Methodist Communications Council of Texas.

A series of ten cassette tapes will be available to subscribers monthly beginning in November. The first six tapes will focus on the major issues expected to be before the church's top law-making body. The remaining four will report conference actions during its April 16-30 meeting.

Methodist News Capsules

Dr. Lynn Harold Hough, prominent United Methodist clergyman, educator, died July 14 at his home in New York after suffering a heart attack. He was 93 and retired in 1947 from Drew Theological Seminary where he had been a professor since 1934. He also had held numerous other educational and ministerial posts.



EDUCATIONAL FURNITURE DIXIE EQUIPMENT COMPANY, INC.

418 N. Greensboro St.
Liberty, N. C. 27298
Phone: 919-622-2204

HOLY LAND TOUR & ATHENS

"Wholesale Tours International, Inc."

10 days All-inclusive \$649.00 from New York
Departing KLM October 25, 1971

Register Completely by July 31

Write or call

Rev. George M. Carver
Mt. Airy, N. C.

518 Rockford St.
Phone 786-4384

NORTH CAROLINA CONFERENCE

Vol. 3

August 12, 1971

No. 1

Special Assistance Available for Churches of Small Membership

by C. P. Morris

The North Carolina Conference Program Council in cooperation with the District Program Councils has developed a plan for assisting churches of small membership to improve their ministries. A Leadership Development Task Force, assisted by Miss Jennie Youngblood, Director, Services to Church of Small Membership, Division of the Local Church, United Methodist Board of Education, has been at work for the past four months designing the program that is available to churches of two-hundred members or less.

The Rationale for this special service is based on the following considerations: (1) Sixty-two per cent of all churches in the North Carolina Annual Conference have 200 members or less. (2) Congregations of small membership have the potential for developing effective ministries.

(3) Each congregation has a unique mission and ministry. (4) Its potential can best be realized through experiencing the process of **planning** to shape the future. (5) It is appropriate for the conference intentionally to assist small congregations in the process.

The Objectives of this program are: (1) To train and make available local church consultants in each district who will assist congregations of small membership in strengthening their ministries through developing skills in — defining purpose, discovering needs, setting priorities, planning for ministry, developing leaders, carrying out plans, and evaluating the total ministry of the local congregation. (2) To involve at least seventy-five per cent of all churches of small membership in each district in this self-improvement program by

the end of the Conference Year 1974-1975.

Persons who will serve as local church consultants in each district have been secured by each district superintendent. Each consultant is being trained in one of three Pilot Projects led by Miss Youngblood in November as follows:

— November 12-14 at Camp Rockfish and Sandy Grove Church, Hoke Circuit, Fayetteville District, for consultants from the Goldsboro, Wilmington, Sanford, and Fayetteville Districts.

— November 16-18 at Pilmoor Memorial Church, Currituck, Elizabeth City District, for consultants from the New Bern, Greenville, Rocky Mount, and Elizabeth City Districts.

— November 19-21 at Camp Chestnut Ridge and Cedar Grove Church, Burlington for the consultants from the Raleigh, Durham, and Burlington Districts.

Who are the Consultants? The consultants are persons (pastors and laymen - men and women) who have had special training in the process of planning local church ministries. They will serve as advisors, enablers, resource persons and will assist local church leaders and members as they engage in the process of **planning the ministries of their church**. The consultant will have no pre-conceived ideas of what the ministries of a particular church should be. He will have no program to sell, but will support the pastor and the lay people as they seek to develop and improve the unique mission and ministry of their congregation. In this process the consultant will be able

to make objective suggestions, provide models or examples of what other churches are doing, and call attention to resources and leadership development opportunities that are available.

Securing the Services of a Consultant. Any church in the North Carolina Annual Conference with 200 members or less may apply for the services of a consultant. Request for this service must be made to the district superintendent after affirmative action by the Administrative Board and with the approval of the pastor. The district superintendent will assign the consultant, with the consent of the consultant and the local church. The assigned consultant will contact the local church and schedule the first session with the congregation. Subsequent sessions will be by mutual agreement between the consultant and the local church. The consultant will be available to make four visits of at least two hours each to the local church over a period of one year and by mutual agreement may be retained over a longer period of time. It is recommended that for this one year service the local church provide the consultant with a small honorarium of at least \$25.00. The district superintendent will request a report and evaluation of the experience by the local church and the consultant at the end of the one year experience.

Trained consultants will be available to begin working with local congregations by November 29, 1971. Churches desiring this service should make application to their district superintendent immediately.

YOUTH MINISTRY

F. BELTON JOYNER, JR.

DATE FOR CONFERENCE YOUTH RALLY

Mark it down! The Conference Youth Rally will be Saturday, October 30, on the campus of Duke University in Durham. This day-long opportunity is a festive gathering of youth from all across the conference for fellowship, worship, inspiration, and information. Plan now to bring several carloads to the Rally!

HERE'S A PROGRAM IDEA

Youth in your church might enjoy discussing the opinions expressed in the resolutions passed at the 1971 Annual Conference Session of United Methodist Youth Fellowship. The delegates to A.C.S. debated issues ranging from women as ministers to freedom of lifestyles, from Junior High involvement to overpopulation. If you would like a copy of the statements passed by the delegates to A.C.S., write Youth Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605.

LOOKING FOR A MEANINGFUL PROJECT?

Here is a way youth in your church can take part in a project of significance to the total Church. The commission planning for the Francis Asbury bi-centennial celebration is looking for banners to be used in that week-end of special activities. Perhaps your youth group would like to work on banners to be displayed at the bicentennial celebration. (You can retain the banners after the week-end is over.) The cele-

bration is planned for Lake Junaluska, September 3-5. For more information, write Youth Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605.

RESOURCE PERSONS CLOSE BY

The youth who serve on the Conference Committee on Youth Ministry can help spark enthusiasm in your UMYF . . . by reporting on conference youth opportunities, by sharing plans for future activities, by relating what it means to "get excited" about the Church, by listening to ideas from your group about what the Conference UMYF ought to be doing. Here are the youth members of the Committee on Youth Ministry for 1971-1972: Flynn Sur-ratt, Edenton; Bob Lucas, Smithfield; Margaret Kirk, Mount Gilead; Charlie Harrell, Hertford; Ricky Bryant, Tarboro; Charellitta Wilkerson, Fayetteville; Karen Lowry, Pembroke; Ricky Morgan, Corapeake; Carolyn Mills, Greenville; Sue Albright, Mebane; Richie Whitfield, Franklinton.

ENLISTMENT FOR CHURCH OCCUPATIONS

Persons who work with youth often have the opportunity to counsel with the youth about vocational decision. If you want some helps for discussing the ministry as a vocation, write for a sermon entitled "What's a Person to Do?" . . . write Youth Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605. Other resources are available from the same address.

The Ten Dollar Club — Phase II

by Ernest R. Porter

One of the most exciting and successful efforts in the North Carolina Conference has been the phenomenal record of the Ten Dollar Club.

In 1954 the North Carolina Conference of the then Methodist Church embarked upon an ambitious program of church extension. A survey of the Conference indicated a need for eighty-three new congregations. In order to finance this undertaking, a "Ten Dollar Club" was organized — members agreed to give ten dollars toward constructing new churches with a maximum of three calls being made per year.

Now, some fifteen years after its inception more than seventy-five churches have been assisted with the first unit of their buildings — and there is still a need to help others. But this need for "first units of new churches" is not as crucial as it was at one time.

Two vital needs now are:

1) To help churches in the conference with "special needs," i.e. There are congregations where the resources of the membership are simply not adequate to provide the needed facilities to serve their community. The Annual Conference voted in 1970 to include these churches in the Ten Dollar Club program of church extension.

2) To help churches on the mission field outside the United States. The need for even "nominal facilities" in some areas where United Methodist missionaries are involved is staggering. And in meeting these needs Ten Dollar Club money can be multiplied almost tenfold because of cheaper and more simple construction (see the *Advantage Specials* article on pp. 18). Thus

the Annual Conference voted in 1971 to extend the Ten Dollar Club program to churches outside the United States.

So, the Ten Dollar Club enters "Phase II" and takes on a somewhat different, but very crucial role within the conference and assumes a much wider ministry in looking "beyond ourselves" to see the "world as our parish."

The first call of **The Ten Dollar Club, Phase II** will be issued early this fall and will be for four churches in Salisbury, Rhodesia. Isn't it exciting to think that these four churches will be in a sense "a part of the N. C. Conference" as we share in their ministry?

Conference Leaders Write Youth Curriculum Units

Two units of the youth curriculum for the fall quarter are of particular interest to persons in the North Carolina Conference. The Leader's Guide for an **Explore** unit entitled "The Past is Always Present" was written by F. Belton Joyner, Jr., Conference Coordinator of Youth and Children's Ministries. It is a study of portions of the Old Testament narrative literature.

D. Moody Smith, Associate Professor of New Testament Interpretation at Duke University, is author of the student's book for **New Creation**. The title of the unit is "Survey of the New Testament" and takes a look at the full scope of New Testament literature.

Guide Lines for Social Concerns Work Area Chairman

by John M. Meares

The Chairman of Social Concerns should be acquainted with the new structure of the local church which includes work area chairman and age-level coordinators.

Basically, the plan is this:

1. As the work area chairman you have been elected to serve on the Council on Ministries. This also makes you a member of the Administrative Board.
2. You are to study the implications of your work area for the total mission of the church.
3. A commission on Social Concerns may or may not be formed, according to need.
4. Task groups may be formed to do a specific job. You will be responsible for organizing and supervising the work of these groups.
5. Social Concerns is not a separate kind of emphasis. It never was, but now a unified program is intended which requires continual relationship between social concerns and all other work areas.
6. Keep in close communication with age-level and family coordinators — they need to be consulted in how programs of education and action will be implemented at various age levels.
7. Resources available, general board, conference board, etc., should be utilized.
8. Form always follows function. Keep this in mind when planning and evaluating.
9. Come to grips with the needs which are a part of our world society and your community at this time.

10. Mediate among events and groups by means of persuasion and confrontation.

11. Sensitize decision-makers to the needs of those affected by their decisions.

12. Mobilize agencies, interests, and resources on the behalf of needs.

13. Work within the Council on Ministries for a coordinated program.

For further study: Secure and study "Guidelines for Christian Social Concerns" available from Cokesbury.

ENGAGE (CSC Magazine \$5.00 per year, 2 years \$9.00 from address above.)

Social Principles of The United Methodist Church (booklet .15 single copy, 10 or more .10 each, \$5.00 per 100, from address above)

The Interpreter (You should be getting this free — see your pastor).

BOARD OF EVANGELISM

URGENT TO LOCAL CHURCH LEADERS IN AND CHAIRMAN OF EVANGELISM: An opportunity for in depth learning about the Work Area of Evangelism and the Evangelistic mission of our Church will be given at the Candler Camp Meeting and Conference on Evangelism at Lake Junaluska, August 15-20.

Work with your pastor in scheduling a definite time between now and the end of October in which he will teach the continuous membership training course: "A New Adventure in the Meaning of United Methodist Membership." He can obtain materials from *Tidings* at the same time he

orders the **Design for Witness** materials for use in your year's program. Write: 1908 Grand Avenue, Nashville, Tennessee, 37203.

Right now you should be visiting and obtaining a commitment of time from the older youth through all adult members of your congregations. This commitment (particularly from the less active members of the Church) will be to attend the training course in Methodist Membership mentioned above, which your pastor might decide to teach during the Church School hour for all senior highs through

adults on as many consecutive Sundays as he feels necessary. This is a tremendous opportunity to allow every church member to renew his vows while obtaining a thorough understanding of some questions that may remain unanswered in his mind. A special Task Force in this visitation may be necessary.

Final note: Ask your pastor about **Key 73** and the Regional Evangelism Conference For Men and the date of the one nearest you. By-the-way: How many sharing groups are witnessing in, to, and through your congregation and community?

ADULT MINISTRY

by John M. Meares

The coordinator of adult ministries presents the adult constituency within the local church. His responsibilities are outlined in "Guidelines for Adult Ministries", a part of the Resource System for the Local Church Council on Ministries."

The coordinator, under the guidance of the minister or a representative from the employed staff and the chairman of the Council on Ministries plan for a comprehensive ministry with adults. Steps to ministry should include the following steps:

1. Study the needs of the age group.
2. Study the goals of the congregation's ministry.
3. Serve as liaison with organizations, persons, and resources in and beyond the local church which relate to his age level.
4. Represent on the Council on Ministries the concerns of age-level organizations when they are not oth-

erwise represented.

5. Familiarize himself with the interest of persons, their abilities, their understanding and their ways of responding.

6. Coordinate the concerns of the church with the needs and abilities of people.

7. Coordinate the planning and implementation of a unified and comprehensive ministry with the age group.

8. Be aware of possibilities for ministries in all the work areas.

9. Be aware of crisis issues and recommend suggestions for study and action.

10. Acquaint himself with the supplies and equipment needed.

11. Cooperate in and plan for leadership development to carry out the program of the church.

12. Make budget recommendations needed to carry out the age-level activities for the year.

13. Study to improve his understanding of his responsibilities in the total program of the church.

Guidelines is available from Cokesbury.

AN INVITATION TO—

— be involved in a “PARTNERSHIP IN MISSIONS” is offered to N. C. Conference Methodists through the following **ADVANCE SPECIAL PRIORITIES** for 1971-1972.

The two World Division commitments for this year are in Africa.

Urban Church Assistance, Salisbury, Rhodesia — \$21,714

This relatively small amount gives us an opportunity to **build three churches and renovate a fourth one.** A report from The Rev. Thomas L. Curtis, the Missionary District Superintendent, provides some good information of the great needs and opportunities.

MABVUKU CHURCH: “This is the main church of a large circuit made up of eight churches in all, rather congregations as we have no other buildings in the others except temporary shelters. The population of Mabvuku township, which is an African suburb of Salisbury, is about 20,000. Immediately adjacent is another township, Tafara, with another, 15,000. Both are being further extended. The Mabvuku church site, fortunately, is almost in the very center of this large residential area, and close to the shops. At present we only have a church hall, about 25' by 50', well built of brick and stone. But there is sufficient land for construction of a badly needed sanctuary which will serve not only the local congregation, but will be used for the larger circuit

meetings which have to be held here. Our young able pastor, Rev. Isaac Mawokomatanda and wife, are doing a very fine job. His middle name is Mapipi which means miracle, as he was born when his mother was quite old and had had no children, which is almost a disgrace in Africa.”

DZIWARESEKWA CHURCH: “We are very excited about developments in this African township where the two branches of Methodism have agreed to build jointly one church. We hope this will lead to closer relations elsewhere and eventual unity. The population is about 20,000 and growing. At present our services have to be held in houses with many outside

KAMBUZUMA CHURCH: “This township is unique with its self-ownership scheme where Africans can buy their own houses. Thus it makes for a strong community. We have the use of the township hall for only one hour a week, on a Sunday which is most unsatisfactory. Near to Kambuzuma are several large companies with their “compounds” or living quarters for African employees. Thus a church at Kambuzuma will be the center of Christian activity for approximately 30,000 people. It will be of multi-purpose design to give maximum use during week and on Sundays.”

HARARE CHURCH PEWS: “Our first and largest Salisbury church is in Harare, the biggest and oldest African township in Rhodesia, close to the downtown area. The church badly



rare Church women in worship. Note the comfortable pews."

needs renovating and improving, primarily with pews as presently bricks are being used. The church is also raising funds for general renovation and it will require considerable expense. We are going ahead on faith on this because the present facility is a disgrace."

These projects will be the first call in the Ten Dollar Club this year as it assumes a world mission dimension in church extension.

**New Hospital — Dispensary —
\$10,000 Botswana, Africa—**

Here is an opportunity to build a new hospital unit at the MAUN MATERNITY CENTRE where the present buildings are quite old, inefficient and overcrowded. Last year 45 infants were delivered at this maternity centre. It also serves as a "base" for four outlying clinics where 3,640 patients were treated last year.

Advance Special or "second mile" opportunities other than these World Division commitments are the following National Division goals. There will be more information about them in future issues of the Advocate.

- Hinton Rural Life Center —
Hayesville, N. C. \$5,000
- Lumbee Indian Work —\$2,500
N. C. Conference
- Church and Community
Center — \$10,000
Robeson County, N. C.

SALARY SUPPORT FOR MISSIONARIES: This is a very vital need and a very meaningful way for a church to become involved in a particular Advance Special project. Information detail about salary support may be obtained from your Conference Missionary Secretary: The Rev. Rufus Stark, 402 Wayne Drive, Wilmington, N. C. 28401, from Ernest Porter, Room 213, The Methodist Building, Raleigh 27605 or from the chairman of missions in your district.

Attention Local Church Mission Work Area Chairmen: Share the above information with your Commission, Finance Committee and/or Council on Ministries.

Ernest P. Porter



A missionary nurse and patient in Botswana. The need here is for a new dispensary.



WOMEN'S NEWS

Western North Carolina Conference

MRS. JOHN C. WRIGHT

MESSAGE FROM CONFERENCE PRESIDENT

"As we live for one another, the best that we can give is ourselves," Mrs. Frank Redding, Jr. told United Methodist women at a meeting at Lake Junaluska this summer.

Mrs. Redding, who is president of the Women's Society of Christian Service and the Wesleyan Service Guild of the Western North Carolina Conference, was speaking on, "The Urgent Need for Renewal."

She stated that there will never be a better world until there are better people with the right spirit at work in the world. She referred to an old saying of Samuel Johnson, "My business is with myself! I am the one needing renewal."

She stressed the importance of Christian women being compassionate toward others, and developing a disciplined humility in their attitude toward themselves.

In quoting Elton Trueblood, she said, "Every production of any value begins within, though it does not end there. The best social system we can imagine is bound to fail unless the persons who participate in it . . . have the right spirit Attention to the cultivation of an inner life is our first order of business, even in a period of rapid change."

Mrs. Redding spoke of facts given in a recent survey made on interests of employed women in the Southeastern Jurisdiction, facts that reveal the think-

ing of church women today. These women asked that more programs for societies and guilds feature community needs and home missions, particularly projects in local communities. They also asked that a greater emphasis be placed on Bible study — with less emphasis on many social problems in today's world.

"If this (thinking) is among the women of the church," she said, "is there not also a feeling of renewal among the other members? The way in which a church affects the surrounding social order is through its members, for after all, the CHURCH is its members. It is people — most of whom are operating in common life — the homemakers, ordinary workers, as well as the professional men and women . . . It is these who represent the church, because it is these who are the church. The effect that the church has upon the world will be made chiefly by the people engaged in secular occupations — people as you and I are."

She concluded by saying that people sometimes say that what the world needs is a new spirit, and if "that spirit is the Spirit of Christ, there would be healing in it for all the ills that affect the nations of the earth."

MRS. DALTON ATTENDS SEMINAR IN MEXICO

Mrs. George W. Dalton of Lewisville was invited to participate in an educators' seminar at the Center for Intercultural Documentation (CIDOC

in Cuernavaca, Mexico, in July. The seminar is a learning experience for 25 selected educators from throughout the United States, sponsored by the Development and Education section of the Women's Division of the Board of Missions of the United Methodist Church. CIDOC is described as "an ecumenical research center on contemporary, social, economic and political affairs, with a view toward appropriate action by Christians and by the Church as a corporate social body."

In June 1971 Mrs. Dalton attended a World Development Seminar at the Church Center for United Nations in New York City. She has been active in local, district and regional affairs of school, church and community development in Western North Carolina. She is the wife of the Rev. George W. Dalton, member of the Western North Carolina Conference, now on sabbatical leave for one year while employed by Dalton, Reynolds, Turk Construction Co., Winston-Salem.

HIGH POINT WOMAN HONORED

Miss Rachel Oakley of the Oakview United Methodist Church, High Point, was recently honored by the members of the Women's Society of Christian service of her church, when an honorary life membership in the Women's society was presented to her.

This was the first time in the history of the church that the Society had presented this kind of membership to one of its members, according to the Rev. Douglas R. Beard, pastor.

Miss Oakley was recognized for her outstanding service to her church and community, as well as to her family. The presentation was made at a Sunday morning worship service.



Youth Confronts the World

In this confusing world many forces call for the attention of youth, such as

- money
- alcohol and drugs
- advancement
- war
- poverty
- religion

Youth has an answer.

Read the meditations in the September-October issue of The Upper Room.

Over 30 of them written by persons under 30!

The Upper Room's special ten-plan helps you also to minister to your friends and neighbors. Purchase ten copies of one issue for \$1.50 — give nine copies to neighbors and friends — keep one for your own use.

As a special service, individuals may also subscribe for a single copy — three years for \$3.00. Order today from

The Upper Room
1908 Grand Ave.
Nashville, Tenn. 37203

WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

CONSULTATION ON RACISM

Under the leadership of Mrs. Charles Dorsett, North Carolina Conference Chairman of Christian Social Relations, the executive committee of the North Carolina Conference sponsored a "Consultation on Racism" at Camp Chestnut Ridge, Effland.

Invited guests were staff personnel of the Commission on Religion and Race, members of Task Group on Union and Merger, Southeastern Jurisdiction Society and Guild, Conference Executive Committee W.S.C.S., district presidents and district chairmen of Christian Social Relations.

The purpose of the Consultation was to sensitize individuals and groups to be change agents in the elimination and lessening of white racism in United Methodism and in the larger community.

The three-day program was divided into three main topics:

1. The nature and effect of white racism
2. The contribution of the Black Ethos
3. The obligation of where do we go from here.

During the consultation many ways

in which racism is practiced were discussed. Most of the whites present were not aware that they were in some ways supporting racism.

It was brought to the attention of those present the many blacks who have contributed to medicine, mathematics, agriculture, education, and to many other types of work without any mention of their contribution in the books of most of our schools.

After hearing the Biblical perspective for the Consultation, panel discussions and group discussions, those participating in the Consultation left with the thoughts: "Where do we go from here?" and "Where are we in the North Carolina Conference?"

The easiest way for evil to triumph is to have good men do nothing.

FAYETTEVILLE DISTRICT WSCS WORKSHOP

On July 1, a group of women of the Fayetteville District WSCS met at Methodist College for a workshop entitled "An Experience in Awareness." The District Executive Committee and additional invited guests of the local women from different parts of the district were invited. As these twenty-two women arrived, there were probably twenty-two different ideas as to what they had come. Each had been asked to read before coming the following Scriptural references: Matthew 23, Luke 7 and Matthew 25. The workshop was a first step follow-up of the N. C. Conference Consultation on Racism held at Camp Chestnut Ridge in May

BIBLE LAND TOUR

by JET to Cyprus then by SHIP to Egypt, Turkey, Israel and Lebanon. Mission Worship service with Lebanese.

All inclusive \$699 from New York

Write or Call

Rev. Oren R. Edmonds
Clemmons, N. C. 27012

Rt. 3, Box 3
Phone 766-6375

The district president and district chairman of Christian Social Relations attended the May meeting and felt a need of women in our district to share in this workshop of Scriptural study to renew and evaluate our commitment and dedication to the Lord we serve.

Mrs. Charles Dorsett, Conference Secretary of Christian Social Relations, served as leader and as she presented her thoughts and challenge of each passage of scripture, each participant found many thoughts within her which she had an opportunity to share and

express in the small discussion groups which followed each presentation. As women of three races—red, black, and white—felt this freedom to share with each other, we realized anew what a great opportunity and privilege we have—to call ourselves Christians. As this workshop closed, even though we knew that we still have problems to face together, we knew we were *one* in Him and our prayer was that we will join hands with Him to further His kingdom in our district, our conference, and throughout His world!

HERE and THERE

INSPIRATION AT CHURCH

What goes on during the Sunday morning worship service? Seemingly, many things structured and some which are not a part of the program. One pastor passed on to us a poem which a little girl of about 12 years composed while sitting in church. Here it is:

Such wonderful words the preacher says
are ringing in my ear.
It makes me glad that I'm alive
and that I'm sitting here.
I think that if I had my choice
to go both far and wide
I'd stay right here for a little while
and stand by my preacher's side.
That's the kind of writing in
church which any pastor would be
glad to tolerate!

BISHOP EVOKES DEMONSTRATION

When the Iowa Conference recently held its annual session, the conference lay leader, M. K. Long, brought in a petition no less than thirty feet in length. It contained the names of a host of United Methodists who were petitioning for the return of Bishop James S. Thomas.

A demonstration broke out immediately, with many delegates leaving their seats, gathering about the platform, and applauding. Some youths carried placards. Among the legends on the signs were "Send Him Back", "No Doubt in This Thomas". Another sign bore these words: "Kermit Frog says 'It Isn't Easy Being Green, Black or Bishop'".

Bishop Thomas, in breaking new
(Continued on page 31)



Art & Stained Glass Co.
Complete Church Window Service

1000 Tryon Ave.

HIGH POINT, NORTH CAROLINA 27260

Phone 883-0516

MANUFACTURERS & DESIGNERS

Sign Letters • Signs • Plaques • Directories •
Bulletin Boards & Letters • Name Plates

ANDCO INDUSTRIES

P.O. BOX 7366 (TEL. 919-299-4511)
GREENSBORO, N. C. 27407

Sunday School Lesson FOR AUGUST 22

By DR. RAYMOND A. SMITH

(International Lesson Series)



Alcohol and Society

Background Scripture: Isaiah 5:20-23;
Amos 4:1-4; Romans 13:10-14

Lesson Scripture: Amos 6:1-8; I Peter
2:16

This morning's newspaper (July 7) reports that President Nixon said in a speech yesterday that our country was showing many of the signs of decay that some other civilizations of the past had shown just prior to their final collapse. He did, however, add that he believed we still have the courage and spiritual resources needed for survival.

In thinking of Mr. Nixon's warning, and looking back for examples of it, one doesn't need to go all the way back to the Egyptian, Persian, Greek or Roman civilizations for examples. One can remember France's narrow escape when it fell before the onslaughts of Hitler's legions. Some writers have pointed to the prevalence of alcoholism in the French army as a possible contributing cause. The famous "Maginot Line" of fortifications is said to have been one long bar with everything soldiers wanted to drink readily available. Being neither a military expert nor an authority on alcoholism, this writer would not wish to take an oath that the above is an adequate explanation of the French collapse. Certainly there were many other factors. But it would seem reasonable that a drunken or drugged army would offer far less effective resistance to an attacker than one that was sober and free from

drugs. One recalls that the Japanese attack on Pearl Harbor occurred on the night of a "pay-day", when it could be assumed that a large percentage of the sailors were drunk.

In our Scripture lesson for this date we see that the prophets Amos and Isaiah were well aware of the dangers to their country of leaders who were over-indulging in alcoholic beverages. The New English Bible translation of certain parts of Amos' prophecy in his sixth chapter illustrates this: "Shame on you who live at ease in Zion (or Jerusalem), and you untroubled on the hills of Samaria . . . you who loll on beds inlaid with ivory and sprawl over your couches . . . you who drink wine from the bowl-ful. . . but are not grieved at the ruin of Joseph" (the word "Joseph" being here used as a symbol for the nation). He ends this part of his prophecy with a threat of doom: "Now therefore you shall head the column of exiles; that will be the end of sprawling and revelery."

The conditions described above are not too different from some modern situations where the affluent live in luxury, and often in dissipation, with little or no concern for the poor, the sick and the helpless. It would be unfair and untrue to blame all these conditions on the misuse of alcohol, but who can deny the fact that it makes a large contribution to them?

In Amos 4:1-4 we have a picture of the drinking wives of his time. He calls them "cows of Bashan". Bashan was

place widely known for its fat cattle. Says Amos "Listen to this you cows of Ashan who live on the hill of Samaria, you who oppress the poor and destitute, who say to your lords (husbands) 'Bring us drink.'" The modern version would be something like this: "Honey, be sure to stop at the ABC store on your way home and get me a pint."

Isaiah, too, knew what was going on when he wrote in chapter 5 verse 22, the following: "Shame on you! you you mighty toppers, valiant mixers of drinks, who for a bribe acquit the guilty and deny justice to those in the right." In nearly all cases where the prophets attack drunkenness they mention also the social consequences of it; that is, where it is generally prevalent the poor suffer. One would assume that legislative acts which are proposed for making penalties for drunken driving differ would readily commend themselves to our legislators, but it appears that it is difficult to get these bills

through the Assembly. Of course, there are always those opponents to such bills who take refuge in the statement that "you can't legislate morality." Follow this statement to its logical conclusion and you would have to wipe out laws against murder, theft, rape, and practically all the anti-social acts that could be named.

We in America attempted in the 1920's to control the drinking of alcohol by prohibition of its "manufacture, sale or transportation". It was repealed in 1933 when F. D. Roosevelt was president. It (the Volstead Act) has since been referred to cynically as "the noble experiment." It was charged that it promoted disregard for law. Few people have taken the trouble to read an account of the good that was done by prohibition. To discover this side of prohibition one should read "The Amazing Story of Repeal" by Fletcher Dobyns, published by Willet, Clark and Co., Chicago, Ill., 1940.

SUNDAY SCHOOL LESSON

FOR AUGUST 29

Alcohol and the Christian Community

Background Scripture: I Corinthians 10:23 through 11:1; Galatians 6:1-5

Lesson Scripture: Romans 14:13-23

Everyone knows there is not complete agreement among various Christian groups regarding the use of beverage alcohol. The writer recalls a remark made to him by a distinguished lawyer in this state. Said he: "You Methodists are pretty good people, but I wish you were not such fanatics about the use of liquor." The remark was made almost a generation ago, and

one suspects the Methodists have lost some of their zeal in fighting the drinking problem.

When we read our Scripture for this lesson we may think St. Paul was arguing for a calm and reasonable solution for the arguments which were then raging about what was, or was not, proper for the Christian to eat or drink. The actual Scripture lesson begins with a "therefore" which implies Paul is following up with a conclusion to something that precedes that verse. And so it is. If we look back a few verses we can see he has been dealing with the

sin of judging some people harshly because they eat or drink things their accusers consider improper. Romans 13:10-11, as translated by the NEB says: "You, sir, why do you pass judgment on your brother? And you, sir, why do you hold your brother in contempt? We shall all stand before God's tribunal . . . so you see each of us will have to answer for himself." Now look at verse 13: "Let us therefore cease judging one another, but rather make this simple judgment: that no object or stumbling block be placed in a brother's way."

Paul then goes on to state his own position, namely, that while one may eat or drink something he himself regards as harmless, he needs to consider what influence this may have on the Christian brother who regards it as sinful. Paul puts it this way: "Those of us who have a robust conscience must accept as our own burden the tender scruples of weaker men, and not consider ourselves" (Romans 15:1). Your class may wish to discuss this by asking the question as to how many people are really guided by this principle in their conduct. Do we not find many who disregard it? They may say: "I won't let someone else's conscience be my guide." Or they may argue that what one drinks is a purely personal matter, or a matter of "individual liberty." However, when confronted with the total impact of alcoholic beverages on our society, there cannot be many who would still maintain that it is a "purely personal" matter.

The Christian community (local, national and world-wide) could be a great force in the elimination of this evil if they could speak with one voice. As a matter of fact the church, though divided, has yet been a tremendous force for temperance. An example of what a religion can do for sobriety is seen in the Moslem faith. With them,

abstinence from alcohol is a cornerstone of their faith. We are told that when receptions are arranged for visiting diplomats from Mohammedan countries the Washington hostess has to serve non-alcoholic drinks!

Sometimes it seems that the strongest witness against beverage alcohol comes to us from the medical community. For example, at one convention of the American Medical Association three doctors (Moore, Alexander and Myerson) offered a resolution which puts the case in strong terms. They said: "If the Federal Food and Drug Act is designed to protect the American people and its health from the menace of drug intoxication and addiction, then it should apply to alcohol. . . instead of neglecting it altogether . . . If one placed in a heap all the wreckage of human lives produced by the habit formation implied in morphinism, cocainism, barbiturate addiction and all narcotic and hypnotic drugs put together, and if one were to balance against them the disastrous effects of alcoholism, the scale would shift immediately and unmistakably toward alcoholism" (from Alcohol and Society" by C. H. Patrick, p. 139).

Ours is an age when there is a tremendous concern on the part of parents that their children avoid being caught up in what has been called "our drug culture." Some of these parents appear to see no harm in beverage alcohol. But many youth can't see why one narcotic is much worse than another. In fact the press recently carried a story of an experiment with people under the influence of alcohol when driving a car compared with others who had smoked marijuana and then drove a car. According to the story alcohol was by far the worst offender. Drinking parents, unhappy about this, please note.

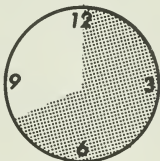
PFEIFFER COLLEGE GIVEN LARGE SCHOLARSHIP FUND

MISENHEIMER — The establishment of a \$100,000 scholarship fund at Pfeiffer College by Mr. and Mrs. Arthur P. Harris, Charlotte, has been announced by the college. Mr. Harris is chairman of the Pfeiffer Board of trustees.

Mr. Harris, president of City Chevrolet Company, Charlotte, is prominent in the church, civic and community life of that city. A native of Asheville, he is a 1928 graduate of Duke University. Mrs. Harris, the former Joyce Rudisill of Maiden, is a 1928 graduate of Lenoir Rhyne College.

An active Methodist layman, Mr. Harris has served as chairman of the Administrative Board of Myers Park M Church, church treasurer and district lay leader.

May We Have 40 Minutes of Your Time



... on your next trip to Nashville?

The Methodist Publishing House
(one of 5 United Methodist general agencies located in Nashville)

Plant tours scheduled at 10 a.m. and 2 p.m., Monday through Friday, for persons of high school age and above—individuals, families, church groups.

To arrange your tour, write to our Public Relations Department, 201 Eighth Ave., S., Nashville, Tenn. 37202.

You'll get a quick response!

HIS HOME IS "SIN CITY"



This child lives in the infamous Walled City section of Hong Kong where there are hundreds of opium smokers, dope peddlers, and prostitutes. The American tourist isn't shown this seamy side of Hong Kong — but it is there.

WHAT YOU CAN DO

We are trying to get as many children out of such areas as possible. We want them in our orphanages — but this takes money! You can sponsor one of these children, growing up in a Christian orphanage, for but \$10.00 per month. You will be given your child's name, case history, picture, and address. And you may write him (or her) if you wish. The need is great in Hong Kong, India, Taiwan, Guatemala, Japan, and other countries. We invite young people — individually or in groups — as well as adults to experience the happiness that comes through sponsoring a child. Won't you help?



I wish to sponsor a child where the need is greatest

I would like a Methodist child ..

I prefer a child in

Enclosed is payment for

first month

For full year

Name

Street

City

State and Zip

WRITE TODAY:

Albert E. Purviance
WORLD'S CHILDREN, INC.
Box 2979, Dept. CA-1
Winter Haven, Florida 33880



Class in Session

CHRISTIAN SOCIAL CONCERNS IN ACTION AT GREENVILLE

For the past several months Jarvis Memorial UM Church in Greenville has sponsored a day activity program at the church for a group of mentally retarded young adults.

The aim of the project is to help these individuals live with less dependence on others. They are given training in basic daily living activities and social adjustments such as appropriate dress and grooming habits, traveling, homemaking, adjustment to work tasks and how to utilize leisure time.

"The program was developed with the idea of helping to meet the spiritual needs and to foster the spiritual development of these young adults who function beneath the norm of their age group but who are functioning, developing individuals nonetheless," said the Rev. Troy J. Barrett, pastor of Jarvis Memorial.

Persons desiring more information about this program may write to the Rev. Mr. Barrett, to Rev. Charles M. Smith, associate pastor of Jarvis Memorial or to Dr. Malene Irons, director of the Developmental Evaluation Clinic in Greenville and chairman of the Work Area of Christian Social Con-

cerns at Jarvis Memorial United Methodist Church.

Two Churches Share Unique Camp Experience

Sixty Junior Highs from Charlotte and Boone completed a week of small group camping at Camp Elk Shoals last month. The camp ran from July 11-17, under the auspices of Charlotte's Simpson-Gillespie United Methodist Church, the Boone United Methodist Church, and the United Methodist Cooperative Urban Ministry of Charlotte. These three institutions and the Fund for Reconciliation financed the camp.

The construction of five homes-in-the-woods, outdoor cooking, overnight camping, crafts, and athletics were special activities for the week. Special awards were bestowed on "Moose's Place," an elaborate home-in-the-woods featuring a chapel area and spacious cooking-sleeping area.

Five groups of 10-12 campers were led by counselors from both the Boone

church and from the Charlotte area. The groups attempted to stay together as a unit for the entire week sharing together for personal growth and fresh understanding. Many new insights and relationships evolved.

This is the second camping experience sponsored by these three United Methodist organizations which culminated months of planning.

Rev. Jim McCallum of Simpson-Gilpie and Rev. Milford Thumm of Boone were instrumental in the planning of the camp.

Rev. Abe Cox of Boone, Rev. Cecil Erick of the Charlotte Urban Ministry, and Reggie Smith of Charlotte directed the camp.

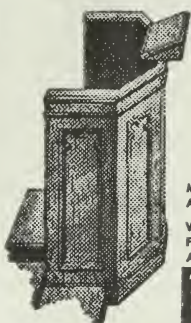
SERVICE AGENCY NEEDS TRUCK

ASHEVILLE — August will be "B.A.T." month for the United Methodist Service Agency, the organization of the Western North Carolina Conference which serves those in need.

The Rev. William W. Blanton of Asheville said the "B.A.T." stands for "Buy a Truck", since a truck, of at least one ton size will be needed to pick up clothing donations from throughout the Conference's 44 counties during 1971-72.

The United Methodist Service Agency is the former Blue Ridge Service Program of the Western North Carolina Conference. Its name and functions were changed during the June meeting of the Conference.

The Rev. Mr. Blanton, who has headed the agency for several years, said United Methodists made cash donations of \$6,600 during 1970-71, which was used to operate the agency and provide needs for hundreds of families.



Page

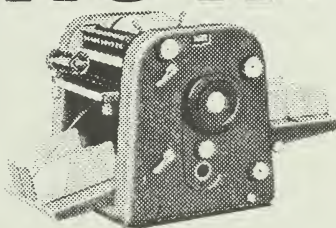
CHURCH FURNITURE
THAT COMBINES
BEAUTY AND DIGNITY
WITH LASTING QUALITY

MADE FROM HIGHEST GRADE DOMESTIC
AND IMPORTED HARDWOODS.

WRITE FOR CATALOG CONTAINING IN-
FORMATION ON OUR DESIGNS OF Pews
AND CHANCEL FURNITURE.

Page CHURCH
FURNITURE CO.
ASHEVILLE, N.C.

NOW!



A. B. Dick 320 Tabletop
Offset Duplicator

EVERY OFFICE
CAN HAVE QUALITY
OFFSET COPIES
AT LOW COST!

Produce stationery, forms, bulletins, colors on this compact offset machine (21" x 24" x 35"). Photographs reproduce sharp and clear. Easy to use. Fast, too! Up to 7500 copies per hour. Call us for a free demonstration today.

Gray & Creech, Inc.
RALEIGH
Asheville, Charlotte,
Winston-Salem
Greensboro

CAROLINA BRIEFS

The Clergymen's Division of the Concerned Citizens for Schools in Greensboro has designated Sunday, Aug. 15, as Public School Sunday in the churches and synagogues of Greensboro. Rev. Joseph B. Bethea, minister of St. Matthews UM Church in Greensboro, is co-chairman of the Division.


The Cleveland Circuit in the Gastonia District has many circuit-wide activities planned for August, according to the pastor, Rev. Dwight Ludwig. On August 13 at 7:30 the Methodist Men will have a reorganizational meeting at New Home Church. Slides of activities at Camp Loy White, the district camp, will be shown by the counsellors, Mr. and Mrs. Kersey. On August 15, the circuit-wide Fellowship Meeting will be held at New Home Church. Dr. R. M. Maybin will speak on "Drug Abuse and Our Youth." Refreshments and a fellowship period will follow each meeting. A weekend program, "A Venture in Faith and Prayer," will be sponsored August 20-22 by the youth of the Cleveland Circuit and other youth of the community.

The Board of Christian Social Concerns of the Western North Carolina Annual Conference will meet Friday, Sept. 10, at Stony Point UM Church, Stony Point, at 10 a.m. Stony Point is between Statesville and Taylorsville on N. C. 90. Members should take note of this date.

O. N. Hutchinson, Jr.
Chairman

Rev. C. B. Newton of Greensboro recently returned from a five-week trip to Alaska via St. Louis, Denver and Seattle. He reports that while in Alaska, he visited many sites of historical interest at Fairbanks, Anchorage and Mt. McKinley National Park. On the return trip, he traveled through British Columbia and then through Jasper National Park and Banff National Park in Alberta Province.

Dr. Rex Tucker of the Department of Religion at N. C. Wesleyan College, Rocky Mount, will preach at Enfield UM Church, Enfield, Aug. 22 at 11 a.m. The pastor, Rev. W. A. Tew, will be preaching for homecoming at Centenary Church on the Roanoke land Charge, where Rev. Don L. Harris is pastor.



**HIGH SCHOOL WITH
A PERSONAL TOUCH**

8th through 12th grades

Financial Need No Obstacle
Work Scholarships Available.

**RABUN GAP - NACOOCHEE
SCHOOL**

Founded 1903
Fully Accredited
Costs Under \$1,000 per year

Rabun Gap, Georgia
30568

In the Blue Ridge Mountains of Northeast Georgia

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.

SILER CITY, NORTH CAROLINA

Churches Added To

Advocate Subscription Plans

NORTH CAROLINA CONFERENCE

LOCAL ADMINISTRATIVE BOARD

Goldsboro District

W. C. Gee's, Clinton Circuit, C. F. Heath
W. W. Hope, Goldsboro, Clarence Padgett

W. Luke, Goldsboro, F. Odell Walker
W. W. Wintenary, Smithfield, Owen Fitzgerald

Wilmington District

W. W. Wintenary, Louisburg, Vassar Jones

Forsyth District

W. W. Wintenary, Laurinburg, J. H. Kinkle

WESTERN NORTH CAROLINA CONFERENCE

LOCAL ADMINISTRATIVE BOARD

Charlotte District

W. W. Wintenary, Paul, Charlotte, Ivan Stephens

Winston-Salem District

W. W. Wintenary, Belmont, J. D. Harris

W. W. Wintenary, Cherryville, E. D. Cantor

W. W. Wintenary, Chapel, Cherryville, E. D. Cantor

W. W. Wintenary, Asant Grove, Lincolnton, J. E.

W. W. Wintenary, Greene

Winston-Salem/Forsyth District

W. W. Wintenary, Mount Tabor, Winston-Salem, J. K.

W. W. Wintenary, Miller

HERE AND THERE

(Continued from page 23)

and as a black bishop presiding over a predominantly white annual conference, has apparently gained the widespread support, admiration and affection of Iowa United Methodists. This is a tribute to his character and ability, and it speaks well of Iowa Methodism.

THE OPENING OF SCHOOL

(Continued from page 32)

Christians, you are bound to God, for you represent Christ, by your name. You can disagree without being disagreeable. Inject this in your children, and this attitude will remain with them in their adult years.

My hope and prayer is that no Christian will play the part that caused me to be escorted that evening from the football field by peace protectors.



ATTAINS EAGLE RANK

Lee Athay, son of Mr. and Mrs. Bill Athay, was presented the Eagle Scout Award recently at Trinity UM Church in Lexington by his grandfather, Ernest Hamilton (left). Mr. Hamilton is well-known for his work in the scouting program locally, district and council-wide. He gave Lee his own Eagle Award which he received in 1942. Standing behind Lee are his father, who is scoutmaster of troop 230, and his mother. On July 31 the new Eagle Scout left for Osaka, Japan, to attend the Boy Scout World Jamboree.

STAINED GLASS WINDOWS

DIRECT ARTIST TO CUSTOMER TRANSACTIONS

SKETCHES & BUDGET PRICES ON REQUEST
ALL STYLES LEADED GLASS—FACETED GLASS
EXPERIENCED SINCE 1946

GENTRY STAINED GLASS STUDIOS

P.O. BOX 4022 / WINSTON-SALEM, N. C.
PHONE 969-5000



Thoughts on the Opening of School

by Al Morris

A few years ago when I was a little more "nimble and quick," I officiated for high school football. Because I was the youngest official, I was given the job of referee, that was, following the offensive plays down field and keeping the time of the game with a stop watch.

I love high school activities; the school plays, the serious education (teachers who are a menace 'til school's out, then we discover we really loved them), the smell of new books in the library, and the excitement of school spirit that surrounds the band, the cheerleaders, and sports.

There were bad times in my relationship with high school sports that sort of cast a shadow upon the good times. The last, and the worst, was during a championship game. If you can draw the picture in your mind's eye; the game was scoreless until a few minutes before half time. The right halfback for one team broke loose for a 47 yard touchdown. The crowd was on their feet and there I stood down field, alone, with my red handkerchief marking the spot where "I said" he stepped out of bounds. That was the beginning of problems

that evening. Four minutes before the game was over, we officials had to be escorted away by the police. In those football stands were angered people (and I am certain many church members) who had a right to express themselves, but their negative attitude disqualified their authority, so we had a mob moving with one mind . . . destruction!

School will begin in our state in a few days, and the word I want to deal with is **attitude**. I cannot speak with qualified authority concerning the decision of the court in the plan of integration, but I feel I can speak (in fact I have a definite conviction to speak) about Christian attitude. There are various lines of thought concerning what we face this year at school. Some things we may accept, some we may not, even some our minds are divided upon. But if you are in sympathy with the decision or disagreement towards the decision of the court, the attitude you take with your approach is what's important. Because we are free thinkers, there are always differences of opinion, and that's even healthy for Americans; but make no mistake, it's the attitude to which we speak.

(Continued on page 31)

The Rev. Mr. Morris is pastor of Pine Valley UM Church in Wilmington.

UNIVERSITY LIBRARY

NORTH CAROLINA

christian advocate

AUG 31 1971

DURHAM, N. C.

Vol. 116

Greensboro, N. C.

August 26, 1971

No. 30

THE PROPHET OF THE LONG ROAD



from the portrait of Bishop Francis Asbury by Frank O. Salisbury of London in
the World Methodist Building at Lake Junaluska. The bicentennial of Bishop
Asbury's arrival in America will be observed at Lake Junaluska September 3-5.
(SEE PAGE 6.)

- 4 THE HIGHEST GOOD
by Joyce V. Early
- 11 ATTORNEY GENERAL CRITICIZED
FOR KENT STATE DECISION
- 14 WMC REVISES CONSTITUTION
- 16 AMERICAN INDIAN METHODISTS
STAGE HISTORIC GATHERING
- 28 LETTERS TO THE EDITOR
- 32 DIRECTIONAL SIGNALS
by Charles E. Shannon
- Regular Columns
- 20 WOMEN'S NEWS
- 24 SUNDAY SCHOOL LESSON
- 30 CAROLINA BRIEFS

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy

EMPLOYMENT WANTED in the Durham-Chapel Hill area.. Can begin work after August 22, 1971. B.A. in Behavioral Sciences from Scarritt College for Christian Workers, Nashville, Tennessee. Areas desired: (1) education in local church (2) day-care center (3) campus ministry or (4) community center. Write to Rebecca B. Guerry, P. O. Box 464, Summerville, South Carolina, 29483 OR call 803-873-3578.

NORTH CAROLINA

christian advocate

Official Organ of the North Carolina and
Western North Carolina Conferences
of the United Methodist Church

ESTABLISHED 1855

James C. Stokes... Editor and Manager
Ray Young..... Production Manager
Ruth Laughlin..... Editorial Assistant
Betty Dean..... Circulation Manager

Second-class postage paid at Greensboro, N. C.

Published bi-weekly on Thursdays by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401.

The Methodist Board of Publication

C. P. Morris, Raleigh, President; H. G. Allen, Statesville; Paul Carruth, Rocky Mount; James H. Coleman, Marion; J. Slade Crumpton, Durham; N. E. Edgerton, Raleigh; James W. Ferree, Charlotte; Albert F. Fisher, Goldsboro; J. Nelson Gibson, Jr., Gibson; N. W. Grant, Raleigh; William R. Henderson, High Point; S. Herbert Hitch, Charlotte; Julian A. Lindsey, Greensboro; N. D. McNairy, Greensboro; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Christian White, Greenville; Carl C. Wooren, Kinston.

Single subscription \$3.99 per year payable in advance.

All-Administrative Board rate, \$3.49 per year; Every Family Plan, \$3.19. Make checks and money orders payable to the North Carolina Christian Advocate.

Rates for obituaries and resolutions as follows: \$2.00 for first 100 words; \$2.50 per hundred for next 200 words; \$3.00 per hundred for all over 300 words.

Advertising rates furnished on request.

We do not necessarily endorse products or services advertised.

Opinions expressed by our writers do not necessarily represent the official position of The United Methodist Church or of the editor.

Articles and news items offered for publication should be addressed to the editor, and if their return is requested postage for same should be included.

Address all correspondence to

P. O. Box 508, Greensboro, N. C. 27402
Telephone: (919) 272-1196

Member of Associated Church Press and
The United Methodist Press Association

Calendar of Coming Events

LAKE JUNALUSKA ASSEMBLY

- Aug. 23-Aug. 29—Prayer and Bible Conference
Sept. 3-Sept 6—Bicentennial Celebration of Francis Asbury
Sept. 6—SEJ Historical Society

MEETINGS OF WIDER INTEREST

- Aug. 26-29—World Methodist Conference on Worship, Denver, Colo.
Aug. 26-29—General Commission on Worship, Denver, Colo.
Sept. 10-11—General Board, National Council of Churches, New Orleans, La.
Sept. 29-Oct. 1—Annual Meeting, General Board of Evangelism, Colorado Springs, Colo.

NORTH CAROLINA CONFERENCE

- Sept. 7—Rocky Mount District Pastors' Meeting, Englewood Church, Rocky Mount, 2 p.m.
Sept. 7—Program Council, Listening Session
Sept. 8—Program Council, Listening Session
Sept. 9—Program Council, Listening Session
Sept. 9—Registration for Fall Term, N. C. Wesleyan College, Rocky Mount
Sept. 12—Program Council Listening Session
Sept. 12-14—Rocky Mount District Workshop on Small Group Ministry
Sept. 13—Program Council Listening Session
Sept. 14—Conference Plan Review Committee
Sept. 14—Program Council Listening Session
Sept. 15—Program Council Listening Session
Sept. 15—Board of Health and Welfare Ministries, Methodist Retirement Home, 10 a.m.
Sept. 16—Program Council Listening Session
Sept. 17-19—Elizabeth City District Lay Retreat, Manteo

WESTERN NORTH CAROLINA CONFERENCE

- Aug. 29—Charge Conference, Rockford Street Church, Mt. Airy, 7:30 p.m.
Sept. 7—College Coordinating Council, Cole Bldg., Charlotte, 10:30 a.m.
Sept. 8—Quadrennial Emphasis Executive Committee, Cole Bldg., 10:30 a.m.
Sept. 9—Conference Program Council—Task Force on Rural Economic Development, 10 a.m.
Sept. 10—Board on Christian Social Concerns, Stony Point Church, Stony Point, 10 a.m.
Sept. 10-12—Weekend Family Camp for Families with a Member Who is Retarded, Camp Tekoa
Sept. 14—Executive Committee, Board of Health and Welfare Ministries, Methodist Home, Charlotte, 10:30 a.m.
Sept. 17—Conference Board of Health and Welfare Ministries, Methodist Home, Charlotte, 10:30 a.m.
Sept. 17-18—Salisbury District Program Council Retreat, Pfeiffer College
Sept. 20—Meeting of Delegates for General and Jurisdictional Conferences, Myers Park Church, Charlotte
Sept. 23—Commission on Archives and History, Methodist Bldg., Statesville, 10 a.m.
Sept. 25—Commission on Religion and Race, First Church, Hickory, 10 a.m.

THE

HIGHEST

GOOD

by Joyce V. Early

"Happy is the man that findeth wisdom and the man that getteth understanding."—Proverbs 3:13

I want to address myself especially to the young people who will be attending institutions of higher learning in the near future. The years you are to spend in college are the most important of your lives. Your beliefs, opinions, and general outlook on life will be largely fixed during these days. What you are when you finish college, you will be the rest of your life. You enter a new world on entering a school of higher learning. For the first time in your life you are on your own. Home restraints are lifted and temptations are increased.

I would like to raise this question with you young people: Why go to college anyway? Let me suggest several reasons why you should.

TO DISCOVER AND DEVELOP YOUR BEST SELF

The old adage "know thyself" is still a good one, but you must make yourself worth knowing. Make yourself good company for yourself. But then you do not want to be like the man who walked about the streets talking and laughing to himself. When

asked why he did so, he replied, "Because I want to talk to a smart man and I enjoy hearing a smart man talk." You want to be something larger, finer and better, and to become a whole person. This is the aim of an education. You want to be released from the slavery of narrowness, superstition and bigotry, which handicap so many.

It is tragic when a person never discovers himself, or only discovers a part of himself and thus cultivates a little corner of his life. I knew a man like that in the first church I served. He had a keen interest in law but grew up in almost total ignorance of it. He probably could have become a great lawyer, for he had a keen interest in the subject. He used to sit for hours in the courtroom and hear the lawyers argue cases, and tell me at night virtually everything they had said. What a pity he did not have the opportunity to cultivate his best self.

You are to develop so that you won't be content with commonness or grope along in mediocrity and shallow living, thus flippancy, vulgarity, lack of tolerance, irreverence and contempt for the beliefs of others will have no place for you. Seneca said, "The object of education is not external show or splendor, but inward development." To be one rich in person and intellectual endowment — a millionaire of culture, manhood, ideas, nobility and honor — is infinitely greater than to be one of money.

EDUCATION STIMULATES THINKING AND BRINGS VISION

Where there is no vision (revelation) the people perish (cast off restraints). A leading magazine has assessed our present situation thusly: "As a civilization we are less sure of where we are going, where we want to go, how and

The Rev. Dr. Early is Sanford District superintendent.

er what we wish to live than at any intelligent period of which we have all record." Page and Eddy in *Makers of Freedom* say, "The blindness, callousness, callousness of the vast majority of people everywhere is one of the most depressing facts of history." Thought, appreciation, and righteousness represent the true aim in education.

Education is not an end in itself so much as it is a means to an end. You students of today will be the leaders tomorrow. Will there be greater engineers, for example, or greater men with engineering ability? I believe that true education pushes one's horizons further out in order to get a wider outlook and a clearer vision. Learn how to marshall your mental forces effectively. I don't believe that you should ever write Q.E.D. after your education. A doctor, for example, has to keep on learning the latest discoveries in medicine; a lawyer must keep abreast of his time; a minister must keep up to date if he is to minister effectively to his generation.

EDUCATION HELPS TO MOBILIZE SPIRITUAL RESOURCES

I believe that education which ignores the spiritual is only half education. Man is a trinity. He is physical, mental, and spiritual. Someone has said, "To know God correctly and to reverence Him properly is the beginning of all true knowledge." The Bible says, "The fear of the Lord is the beginning of wisdom." It is not enough to have one's head stuffed with facts and leave the heart empty. So, I would say to you students today: "Don't be ashamed of your Christian heritage and training and don't be ashamed to read and study your Bible, to pray, and to attend church."

The world crisis we are in is not

social, political, or economic, so much as it is a moral and spiritual crisis. It is not brain power but soul power that is the crying need for mankind today. Let us rediscover our common spiritual needs and bring into concerted action spiritual power. One questioning youth said, "Facing my sort of world, what can I do about it? I cannot remake a world. This I can do — I can, with God's help, remake myself. I can be to Almighty God what a man's arm is to him." Someone has said, "That is not true education which enlarges your mind, but fails to strengthen your character; that trains the head, but neglects the heart; that strengthens the intellect, but weakens the will."

HIGHER EDUCATION FOR HIGHER SERVICE

Young people, let yours be an education to better serve. Regard your education as a sacred trust, not to be used wholly and solely for selfish purposes. Be educated to be a servant of mankind. Jesus said that he who is greater among you, let him be your servant. The greatest men and women in the world today, as always, are those who serve their fellow man. You will want to do your part to help to emancipate the world from savagery, malicious selfishness, and from the instinct of the brute. To prepare yourself for complete living is the function of education, to bring wholeness to life and to be like Jesus who "came not to be ministered unto but to minister." This is the highest good.



The Man on Our Cover

If John Wesley is the founder of world Methodism, Francis Asbury must be termed the father of Methodism in America. Not that he was the first to come. But he was the first to come and to stay.

He came in 1771 as a mature young man of 26 years. He didn't come to escape persecution, nor did he come "to seek his fortune". He came in response to an appeal made by John Wesley at the Bristol Conference; an appeal for volunteers to go to America.

Writing in his journal Asbury stated the situation in brief, plain words: "Whither am I going? To the New World. What to do? To gain honour? No, if I know my own heart. To get money? No: I am going to live to God, and to bring others so to do."

September and October of 1771 found him on the high seas. He reached Philadelphia during October and preached his first sermon in St. George's Church on October 27. Thereafter for forty-four years he engaged in an itinerant ministry up and down and across America. When, in 1784 at the Christmas Conference, his brethren sought one to consecrate as bishop, they chose Francis Asbury.

He travelled some 270,000 miles, preached 16,000 sermons, presided over 224 conferences, and ordained approximately 400 preachers. When he arrived in the colonies there were ten Methodist preachers and about 500 members. At the time of his death on March 31, 1816 there were more than 600 preachers and 200,000 members.

"The Prophet of the Long Road" they called him, and so he was. He

travelled constantly, often while sick. He pressed on toward the fulfillment of his mission, enduring the hardships and hazards of the wilderness, crossing swollen rivers, riding through driving rain, suffering the snows of winter and the steamy heat of summer. Once when accosted far out on the prairies of Ohio, he was asked where he was from. His reply was "From Boston, New York, Philadelphia, Baltimore, or almost any place you please."

More than any other single person Francis Asbury securely rooted the young Methodism into the soil of America. Early in the Revolutionary War, Asbury and Shadford, who had also been sent to America by Wesley, gave themselves to fasting and prayer for direction as to whether they should stay or return to England. Shadford felt that he should return to England but Asbury's response was different. He said to his comrade: "If you are called to go, I am called to stay; here we must part."

After the war was over and George Washington had been elected president of the infant republic, Francis Asbury and Thomas Coke, as bishop of the Methodist Episcopal Church, headed a delegation which visited the new president and assured him of the loyalty of this church, which itself was only five years old. The Methodist Episcopal Church was the first religious body to avow publicly its allegiance to the United States of America.

Methodism in America, from the first, was native to the soil of the land. It became an indigenous church wedded to the culture and to the de-

ny of the new nation. John Wesley deserves credit for letting this happen in spite of his earlier pamphlet entitled "A Calm Address to Our American Colonies". But Asbury was the key figure in the Americanization of Methodism.

While it was Wesley who said "the world is my parish", it was Asbury who more nearly personified the idea. He set a pattern in organization and administration which has been widely emulated by other Methodist bodies around the world. He wrote new principles of democracy into the Methodism of Wesley, but retained the doctrines and disciplines which John Wesley had so carefully established. Asbury broadened the idea of the episcopacy and enhanced the position of the ministry. The "conference" in America took on legislative functions which it did not have in Britain.

In short, Francis Asbury took auto-

cracy out of Methodism without destroying its system of centralization in administration. He had a large capacity for adaptability which was aided and abetted by a remarkable degree of humility as he guided the foundling church in its early years.

As we this year celebrate the two hundredth anniversary of the coming of Asbury to America, we should do so with gratitude to God that He brought such a man upon the scene in the infancy of our church. He may not have been brilliant nor would we call him a genius, but he was close to God and he was close to the people.

More than any other single person he left his mark upon Methodism in America. Perhaps today we can do nothing better than to catch anew the spirit of this man; to note the evidence of his greatness; and to build upon the sturdy foundations which he laid.

BISHOP CANNON:

'CHURCH MUST BE NEWSWORTHY'

LAKE JUNALUSKA (UMI) — The promise — or warning — that "the future will be shaped by how well we do our job of communication" set the stage for a communications conference for United Methodists of the South-east here August 2-5.

Dr. John Proctor of Nashville, president of the Methodist Publishing House, stressed that communications problems are being made more difficult, rather than easier, by the increase in education and literacy. "It was easy to make decisions when you saw only one newspaper" rather than being exposed to the multiple media of papers, films, radio, television and others.

Vital to the church's task of com-

munication, Proctor stressed, are establishing a high degree of credibility, fostering and nurturing conditions for change and fostering religious values.

Bishop William R. Cannon of Raleigh, told a public meeting of the conference that "the church, to be herself, must be newsworthy." He added that the church must "use the media to transmit a way of life that is in the world but not of the world."

The bishop reminded that "never has the church been more involved in the give and take of society than today" and as a consequence must use the media "in terms of the church's own life, her own message adapted to

(Continued on page 31)

OCEAN VIEW CONSECRATES COFFEE-HOUSE

by M. W. Warren, Jr.

Embraced by songs and prayers for their success, youth and adults alike gathered as one in a spirit of love Sunday, August 1, to consecrate a dream. The dream: a new Coffee-House on Long Beach appropriately named, "The Agape-In."

The name Agape-In is taken from the Greek meaning, "self-giving love," and the house so named is the newest in Coffee-House Ministries sponsored by a church of the North Carolina Conference. Though sponsored by and related to Ocean View, it is a creation of the entire Oak Island community which encompasses both Yaupon and Long Beach. The building was constructed within three months through volunteer labor including youth and adults. The program includes a multi-purpose structure.

By night, it will be a youth center, at times with live entertainment, at other times a vehicle for individual self-expression, and a place for quiet meditation or "rap sessions." Already in progress are: folk masses, encounter

sessions, movies, both educational and entertaining. Much emphasis is placed on drug education, and prevention of drug usage. In cases of drug abuse, a trained staff is on hand to minister to and care for the individuals. In cases of serious drug abuse, prompt medical help is made available.

By day, especially when the youth return to school, the Agape-In will be a meeting place for adults of the church and community. As such, it will lend itself again as a vehicle for self-expression, i. e., a quiet place to talk, drink coffee, play checkers, listen to music, or simply relate to another human being by being a good listener.

During the summer months a trained staff, including the pastor and a student from Duke Divinity School, is involved in crisis-intervention work on various levels involving "rap sessions," encounter groups, counseling and, in general, ministering to all youth of the area plus visitors within whatever structure is called for.

The Center is open for youth from 4:00 to 12:00 p.m. Though it may be closed at certain times for special programs such as official business meetings, encounter groups, etc., the staff is on call 24 hours a day for emergencies.

There is no charge except for special dances, movies, drinks and sandwiches; however, donations are appreciated. Approximately \$1000.00 remains to be raised for the immediate program and debt retirement of the physical plant. Also, furniture is needed, especially chairs, tables, and rugs.

(Continued on page 9)



**The Rev. W. J. Nease consecrates
"Agape-In" on Long Beach.**

IMPROVEMENTS AT

JUNALUSKA REPORTED

LAKE JUNALUSKA (UMI) — Reports of accomplishments toward property improvements, and setting of priorities for others, highlighted the annual meeting of Lake Junaluska Assembly board of trustees here Aug. 7.

New progress toward securing agreements with other agencies for cleaning up the lake was reported by the Rev. Edgar H. Nease, Jr., executive director. He said negotiations are under way concerning both the increased silting of the lake in recent years and the problem of sewage.

The trustees, chaired by Hugh Massie of Waynesville, N.C., adopted a series of priorities for the next major steps in refurbishing the assembly grounds, owned by the Southeastern Jurisdiction of the United Methodist Church. To be accomplished as funds are available, these include road resurfacing, already under way; sewer line repairs, parking improvements, expansion and lighting of tennis courts, walkways around the auditorium, finishing renovation of Shackford Hall.

The priorities report, brought in by Dr. Paul Hardin III of Spartanburg, S. C., also urged attention as soon as possible to completion of Colonial Hotel's renovation and to erection of a maintenance building. It said the major urgent projects for the next quadrennium will be renovation of Lambuth Inn's old center section and replacement of Terrace Hotel.

Three of those items gained new

ground during the meeting and on Junaluska Sunday. A Sunday morning appeal for gifts to match a challenge of one-half the \$18,000 cost for the tennis courts brought in \$6,500. In addition, a personal gift of \$10,000 was made to secure an architect's services for the Lambuth Inn project, and work on the Colonial Hotel was reported continuing with the aid of a family.

Dr. Nease announced that the Colonial, one of the largest privately owned establishments on the lake, was acquired this year by the assembly and about two-thirds had been modernized.

At the Junaluska Associates dinner following the trustees' meeting, it was reported that there was now some 450 associates or friends of the Assembly, 140 of them new within the past year.

OCEAN VIEW COFFEE-HOUSE

(Continued from page 8)

Books are needed as well for a proposed library.

The Agape-In was consecrated Sunday, August 1, by the Rev. W. Junius Neese, district superintendent of the Wilmington District. The Rev. M. W. Warren, Jr., pastor of Ocean View, and Brad Green, summer youth director, led the service which was attended by some 100 youth and adults.

The pastor and members of the Ocean View U. M. Church wish to offer their sincere appreciation to all who contributed to making this dream a reality. "Come and visit us," and to all, "we wish you peace and grace."



The Rev. Philip Dietterich (left), former president of the Fellowship of United Methodist Musicians, greets new officers elected at the organization's biennial convocation in Houston, Tex. August 4-10. They are (from left) W. Howard Coble, minister of music at Wesley Memorial United Methodist Church, High Point, N. C., president; Mrs. Mary Lib Lowery, Tampa, Fla., secretary; and Kenneth Tebow, Shawnee Mission, Kans., president-elect. The Rev. Robert E. Scoggin, Rochester, Minn., vice president, is not pictured.

COBLE ELECTED PRESIDENT OF UM MUSICIANS

HOUSTON, Texas (UMI) — W. Howard Coble, minister of music at Wesley Memorial United Methodist Church in High Point, was elected president of the 1200-member international Fellowship of United Methodist Musicians here during the organization's biennial convocation August 4-10.

The retiring president of the organization, Rev. Phillip R. Dietterich of Westfield, N. J., told the attending musicians that music and the arts can communicate today in a way that words cannot.

"What better time to sing the gospel of love and hope and joy!", exclaimed the Rev. Mr. Dietterich, as he cited a "world tangled and torn by conflict and greed", a "country sick of the war", "an economy that is slowing down", and "people alienated from one another, mistrusting and questioning all institutions".

Approximately 350 professional and

non-professional, full-time and part-time choir directors and organists attended the convocation held at the University of Houston.

Mr. Dietterich, minister of music at the First United Methodist Church, Westfield, N. J., said responsible musicians "can no longer hide behind their organ consoles practicing and presenting celestial marshmallows".

In order to provide a valid ministry, he said, musicians must share in a variety of expressions of faith from various historical periods, in various styles, and with various pastoral concerns. For the people longing for the "good days" or a time when "things return to normal" in the world, Mr. Dietterich said normality today means "tremendous diversity, individuality, and change". Music, he said, can be the "secret weapon" which will bring together diverse groups.

A highlight of the convocation was

(Continued on page 11)

Attorney General Criticized for Kent State Decision

WASHINGTON, D. C. (UMI) — The U. S. Attorney General's refusal to call a grand jury investigation of the Kent State University killings elicited criticism and a plea for new laws from a United Methodist official here.

The Department of Justice on August 13 announced its conclusion that no National Guardsmen had conspired in the shooting which left four students dead.

Several members of Congress, the students' parents and churchmen have been urging a federal grand jury investigation of the May, 1970, killings. Their efforts climaxed July 21 in the announcement of a private analysis of the event, issued by the United Methodist Board of Christian Social Concerns, which accused some of the guardsmen of conspiring to fire the fatal shots.

When Attorney General John Mitchell's refusal to pursue the issue was announced, the Rev. John P. Adams, the board's director of Law, Justice and Community Relations, asserted, "Either there has been gross legal laxity or there is a great deficiency in the law itself." Adams said that the main thrust for action now would be for new laws, since the Justice Department had called the shooting "unnecessary, unwarranted and inexcusable" and had shown that no student committed a crime which warranted the shooting, and yet said it could not proceed under present law.

Mr. Adams also issued statements on behalf of the four victims' parents, saying that "the shock of learning of the decision . . . is nearly as great as the shock that came to us when our children were killed." Even after that

"we believed that our system of justice. . . would identify those who were responsible . . . Now we know that it (the system) may work for some, but that it does not work for all, and at times it does not work at all. . . . The loss of faith in our government . . . is nearly as great as the loss of our own children."

Peter Davies, New York insurance broker who wrote the report issued by the church board, said the decision not to convene a federal jury "leaves unanswered a multitude of questions which were raised by the Justice Department itself."

COBLE ELECTED PRESIDENT

(Continued from page 10)

a closing concert featuring the premier of a "Cantata of Peace" composed and directed by Dr. Daniel Moe, professor of music University of Iowa, Iowa City, and a member of the Lutheran Church in America Commission on Worship.

Workshops and seminars focused on special interests ranging from children and youth to the special needs of small churches and congregations of ethnic minorities.

In addition to music, the convocation program included a lecture by Dallas sculptor Heri B. Bartscht; a creative movement and dance session led by Mrs. Betty Ferguson, instructor, choreographer, and lecturer in dance at Southern Methodist University; an advance showing of a full-length commercial movie and a session on cinema led by G. William Jones, professor of broadcast-film art at SMU.

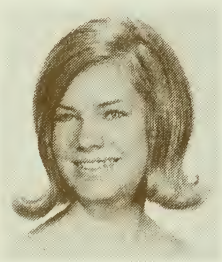
HIGHLAND, RALEIGH, ADDS THREE TO STAFF

Highland United Methodist Church in Raleigh has recently added three new members to its staff.

Miss Carol Tignor assumed her duties on August 1 as Director of Christian Education. She is a graduate of Emory and Henry College and received her Master's Degree in Religious Education from Duke University Divinity School. For the past two years



Tignor



Dixon

she has been Director of Christian Education at Keith Memorial United Methodist Church, Athens, Tennessee.

Miss Rainelle Dixon, a senior at N. C. State University, has been working

at Highland during the summer months and will continue as a student assistant in Youth Ministry. Miss Dixon is a native of Burlington and has been active in local, district, and conference youth activities and has served on the conference Youth Council.



Smith

The Rev. C. Moody Smith, recently retired from the Western N. Carolina Conference, joins the staff as Visitation Minister. Mr. Smith's last appointment was Boulevard United Methodist Church, Statesville. He and Mrs. Smith are now living in Fuquay Springs, and he will assist with visitation and general pastoral work.

The Reverend James A. Auman is serving his third year as minister at Highland, and R. G. Steiner is chairman of the Administrative Board.

PRIORITIES STUDY COMMITTEE OF THE WNCC CAROLINA CONFERENCE

The Western North Carolina Conference authorized a committee to make an in-depth study of priorities for the Conference and report to the session of 1971-72.

This will necessarily be a comprehensive study if it is to be of significance, and will deal with both immediate and long-range priorities. It is imperative that the study be based on numerous sources of information. This will be based on personal ideas and interviews with various boards and agencies of the Conference. The committee is quite hopeful that readers of the North Carolina Christian Advocate who reside in the Western North Carolina Conference will submit their thoughts about the priorities that will ultimately be presented to the Conference for consideration. Persons who desire to make suggestions may write to Dr. Julian A. Lindsey, 1130 Westridge Road, Greensboro, N. C. 27410.

Transplants, Abortions

LAKE JUNALUSKA, (UMI) — Forty-five physicians and ministers meeting here July 30 - August 1 heard a call for wider cooperation and a new sense of humility between the Church and medical practitioners in the face of new societal demands and technological advances.

Dr. Raymond D. Pruitt, director of the Mayo Graduate School of Medicine at University of Minnesota, joined with Dr. James T. Laney, dean of Candler School of Theology at Emory University, to urge mutual understanding in ministering to patients and to voice hope for cooperation which expresses the new truths each discipline may learn from the other.

Sponsored by the Committee on Health and Welfare Ministries of the United Methodist Church's South-eastern Jurisdiction, the consultation spent an entire morning on discussions concerning "The Artificial Kidney and Organ Transplantation," with a presentation by Dr. Elbert P. Tuttle Jr., coordinator of the Division of Nephrology in Organic Metabolism at Emory University, Atlanta.

A lecture on "Genetics and Abortion" was given by Dr. J. Russell Bright, professor of chemistry at Wayne State University in Detroit, Mich.

These were followed by consideration of the factors of prolongation of the life of patients and of the necessity to consider probable recovery chances and the selection of who would receive transplants, as well as the reform of laws concerning abortion and the effect of abortion practices on population control.

Dr. Joseph A. Hertell and the Rev.

Alex Williams, both of Atlanta, described the current drug scene with reference to the problems of transient youth in Atlanta and indicated ways and means of dealing with the ever-increasing problems of drug abuse.

Dr. Carl Nighswonger, chief of chaplains at the University of Chicago hospitals, in "The Dramas of Death" related the stages of disclosure, depression and despair in the history of dying patients. He called for a more realistic facing of death and deplored the "euphemisms and masks" with which families and pastors tend to avoid the fact of approaching death.

Dr. Nighswonger urged courses in theological seminaries to help young pastors to prepare people for dying and for similar courses in medical schools. "Grief is to be expected," he said, not hidden. Patients eventually begin to search for meaning in their experience of death. Suicidal tendencies occur when depression leads to despair and when the patient changes from saying, "I am hopeless" to "It is hopeless."

He pointed out that hospitals and retirement institutions are often unfamiliar places for death to occur and pleaded for an effort to fit ministry to the patient's elemental need as he faces death, rather than to calling upon the patient to "fit our patterns."

Thomas B. McQuary, of Brandenburg, Ky., was chairman of the committee to plan the consultation, and Dr. Millard C. Cleveland of Ft. Lauderdale, Fla., is chairman of Jurisdictional Committee on Health and Welfare Ministries.

WORLD METHODIST COUNCIL CONSTITUTION REVISED

DENVER, Colo. (UMI) — By an overwhelming vote, the World Methodist Council here August 18 radically revised its constitution to give wider recognition to the "third world" and to lay men, lay women and youth.

According to the council's rules, a three-fourths vote is required to amend the constitution. The vote for the revised document was 315 to 10.

The amendments to the council's constitution have the effect of increasing the membership of its executive committee from about 50 members to 103, and guaranteeing at least one seat to each of the 55 member bodies in the council regardless of the size of the unit.

The action taken greatly modified a proposal brought forward by the Executive Committee, which proposed that each church with 30,000 or more members have at least one representative but stipulated that, in the aggregate, those church with less than 30,000 members (about half of the 55 member units) should be entitled to four representatives.

The revised document provides for a council membership of 83, plus officers totalling 20 persons.

In an effort to eliminate the long-standing British-American domination of the council leadership, the new set-up provides for a presidium of not more than eight presidents, no two of whom shall be from the same member church, and guarantees that in a list of other offices (including the

chairman of the executive committee, two vice-chairmen, treasurer and associate treasurers) no two shall be from the same church.

The presidium is to include at least one lay man, one lay woman and one youth. The president of the World Federation of Methodist Women is automatically a member of the executive committee.

By its action, the council accepted a youth-sponsored resolution that at least four youth members be added to the executive committee, independent of denominational quotas.

A nominating committee is at work preparing a slate of officers to be elected later in the week and inducted at the final session of the World Methodist Conference on August 26.

Dr. Charles C. Parlin of New York, presided at the council meeting.

World Methodist Council Admits New Members

DENVER, Colo. (UMI) — Eighteen new member churches or regional units of Methodist-related denominations were formally received into membership in the World Methodist Council here August 17.

The action brings to 55 the member bodies in the World Methodist Council, which was in session at the University of Denver August 17-18. The World Methodist Conference, sponsored by the council, opened its eight-day gathering August 18.

Those admitted to council membership were:

Africa Central Conference (United

Coverage of the World Methodist Conference and related meetings will be carried in the **ADVOCATE** of September 9.

Methodist Church); Central and Southern Europe Central Conference (United Methodist Church); Church of Christ in China (Hong Kong); Church of North India; Church of Pakistan; Evangelical Methodist Church of Bolivia; Evangelical Church of Uruguay; Free Wesleyan Church of Tonga; Liberia Central Conference (United Methodist); Philippines Central Conference (United Methodist); Protestant Methodist Church (Ivory Coast); Southern Asia Central Conference (United Methodist); Evangelical Methodist Church of Argentina; Methodist Church of Peru; Methodist Church of Samoa; Methodist Church (Sierra Leone); The Protestant Methodist Church in Dahomey-Togo; United Church of Christ in the Philippines.

In addition, the council formally recognized several other church units which had been approved by the Executive Committee during the five-year interval since the last conference.

These are:

The Methodist Church in the Caribbean and the Americas; The United Methodist Church of Zambia; The Methodist Church of Kenya; The Methodist Church of Cuba; The Methodist Church of Malaysia and Singapore; The Methodist Church of Chile; The Protestant Church of Belgium; The Methodist Church of France; The D. D. R. Central Conference (United Methodist); The B.R.D. Central Conference (United Methodist); Latin America Central Conference (United Methodist); Estonia Conference (United Methodist).

HOLY LAND TOUR & ATHENS

"Wholesale Tours International, Inc."
10 days All-inclusive \$649.00 from New York
Departing KLM October 25, 1971
Register Completely by Sept. 20
Write for Brochure or call
Rev. George M. Carver 518 Rockford St.
Mt. Airy, N. C. Phone 786-4384

MRS. OULD, COUNSELOR, DIES AT 89

Mrs. E. H. Ould, 89, of Roanoke, Va., a well-known family-life and youth counselor, died August 9 at her summer home at Timberlake, Va., after falling the preceding evening.

A licensed marriage counselor and teacher in family relations, she had spoken and held conferences throughout North Carolina during the past 30 years.

Mrs. Ould was one of the founders of Raleigh Court United Methodist Church, was Roanoke's Mother of the Year in religious affairs in 1958, and was one of three to receive a brotherhood award in 1969 from the Roanoke Valley chapter, National Conference of Christians and Jews.

Widowed in 1919, Mrs. Ould is survived by three children:

Edward H. Ould, Jr., president of First National Bank of Virginia; Dr. Carlton L. Ould, Fresno, Calif., and Mrs. W. Fain Marmon, Richmond, Va.

Her funeral was held August 11 at Raleigh Court UM Church in Roanoke, with burial in Evergreen Cemetery there.



Art & Stained Glass Co.
Complete Church Window Service

1000 Tryon Ave.

HIGH POINT, NORTH CAROLINA 27260

Phone 883-0516

THE VERNON COMPANY

PEWS - CARPETS

OFFICE & CLASSROOM FURNITURE

P. O. Box 625 Siler City, N. C. 27344

Phone (919) 742-4751

American Indian Methodists

Stage Historic Gathering

by RAYMOND G. BAINES

The Rev. Mr. Baines of Phoenix, Ariz., a member of the Alaskan Tlingit Tribe who was recently named American Indian "ombudsman" for the United Methodist Church, was a leader of the first United Methodist Indian Day, June 5. This event was held at the annual meeting of the Oklahoma Indian Mission Conference, June 3-6, in Preston, Okla. This is his report of that historic occasion.

In the style and tradition of the camp meetings of American Methodism of years gone by, Indian people of the Oklahoma Indian Mission Conference, and their friends from across America, met at the largest religious gathering of Indians in the United States in June near Preston, Okla. Scattered over the beautiful wooded, rolling hills of the camp grounds of the Mission Conference's North East District were scores of tents of every size and description, housing hundreds of Indian men, women and children.

At the invitation of Oklahoma Area Bishop Paul W. Milhouse and the top Indian leader of the Conference, Indian people came from Kansas, Texas, Wisconsin, New Mexico, Arizona, Nebraska and Washington, D. C. The largest representation — 72 persons — came from the Cherokee and Lumbee Indian Tribes of North Carolina.

The Cherokees, whose ancestors trudged the infamous "Trail of Tears" almost a century and a half ago, purchased a used school bus, and traveled non-stop the 975 miles to Preston. They were led by their pastor of one

year, the Rev. Ralph Eanes and his wife, Gloria.

The Lumbees outshone everyone in their all-out effort to participate in the event. Forty-eight of them chartered a bus, while three others, for whom there was no room on the bus, flew out by commercial airline. Leaders of the group were Prof. Adolph Dial, of the Pembroke State University faculty, and the Rev. Simeon F. Cummings, pastor of Pembroke's Prospect United Methodist Church.

The trend of the conference business sessions revealed a new ferment of "self-determination" among the Indian leadership of the Mission. Their voices were louder and firmer, and the hope for dynamic, indigenous leadership was greater than ever before in the 115-year history of the Mission.

The episcopal leader also challenged the Conference lay and ministerial leadership to greater self-support and more diligent service in the church. In his opening Episcopal address entitled, "Why Are You Here?" Bishop Milhouse said that many Indians were in caves of tradition and self-indulgence and need to "get out" of these caves and become involved in the broader mission of the church in the world.

The Conference highlight by all accounts was on Saturday, June 5, at the "National United Methodist Indian Day." United Methodist spokesmen for the Menominee Tribe of Wisconsin, the North Carolina Cherokees and the Lumbees made presentations lifting up highlights of Methodist Mission work in their areas.

An Indiana representative from the Bureau of Indian Affairs, Washington, D.C., and the Chief of the Oklahoma Chickasaw Tribe gave addresses during the morning and afternoon sessions. Professor Dial and the Rev. Homer Noley, a national-level church executive, and myself gave highlights of the development of Indian work in American United Methodism during the past four years.

Professor Dial has been awarded a grant by the Ford Foundation for a year-long historic study of the Lumbee Tribe of which he is a member. Mr. Noley on July 1 assumed duties as American Indian field staff person in the Unit of Special Ministries of the National Division of the Board of Missions with headquarters in New York City.

It has been said that Christianity is a religion of song. Some have said that United Methodists sing with the greatest enthusiasm. Having heard at this Conference the Muskogee, Cherokee, Kiowa, Comanche, Choctaw, and others, singing, each in his own mother tongue, his praises unto God, one is compelled to say "this is the greatest singing in the world."

In conclusion let me say that this Conference and Indian Day gave an indication of the great potential for indigenous leadership within the American Indian community of United Methodism. It also indicated the deep longing of Indian Methodists across the nation for a greater cohesiveness in fellowship and service among our own people, for the glory of Jesus Christ.

Down through the generations of American history there have been many who predicted the demise of the American Indian. **Contrary to this prediction, the Indian is the fastest growing ethnic group, on a per capita basis,**

in the nation. By the same token this represents "a field that is white unto the harvest" Many share the dream that the greatest years of American Indian Methodism for the glory of Christ lie before us, in the immediate future. The need today is for a greater knowledge and understanding by the whole Church of these unique people called American Indian United Methodists.

Churches Added To

Advocate Subscription Plans

NORTH CAROLINA CONFERENCE

ALL ADMINISTRATIVE BOARD

Burlington District

Franklinton, Franklinton, J. E. Richardson

Elizabeth City District

Murfreesboro, Murfreesboro, W. A. Wentz

Fayetteville District

Regan, Lumberton Circuit, R. V. Mabe

Prospect, Maxton, S. F. Cummings

Sanford District

Steele Street, Sanford, R. W. Ponder
Star, Star, Dennis Draper

WESTERN NORTH CAROLINA CONFERENCE

EVERY FAMILY PLAN

Winston-Salem Northeast District

St. James, Rural Hall-Red Bank Chg.,
Buford Miller.

METHODIST NEWS ROUNDUP

POPE EXPRESSES JOY AT UNITED METHODIST ACTION

LOS ANGELES, Calif. (UMI) — Pope Paul VI has expressed "deep Christian joy" for a resolution from the United Methodist Church which sought to repair some of the denomination's historic breaches with the Roman Catholic Church.

Receipt of the resolution by the Pontiff was acknowledged by his Secretary of State, Jean Cardinal Villot, in a letter to Dr. J. Wesley Hole, of Los Angeles, secretary of the General Conference of the United Methodist Church. The "resolution of intent" was adopted by the General Conference in St. Louis in 1970 in response to pressure within the United Methodist Church to delete "any derogatory references to the Roman Catholic Church" from the 187-year-old articles of religion drawn up by John Wesley from articles written in 1563.

The articles cited relate to such subjects as purgatory, the use in worship services of languages not understood by the congregation; a celibate priesthood, and the theological understanding of Holy Communion (the Eucharist), as well as the roles of the

priest and laity in communion services.

YOUNG ADULT EVENTS PLANNED

NASHVILLE, Tenn. (UMI) — A weekend "filled with the sights, sounds, and meaning of the Nashville Sound—Music City, USA" to be held here November 19-21, will be the first in a series of four young adult events to be sponsored by the United Methodist Board of Education's Division of the Local Church.

Open to all young adults, 19 to 30, married or single, the weekend is being designed by a group of United Methodist young adults in Nashville. The Rev. Lander L. Beal, director of young adults ministries for the division, said the weekend will include visits with recording stars, interviews with producers and promoters, a performance at the Grand Ole Opry, interviews with United Methodist adult curriculum editors, and worship with a group of Nashville young adults. The second event will be a Mardi Weekend in New Orleans, La., Feb. 15-17, 1972.

METHODISTS ELECTED TO GOODWILL POSTS

At the recent Delegate Assembly (national convention) of Goodwill Industries in Milwaukee, Wisc., Dr. H. Conwell Snoke, Churchville, Pa., retired treasurer and general executive in the Board of Missions, was elected chairman of Goodwill's national board, and George L. Hergesheimer, Philadelphia, Pa., retired Board of Missions treasurer, was re-elected Goodwill treasurer. Robert E. Watkins,

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA

Washington, D. C., executive director of Goodwill, stated that opportunities for Goodwill Industries to serve the handicapped and other disadvantaged people in the future will be "tremendous."

486 TO RECEIVE SCHOLARSHIPS

NASHVILLE, Tenn. (UMI) — United Methodist Scholarships are being granted to 486 undergraduate students for the 1971-72 academic year by the United Methodist Board of

Education, it has been announced here by the Rev. E. Craig Brandenburg, associate general secretary of the Division of Higher Education.

According to Dr. Brandenburg, the annual grants, which began in 1945, reward scholarship, acknowledge leadership potential, and provide financial assistance to students who otherwise might not be able to attend a church-related school. Scholarships are limited to United Methodist students attending one of 111 colleges and universities related to the denomination.

THE BROAD SCOPE

PUBLIC EDUCATION AND MORALS

Should public schools teach moral and ethical principles? Congressman Charles E. Bennett of Florida definitely thinks so and has introduced a bill in the House of Representatives in support of the position. The bill, which has 12 co-sponsors, will provide for federal grants of \$5 million annually to assist public schools in the teaching of moral and ethical principles.

"The juvenile crime rate is growing at a much faster rate than the overall crime rate," said Bennett, "and this is an indication of failure to teach our children the difference between good and bad."

CHRISTIAN PEACE CONFERENCE LOSING SUPPORT

The Christian Peace Conference (CPC) which has headquarters in Prague, continues to lose participants from the Western nations. First, the British regional committee withdrew.

Now, the similar committees from Switzerland, France, and Holland seem to have dissociated themselves.

A major link between church leaders in Communist countries and those in the Western democracies, the CPC has directed a steady critical voice against the policies and actions of the United States in Indochina. However, dissension seemed to show at the seams when in 1968, shortly before his death, Dr. Joseph L. Hromadka protested the Soviet invasion of Czechoslovakia. Metropolitan Nicodim of the Russian Orthodox Church, and other Russian church leaders offered vigorous objection to Hromadka's criticisms. Subsequently Dr. Jroslav Ondra, a Czech who was general secretary of CPC, was asked to resign.

Many Western observers now see the CPC as largely under the control of Metropolitan Nicodim. According to reports, the regional committee in the United States is studying its future relationship with the CPC. Hromadka, who founded the CPC, was its head for many years.



WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

BURLINGTON DISTRICT

The new president for the Burlington District is Mrs. T. J. Jones (Obera).

Mrs. Jones is a native of Alamance County and lives in Saxaphaw. She is a member of Saxaphaw United Methodist Church.

At the present time she is a member of the choir and a teacher in the Youth Department of the Church School. Over the years she has served in many other ways.

The Women's Society of Christian Service has been one phase of her Christian life that she has loved and taken a great part in. She was sub-district Leader of South Alamance for four years, vice president of the Burlington District for four years, and now has started her term as president of the Burlington District.

Obera is also interested in her community and is a substitute teacher for the Alamance County Schools, and she is an accomplished bowler.

The Burlington District is most fortunate to have Obera as its new District President.



Mrs. T. J. Jones

Annual Meeting of the North Carolina Conference Women's Society of Christian Service will be at Hay Street United Methodist Church, Fayetteville, October 5 and 6.

8%

FIRST MORTGAGE CHURCH BONDS

*Registered as to principal and interest
Interest payable semi-annually*

Call or Write **CHURCH SECURITIES, INC.**

(Formerly Church Investors)

Phone (404) 451-5431

4095 Clairmont Road

Atlanta, Ga. 30341

This advertisement is neither an offer to buy or sell any security. In states where this dealer is not qualified to act as a dealer, sales literature will be deleted from descriptive brochures.

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

OFFICER TRAINING WORKSHOP

A Workshop for Conference and District officers of the Women's Society of Christian Service will be held on Saturday, September 11, at Broad Street United Methodist Church, Statesville, from 10 A.M. until 3:30 P.M.

The workshop will be a combination of training and projection of financial needs of the Women's Division and of the Conference. The day's theme will be, "Forms and Funds for Mission."

The schedule will be as follows; 10 A.M. to noon, financial projection; 12 to 1:15 P.M. luncheon break; 1:15 to 3:15 P.M. officer training in individual groups; 3:20-3:30 P.M. closing worship as a group.

Mrs. W. Frank Redding, Jr., president, has announced that the pattern of attendance includes the officers and chairmen of lines of work in the Conference Women's Society, and the Conference Wesleyan Service Guild Chairman, secretary and Chairman of the Committee on Nominations. The District women scheduled to attend are District officers and chairman of lines of work, plus the Membership Chairman, for the Women's Society, with the District Guild chairman and secretary.

All who attend the workshop are asked to bring sandwiches, and the hostess church will provide coffee and salad.

Mrs. Ray Simpson, Jr., Kannapolis, Conference vice-president, is in charge

of the committee planning the day's program.

NEW PRESIDENT FOR ALBEMARLE DISTRICT SOCIETY

Mrs. W. H. Rooker of Monroe was chosen as president of the Albemarle District Women's Society of Christian Service to fill the unexpired term of Mrs. N. E. Lefko who resigned. Mrs. Rooker formerly served as Chairman of Christian Social Relations in the District Society.

Mrs. Lefko has accepted full time employment in the Misenheimer Post Office, after having served three years as district president.

Other new officers in the district include Mrs. W. R. Doser of Monroe, vice-president, Mrs. John Potter of Wadesboro, chairman of Program Materials, and Mrs. Henry B. Smith of Monroe as chairman of the Committee on Nominations.

CHARLOTTE GUILDS PLAN COMMUNITY PROJECTS

"There is no end to the things Societies and Guilds can be doing in every direction," said Mrs. Fred N. Hall, Jr., former Charlotte District Guild Chairman.

She describes the social service projects of two Guilds in the District, saying, "The fellowship that comes out of sewing together" is good for any group. One Guild made receiving blankets for the Holy Angel Nur-

sery at Belmont, instead of exchanging Christmas gifts with each other. Later the same group made 38 pair of summer pajamas for the children at Holy Angels Nursey.

The Hawthorne Lane Guild III made lap robes for the Wesley Nursing Center in Charlotte, some knitted or crocheted and others of light weight wool material. The same Guild gave a baby shower for unwed mothers, channeling their gifts through the Crittenden Home.

Other Charlotte Guilds are providing teachers and helpers at Bethlehem Center in Charlotte to assist in remedial reading classes and furnishing transportation for blind people to attend classes and meetings at the Center.

Many Guilds collect good used clothing and household things for the "Odds and Ends Shop" at the Center. These items are sold at a small sum

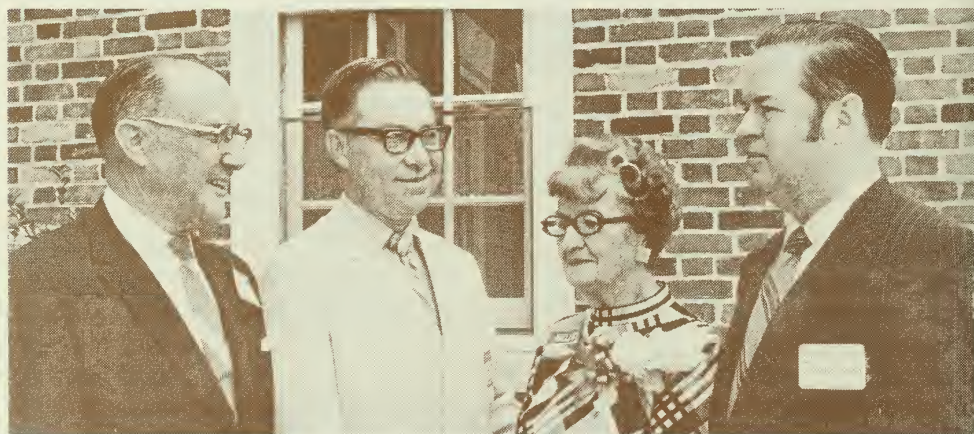
at the shop.

Mrs. Hall suggests that "Maybe some Guilds could get together such items and make a trip to the Center to see what wonderful work goes on there . . . The sense of accomplishment did worlds of good for a group that hardly exchanged hello before — they just needed something to pull them together."

MRS. JOHNSON ATTENDS UN SEMINAR

Mrs. Howard Johnson of Franklinville, former Conference Secretary of Program Materials, was chosen to represent the High Point District Women's Society on the United Nations Seminar in New York, sponsored by the Board of Christian Social Concerns of the WNC Conference.

Mrs. Johnson is available for program for Societies and Guilds in the district.



LITTLETON COLLEGE MEETING

Participants in the meeting of the Littleton College Memorial Association at its meeting at North Carolina Wesleyan College July 10 included (left to right), Rev. W. Alton Tew, pastor of the Enfield United Methodist Church; Dr. Thomas A. Collins, Wesleyan President; Mrs. Charles E. (Nina McCall) Ruffner, Arlington, Va., president of the Littleton College Memorial Association, and Rev. J. Malloy Owen, III, pastor of St. Mark's United Methodist Church in Raleigh who was the principal speaker for the reunion program. Mrs. Fannie Weston Drury of Norfolk, Va., Class of '06, presented three gifts from her art collection to the Special Collections Room in the Wesleyan Library.

FROM POLICEMAN TO PRISONER: THEY'RE ALL MINISTERS NOW

Policeman, nightclub singer, medical technologist, and prisoner — all are Methodist ministers now, typical in a way of the 282 students who attended Emory University's Approved Course-of-Study School this summer.

The students are of all ages and backgrounds without formal theological training. They attend sessions at Emory for a month each summer over a period of several years.

Directed by the Rev. Don Nichols, Emory's school is sponsored by the United Methodist Church. Begun in 1946, Emory's was the first such school and is still the largest of seven in Methodism.

Many of the ministers attending the school have given up successful careers in business or professions. Al Donovan, now pastor of a church in Winter Park, Fla., was a policeman.

Betty Grisham met her husband while both were working as nightclub singers, and Rod Ruby used to sing in Atlanta's Theater of the Stars. The Grishams are now in Booneville, Miss.; the Rev. Mr. Ruby in Highland City, Fla.

A medical and x-ray technologist, Henry Wimberley was director of a medical laboratory and a "graduate auctioneer." Now he uses his auctioneering talents to raise money for his church in Myrtle, Miss.

Both Red Chapman and Howard Gardner spent time in prison before turning to religion. Now they work in Atlanta's inner city area and attempt to help released prisoners get a new start in life.

SEJ Foundations Group Elects Hathaway

Dr. O. L. Hathaway of Raleigh was elected vice-president of the Methodist Foundations of the Southeastern Jurisdiction during its August 10-11 conference at Lake Junaluska. Associate director of stewardship and communications of the Program Council of the North Carolina Conference, Dr. Hathaway spoke at the meeting on the origin and organization of the Methodist Foundation and the Department of Gifts and Wills of the North Carolina Conference.

Dwight E. Newberg, Director of Wills and Special Gifts of the Board of Lay Activities, Evanston, Ill., spoke concerning the motivation for giving. Other directors from the Southeastern Jurisdiction told of the work of their foundations.

Other officers elected during the session, in addition to Dr. Hathaway, were, president Dr. J. W. Leggett, Jr., director of the Mississippi UM Foundation, and Bert Jordan, secretary-treasurer.

Quality Church Windows SINCE 1906

**HIGH POINT
GLASS & DECORATIVE CO.**

**A. W. Klemme, Pres. & Mgr.
Box 101 High Point, N. C.
Fiberglass Baptistries & Spires**



**EDUCATIONAL FURNITURE
DIXIE EQUIPMENT COMPANY, INC.**

**418 N. Greensboro St.
Liberty, N. C. 27298
Phone: 919-622-2204**

Sunday School Lesson

By DR. RAYMOND A. SMITH

(International Lesson Series)

SEPTEMBER 5



Thinking About God

Background Scripture: Psalms 42:1-3;
53:1-2; 139:7; Acts 17:22-23

Lesson Scripture: (same as above)

With this lesson we begin a full quarter's study of the Christian Doctrine of God. Horace Weaver, in the International Lesson Annual, says the purpose of the editors in planning this series is to provide for a serious study of the biblical teaching about God with emphasis on the following: (1) the character of God and his work (2) the meaning and experience of God's revelation of himself (3) how God acts in the universe and (4) the way he has spoken and still speaks to man's search and man's need.

This writer has just consulted a work by Frank S. Mead entitled "The Encyclopedia of Religious Quotations." It is made up of statements of many writers over the centuries. On the doctrine of God we find well over five hundred statements. They range from the ridiculous to the sublime. One man wrote: "I know what God is—that is, if you don't ask me." That man has a lot of company. The answers may be based on philosophy, science, creeds, poetry, Biblical tradition and many other sources. But the point is that often none of them seem quite adequate. In the case of Job, for example, he argued with his friends for a long time, but at the end he said: "I have uttered what I did not understand, things too wonderful for me, which I did not know." This ought

to be a warning to any who speak glibly about their knowledge of God! When one makes even the briefest study of some of the world's oldest religions, some of which were already old when Christianity began, he will find that some of their most revered teachers often answered any assertion about the character of God with the statement: "No, not that, not that."

There are many of us when confronting this problem take refuge in the statement: "I am not a theologian; leave the answers to them." But this will not do. It so happens that anyone who ever asks himself (or others) questions about the ultimate meaning of life and its purpose is, in fact, asking a theological question. That is why the assertion is often made: "We are all theologians whether we admit it or not."

Looking now at the guidance which we find in our Scripture lesson for this lesson, we notice that the first selection is from Psalm 42:1-3. Here the Psalmist has used the figure of a thirsty animal looking for water in a dry desert. Possibly no one one who reads these lines has ever been in danger of physical death from thirst, but we can see that the psalmist compares man's longing for God to a condition of the most acute need. A modern writer, Gamaliel Bradford, has voiced the human being's overwhelming desire for reassurance in the following poem: "Day and night I wander widely through the wilderness of thought, catching dainty things of fancy most

reluctant to be caught But my one unchanged obsession, wheresoe'r my feet have trod, is a keen, enormous, haunting, never-sated thirst for God."

Furthermore, in Psalm 42, when we read a bit further we can see why the psalmist is troubled. His enemies have taunted him, in his time of distress, with the question "Where now is your God?" Anyone who claims to believe that good is stronger than evil may sometimes be given a "hard time" by those who can always point out the apparent weakness and ineffectiveness of the good. They take the latest bad news from the communications media and then add: "How can there be a God when things like this happen?" But the psalmist's answer is that all the evidence is not yet in: "Yet I will wait for God" he says.

In Psalm 139 there is a clear affirmation of the faith that no one can escape from God. In verse 8 there is the amazing statement that "If I make

my bed in hell, thou art there." On the bulletin board in front of the church a minister once announced his sermon subject for the following Sunday in the words: "God in Hell." Could this suggest that even though we make our homes, our communities and our world a living hell, yet God has not utterly forsaken us? The mess we make of our human existence may, in itself, be a testimony to the fact that we are living in a moral universe whose laws we defy at our own peril?

Our last Scripture reference is from the account of Paul's experience in Athens with the quick-witted, though querulous, Greeks who had erected a statue to "The Unknown God." Paul relied on the evidence from the wonderful world of nature to prove God's existence. Though the sermon was eloquent no conversions resulted. Paul later shortened the line of thought to "Jesus Christ, and him crucified." With this he got better results.

SUNDAY SCHOOL LESSON

FOR SEPTEMBER 12

God Transcends Our Understanding

Background Scripture: Exodus 33:12-23; Job 11:7-9, 37:23-24; Isaiah 40:18-26; Romans 11:33-36

Lesson Scripture: Exodus 33:19-20; Isaiah 40:18-26; Romans 11:33-36

According to the dictionary the word **transcend** means "to go beyond the limits of." This lesson is a consideration of transcendence as applied to the Divine. The various biblical selections are suggested as illustrations of this truth. "A God completely understood is a God finished" is the way

some students of religion have expressed it.

At first glance it would appear that, if the thought expressed in the preceding paragraph is true, then there would be no point in continuing this series of lessons. But we need to remember that there is a difference between understanding and experience. The late Dr. W. A. Lambeth used to amend the well-known benediction in this way: "The peace of God which passeth all understanding, **but not all experience**, keep your hearts and minds in the knowledge

and love of God." That, we submit, is a valid alteration.

Our first biblical selection is from Exodus 33. This is a report of one of Moses' various encounters with God. Moses is curious about the character of God. The mysterious answer given him at the burning bush, "I am who I am" or (as some scholars translate it) "I will be who I will be", did not fully satisfy Moses. Nevertheless, the Divine Voice clarifies it to this extent: "I will make my goodness pass before you." This could mean something like this: "You will know me by the great and good acts I shall perform in behalf of my people." There is a profound and comforting truth here which may be illustrated by the following story. A student once said to his teacher: "I am having a great deal of trouble in finding a satisfactory way of thinking about God." The teacher replied: "Well, I suggest that you simply spell the word God with two o's instead of one for a while, then the day may soon come when you can spell it with one "O" again." This might mean that it will not do to deny God because of the evil in the world; one has to account also for the good. If you wish to know what this means try to imagine a world without goodness or love; then you will know what atheism really means.

The selection from Isaiah 40:18-26 is an amazing and thoroughly devastating attack on idolatry. In contrast with the transcendent majesty of God portrayed in verses 12-17 of chapter 40, we are suddenly introduced to an idol-maker's shop. The sarcastic portrayal of this ridiculous business can scarcely be matched anywhere in the Bible. We see the various types of craftsmen as each puts the touch of his own art upon the idol. Here is a

god anybody can understand! All you have to do is to watch it being made!

But contrast now the statements made elsewhere in the chapter concerning the God of the Universe: "Who weighed the mountains with a balance, and the hills with scales"; before whom "the nations are as a drop from a bucket;" who "stretches out the heavens like a curtain and spreads them like a tent to dwell in;" who "brings the princes of the earth to nothing;" who "does not faint nor grow weary;" and who "gives power to the faint, and to him who has no might increases strength."

Turning now to Romans 11:33-36 we see a typical example of the way St. Paul may break out into an act of praise at almost any point in his writing. The exclamation point comes into play in this remarkable spontaneous statement: "O, the depth of the riches of both the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Perhaps if we were able to use the exclamation point more often we should have to use the question mark less often! A young girl borrowed her grandfather's typewriter. When she had finished she left a note saying: "Thanks for using your typewriter—but why is there no exclamation point on the key-board?" The grandfather replied: "Well, I don't know; perhaps the people who made it did not have anything to exclaim about." Statements about God by philosophers and professional theologians are often profound and enlightening, but many will pass them by and find the words of the poet, artist, or dramatist more inspiring. "Deep calleth unto deep", and the profound yearning of the human heart for God can often be found in hymns and poems, not to

(Continued on page 27)

IN MEMORIAM

MRS. RUBY NELSON JULIAN

The Women's Society of Christian Service of the New Salem United Methodist Church of Randleman, Route 3, North Carolina offers this tribute of love and respect to the memory of Mrs. Ruby Nelson Julian, who was killed in an automobile accident, along with her 16 year old daughter, July 2, 1971.

She was a devoted member and loyal in every way to her church. She served as Sunday School teacher in the Adult's Division, held many offices in the W.S.C.S., a member of the Church Choir, the administrative Board and a faithful member of the Wednesday night prayer group.

Her devotion and influence to her church and community will long be remembered and her life of service will always be an inspiration to those of us who knew her. We are all richer for having known her.

Our sincere sympathy go to her seven children, grand children, mother, sister and brothers.

Women's Society of Christian Service
New Salem United Methodist Church.

its first presidents. She joined the Frank M. Parker Chapter, United Daughters of the Confederacy, in 1941, and was a charter member of the Halifax County Historical Association which was organized in 1966.

"Miss Hattie" married, first, John Richard Locke in 1910. Mr. Locke died in 1938 and about 1955 "Miss Hattie" married George Cutler Edwards, who died in 1960. Mrs. Edwards is survived by six children.

Mrs. Hattie Locke Edwards was loved and respected by a host of friends from all walks of life. She had a generous, hospitable nature, a happy disposition and a genuine interest in the welfare of those about her. She was a woman of strong moral character and convictions. She had a deeply spiritual quality and was always identified with those programs aimed toward progress. She was a good church member, a good citizen, a good friend and neighbor and a good sport.

Her physical presence will be greatly missed at Eden Church but her spirit remains as a challenge and inspiration to all those who knew and loved her.

RALPH HARDEE RIVES

MRS. HATTIE N. L. EDWARDS

MRS. HATTIE NEVILLE LOCKE EDWARDS, a faithful member of the Eden United Methodist Church, West Halifax Circuit, Enfield, died on July 11, 1971. Funeral services were held at the Branch Memorial Chapel on July 12, with interment following in Elmwood Cemetery, Enfield.

Mrs. Edwards united with the Eden Church over sixty years ago and was active in all phases of church life including the Sunday School and Women's Society of Christian Service. She was a charter member of the Eden Ladies' Aid of the Methodist Protestant Church which was organized in 1918.

She was the daughter of Solomon Whit Neville and Viola Howenton Neville and was a life-long resident of the Eden Church community. As a young child, she attended the former Eden School, located near the church.

In 1966, "Miss Hattie," as she was affectionately known, was recognized at Eden's "Homecoming" as "the member present who had been affiliated longest with Eden Church."

"Miss Hattie" was a pioneer member of the Hardrawee Home Demonstration Club, organized about 1920, and served as one of

SUNDAY SCHOOL LESSON

(Continued from page 26)

mention statues and pictures. An example is this from Sidney Lanier:

"As the marsh hen secretly builds
on the watery sod,

Behold I will build me a nest on
the greatness of God:

I will fly in the greatness of God
as the marsh hen flies

In the freedom that fills all the
space 'twixt the marsh and
the skies."



Russell Church Studios

Stained Glass Manufacturers

P. O. Box 5237

Winston-Salem, North Carolina

Phone (919) 723-1034

Frames - Protection Glass-Repair

Letters to the Editor

LAYMAN'S VIEW ON BASIC SALARY

It is nice that you give us laymen the opportunity to express our views from time to time in the *ADVOCATE*. Generally speaking, we have very little "say so" concerning general church business. The important decisions are made at the Annual Conference; the district superintendent carries the orders down to the local Administrative Board which in turn accepts and carries out the orders.

Recently a preacher suggested or recommended that each Annual Conference set up a schedule of salaries for preachers, placing each one in a category depending upon his years of experience and apparently ignoring his ability. Would such a system be fair? Some folks have suggested that a pastor's salary be fixed in proportion to the size of his family. What other class of employees are paid on such a basis? Formerly one of the basic duties of the Board of Stewards was to fix the salary of the pastor. Under the new system the Administrative Board of the local church has that duty, but evidently some of the preachers would like to have the annual conference take that privilege away from the local boards.

Our pastors are fairly well paid, considering the free house rent worth from \$100 to \$200 a month, moving expenses paid, plus car expense allowances etc. Being human, some of them are not satisfied. Like the rest of us they always want the opportunity of changing jobs, if they so desire.

If all of our church members would tithe, giving most of the tithe to the church we would have little or no financial problems. The tithe or tenth is the bare minimum a Christian is supposed to give to the Lord's work; what one really gives comes out of the other nine-tenths. Some of us give 20 to 25% of our incomes and still prosper, at least are never in want.

Is it Christian for us to spend three times as much on ourselves as the amount we donate to World Service? Should we

not take warning from Matthew 25:41-46??

JAMES S. MORGAN
Hickory



BASIC SALARY PROBLEMS

I want to commend you for publishing the very fine article by J. P. Greene in your issue of July 15.

I am afraid that if such an article had been sent in thirty years ago it would never have been published. We have come a long way in our willingness to see the church as it is, warts and all.

I believe that a Basic Salary Plan, or Uniform Salary System as it is called by some, is on the way. It will come too slowly for some, and too quickly for others, but come it will. I see three main problems with such a system:

1. It will be difficult to arrive at, and maintain, a formula that will be acceptable to both clergy and laity.

2. The base of the plan will have to be kept high enough so that the ministers who do not benefit from the increments will still be able to adequately support their families.

3. Something will have to be done to prevent some churches from using devious means to supplement their pastors.

I do believe that our church is capable of devising a workable plan, and if we are to continue to operate an itinerant pulpit supply system is inevitable. The problems that such a system will eliminate are far greater in number and in intensity than the problems it will create.

Furthermore, I believe it is the only way that 75% of our white ministers and 95% of our Negro ministers will ever receive a fair and equitable share of the church's total ministerial income.

Brother Greene's article should bring some interesting playback. I hope you will print as much of it as space permits.

REV. ZANE G. NORTON
Gastonia



BASIC SALARY NOT ANSWER

Mr. Greene's "Proposal for a Basic Salary Plan for Ministers" (N. C. Christian Advocate, July 15) prompts some comment. I notice that the *Christian Advocate* carried a discussion on "Pastors and Basic Salary" in the August 5 issue. Mr. Greene's proposal that there be five grades of certification for ministers would seem to imply that there are five grades of ministers, and that they should be separated in a scale downward from the B.D. degree.

If we have five grades of ministers, certainly, no one should be regarded as "A" grade without the B.D. degree. Yet the B.D. degree alone is not sufficient criteria for determining an "A" grade minister. Ability and will to build the church is even more *basic*. Given this ability and will, those with the B.D. degree will, I am sure, provide the growing edge of the church. The proper degree of will may be indicated by perseverance in obtaining the B.D. degree. Along the way one will certainly pick up some ability, but the most of this comes through experience, discipline, and hard work.

There were heart breaking times in my ministry, when hierarchy ruled supreme, and did not give a minister credit for church growth under his administration. Hierarchy could and did, without compunction, explanation or consultation, cut a preacher's salary. If proper credit had been given for church growth under a minister's administration, my salary would have been twice what it was at retirement. Such dishonorable acts on the part of hierarchy comprise part of the reason back of the minimum salary.

Another reason causal to minimum salary is that so many charges did not pay sufficient salary. When I began my ministry, the salary was what I received, \$300.00. It is only right that there should be a minimum salary, but the idea of a basic salary plan ought not to be satisfactory to any minister. Given the minimum salary, the minister ought to have some incentive. This would be provided by giving credit for church growth under his administration.

Anyone who cannot and does not build the church, B.D. or no B.D., deserves no

place in the Methodist ministry. This does not mean the construction of a church building. A church building is no more of a church than an empty dwelling house is a home. To me, building the church means building Christian character and conduct, deepening dedication to the mission of the church, maintaining a sense of good humor in the church, creating and maintaining an atmosphere of worship, helping church members to feel fortunate and happy in their Christian experience. No church can grow without such a pervading and prevailing spirit among church people.

Anyone who cannot head the church in this direction, or keep it so headed, had better set himself to learning how, or know assuredly that he will be a liability to any church from which he collects a minimum salary. Basic salary is not the answer. Wherever, whenever, and by whatever scheme, bibliolatry or Christolatry, Jesus and his message are submerged, it is my mature judgment that the Christian Church will continue to decline in vitality and influence.

REV. FRED H. SHINN
Albemarle.



THE LAY PASTOR'S DILEMMA

It is true that I have only been serving as a minister (Lay Pastor) in The United Methodist Church for two years and, God willing, I will be ordained during R & R at Methodist College in Fayetteville on August 11. During my past two years of service in this organization that God through John Wesley and others has raised up, I have gotten my proverbial feet wet and have through personal observation and experience learned some of the weaknesses as well as strong points of the Methodist clerical system.

There are many things right in the United Methodist Church but at the same time there are several things wrong. One particular thing that I consider wrong is the so-called discrimination against the lay pastor with regard to salary, appointments, and lack of voice in voting sessions during Annual Conference each year. Brethren, I know about that which I speak because I have heard quite a few

(Continued on page 31)

CAROLINA BRIEFS

Rev. John Oakley, pastor of the Concord-Hopewell Charge in the Statesville District, will preach in revival services at the Mount Olive UM Church on the Farmington Charge, Thomasville District, Sept. 5-10. Services will be at 7:30 each evening. Rev. Fred C. Shoaf is pastor of the Farmington Charge.

Rev. Orion N. Hutchinson, Jr., pastor of Brevard's First UM Church, was awarded the Gold Key of the National Association for Mental Health at a recent meeting in Arlington, Va. Only seven other persons in the United States received this recognition at the meeting. Mr. Hutchinson is regional vice-president of the National Association for Mental Health.

The Brevard College Chamber Music Ensemble performed August 15 at the Anglo-International Music Festival in Guildford, England. Only groups of the highest technical and artistic ability are invited to take part in the Festival. The group, composed of students, faculty and alumni, and under the direction of Harvey Miller and Joan Moser, presented a variety of vocal and instrumental selections.

¶ Holly Springs UM Church, Holly Springs, will celebrate Youth Day, Sunday, August 29, with a morning and afternoon program. Sixteen



Rev. Gilbert H. Caldwell of New York City, was recently elected to the General and Jurisdictional Conferences of the United Methodist Church by the Southern New England Conference, the conference of which he is a member. He will lead the ministerial delegation to both conferences, being the first black clergyman elected to head a New England delegation. Executive Director of the Ministerial Interfaith Association of Harlem, the Rev. Mr. Caldwell is a native of Greensboro and is the son of the late Rev. Gilbert H. Caldwell, Sr., His mother, Mrs. Caldwell, is a member of St. Matthews UM Church, Greensboro.

churches of different denominations will be represented. It will be a day of witnessing in song and in words from the youth of the various churches. A picnic lunch will be served. The minister, Rev. Charles L. Pollock, says everyone is invited to attend.

¶ The Rev. John H. Carper, Winston-Salem Northeast District superintendent, will speak at a breakfast meeting of the United Methodist Men of First UM Church, North Wilkesboro, Sunday, August 29. He also will preach at the eleven o'clock worship service. Since Mr. Carper is a former pastor, all members and friends in the area are invited to attend.

GO WITH US THE HOLY LAND AND ROME

Departure Date, December 27, 1971

10 Day Trip Only \$664.00

Free Brochures

REV. BOB DENNIS

515 West Ridge Ave.

Landis, North Carolina 28088

857-5031 Telephone 857-5041

(Continued from page 29)

lay pastors discussing these very same things. One only has to look at past statistics to see that ministers of various denominations are leaving the ministry yearly because of these dilemmas and others I haven't even mentioned.

A lay pastor often times feels that he is about as regarded and respected by his fellow co-workers with Christ (Conference Members) as an old shoe is to a new. As one of our brethren beautifully voiced it during Annual Conference this past June in Fayetteville, what we need is more love from minister to minister; particularly from Conference Member to Lay Pastor and vice versa.

It is a dilemma because the lay pastor is caught between the local people of the charge and the hierarchy. He has no real voice because he isn't a conference member yet he has to pay the same amount for bread at the grocery store as does the man making eight, nine, and ten thousand dollars a year.

John Wesley evidently thought lay pastors could do the job when he sent them out to preach God's Word. Without the lay pastor today the Methodist Church most likely would be hurting for ministers even more than it is doing presently. It appears to me that no longer can we let sleeping dogs lie but need to get as concerned about our own ministers; lay pastors included, as we do about those to whom we minister.

I don't think there should be a distinction between ministers for we are all called of God. At least we are supposed to have been called of God if I understand the ministry correctly.

There have been several conferences that have either corrected some of these forementioned weaknesses or are working toward a remedy. I believe it is high time for The North Carolina Conference to follow suit and do more than just talk about it and pass it off as insignificant or petty. I for one think we have a good conference but it can be better and it takes all of us; laymen, lay pastors and conference members alike to make it better in every way.

REV. LARRY S. PRICE
Wilmington.

(Continued from page 7)

society in order to change society."

Under the leadership of the Rev. David Abernathy of Atlanta, of the Southeastern Jurisdiction's communications staff, other speakers included:

—Larry D. Bowin, Washington, D. C., a United Methodist layman who is assistant to the president of National Cable Television Association: "The church can and must get involved early in cable television, in order to influence the operators in programming." He said CATV, which was given a broader scope by the Federal Communications Commission almost as he spoke, would provide greater variety, selectivity and local participation for its "consumers" than does the present television setup.

—The Rev. Spurgeon M. Dunnam of Dallas, editor of the *Texas Methodist*: Today's church publications need to return to the old role of being "Christian advocates, and speaking on issues." The guidelines for this include presentation of all sides of issues ("recognize the strength of our diversity"), recognition that any issue is fair game for viewing from a Christian perspective, giving definite opportunity for feedback, seeking of reader involvement.

MANUFACTURERS & DESIGNERS

Sign Letters • Signs • Plaques • Directories •
Bulletin Boards & Letters • Name Plates

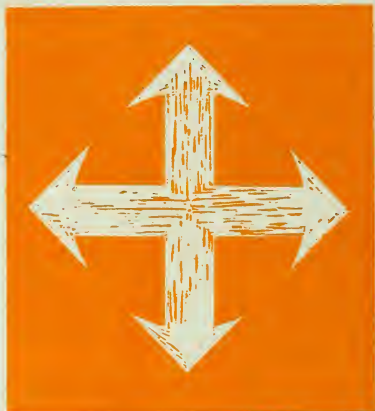
ANDCO INDUSTRIES

P.O. BOX 7366 (TEL. 919-299-4511)
GREENSBORO, N. C. 27407

27706
DUKE UNIV LIBRARY
DEC 2
DURHAM N C

DIRECTIONAL SIGNALS

by Charles E. Shannon



On the stretch of Interstate Highway 85 between Gastonia and Charlotte, a car was moving along at the stated 65 miles per hour. The car was proceeding along in a commendable manner except for one conspicuous detail; the right directional signals on both front and rear were blinking on and off. To the driver of approaching cars, those directional signals were proclaiming that at the next exit, this car was going to turn right. There was nothing wrong if the driver had any intention of turning, but turning right was far from the driver's thoughts.

For more than eight miles he drove along, first in the right lane and then in the passing lane, with his signals proclaiming "I'm going to turn right!" "I'm going to turn right!" But he had not turned right when I last saw him.

It is likely that the driver did not know his signal lights were blinking, yet how nicely his example creates a parable. We go moving through life shouting to the rest of the world, "I'm going to turn!" when deep in our heart we have no intention of changing our course. People around us look at what we are doing and conclude that we have definite intentions of changing our ways, but when we do make a move we go off in the opposite direction.

It might be well for us to check the direction of our inner resolves. Are we giving people the correct impression? Are we professing a faith we have no intention of following?

The Rev. Dr. Shannon is pastor of First UM Church, Gastonia.

SEP 13 1971

christian advocate

DURHAM, N.C. Vol. 116 Greensboro, N. C.. September 9, 1971 No. 31



New officers of the World Federation of Methodist Women are (left to right) Mrs. Ann Marie Collin, Vastervas, Sweden, a teacher, treasurer; Mrs. Alvin B. Pfeiffer, Aurora, Ill., president; Dr. Faith Rolston, principal of Lal Bagh Intermediate College, Lucknow, India, vice-president; and Miss Jean Skuse, Sydney, Australia, a staff member of the Australian Council of Churches, secretary. Methodist women from 52 nations meeting in Denver, Colo., just prior to the World Methodist Conference, charted a course for the next five years which emphasizes both the rights and responsibilities of Christian women.

(Photo by Toge Fujihira.)

WHERE IT IS

4 A CHRISTIAN APOLOGY FOR PUBLIC EDUCATION

by Rufus H. Stark II

6 NORTH CAROLINA AT DENVER

by James C. Stokes

8 WNCC LAYMEN HEAR INSPIRING SPEAKERS

12 THE WORLD METHODIST CONFERENCE

28 WORLD METHODIST COUNCIL ELECTS OFFICERS, CONCLUDES BUSINESS

32 A MAN NAMED JOHN

by Jo Baker

Regular Columns

20 WOMEN'S NEWS

24 SUNDAY SCHOOL LESSON



FIBERGLASS SPIRES

Large variety of sizes and prices of spires and crosses. Easily Installed. Light Weight. Maintenance free. Also, gas and electric hot water heaters and fiberglass baptistries.

LITTLE GIANT MANUFACTURING CO.
P. O. BOX 518 / 907 SEVENTH STREET / ORANGE, TEXAS 77630

NORTH CAROLINA

christian advocate

Official Organ of the North Carolina and
Western North Carolina Conferences
of the United Methodist Church

ESTABLISHED 1855

James C. Stokes... Editor and Manager
Ray Young... Production Manager
Ruth Laughlin... Editorial Assistant
Betty Dean... Circulation Manager

Second-class postage paid at Greensboro, N. C.

Published bi-weekly on Thursdays by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401.

The Methodist Board of Publication

C. P. Morris, Raleigh, President; H. G. Allen, Statesville; Paul Carruth, Rocky Mount; James H. Coleman, Marion; J. Slade Crumpton, Durham; N. E. Edgerton, Raleigh; James W. Ferree, Charlotte; Albert F. Fisher, Goldsboro; J. Nelson Gibson, Jr., Gibson; N. W. Grant, Raleigh; William R. Henderson, High Point; S. Herbert Hitch, Charlotte; Julian A. Lindsey, Greensboro; N. D. McNairy, Greensboro; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Christian White, Greenville; Carl C. Wooten, Kinston.

Single subscription \$3.99 per year payable in advance.

All-Administrative Board rate, \$3.49 per year; Every Family Plan, \$3.19. Make checks and money orders payable to the North Carolina Christian Advocate.

Rates for obituaries and resolutions as follows: \$2.00 for first 100 words; \$2.50 per hundred for next 200 words; \$3.00 per hundred for all over 300 words.

Advertising rates furnished on request.

We do not necessarily endorse products or services advertised.

Opinions expressed by our writers do not necessarily represent the official position of The United Methodist Church or of the editor.

Articles and news items offered for publication should be addressed to the editor, and if their return is requested postage for same should be included.

Address all correspondence to

P. O. Box 508, Greensboro, N. C. 27402
Telephone: (919) 272-1196

Member of Associated Church Press and
The United Methodist Press Association

Calendar of Coming Events

NORTH CAROLINA CONFERENCE

- Sept. 12—Program Council Listening Session
Sept. 12-14—Rocky Mount District Workshop on Small Group Ministry
Sept. 13—Program Council Listening Session
Sept. 14—Conference Plan Review Committee
Sept. 14—Program Council Listening Session
Sept. 15—Program Council Listening Session
Sept. 15—Board of Health and Welfare Ministries, Methodist Retirement Home, 10 a.m.
Sept. 16—Program Council Listening Session
Sept. 17-19—Elizabeth City District Lay Retreat, Manteo
Sept. 21—Board of Trustees, Methodist Retirement Homes, Executive Comm., 11 a.m., lunch, 1 p.m.; full board, 2 p.m.
Sept. 25—Commission on Worship, Methodist Bldg., Raleigh, 10:30 a.m.
Sept. 25-29—UM Study Tour, Board of Christian Social Concerns
Sept. 26-30—Alamance County Christian Workers' School
Sept. 28—Trustees of The Methodist Home for Children, Raleigh, 10:30 a.m.
Sept. 28—Commission on Christian Higher Education and Campus Ministry, Methodist Building, 10:30 a.m.
Sept. 30—Board of Missions, Methodist Building, 9:30 a.m.

WESTERN NORTH CAROLINA CONFERENCE

- Sept. 10—Board on Christian Social Concerns, Stony Point Church, Stony Point, 10 a.m.
Sept. 10-12—Weekend Family Camp for Families with a Member Who is Retarded, Camp Tekoa
Sept. 12—Asheville District Lay Cabinet, District Parsonage, 2 p.m.
Sept. 12—Asheville District Mission Society, District Parsonage, 3:30 p.m.
Sept. 12—Thomasville District Coaching Conference, First Church, Lexington
Sept. 13—North Wilkesboro District Program Council, First Church, N. Wilkesboro, 7:30 p.m.
Sept. 14—Executive Committee, Board of Health and Welfare Ministries, Methodist Home, Charlotte, 10:30 a.m.
Sept. 14—Davie County Board of Missions, Union Chapel Church, 6:45 p.m.
Sept. 14—Lay Speakers' Meeting—First Church, Madison, 7:30 p.m.
Sept. 16—Charlotte District Mission Society, Dilworth, Charlotte, 7:30 p.m.
Sept. 17—Conference Board of Health and Welfare Ministries, Methodist Home, Charlotte, 10:30 a.m.
Sept. 17-18—Salisbury District Program Council Retreat, Pfeiffer College
Sept. 19—Charlotte District Program Council, Providence, Charlotte, 2:30 p.m.
Sept. 19—Denton Area Lay Speaking Workshop, Central, Denton, 3 p.m.
Sept. 20—Meeting of Delegates for General and Jurisdictional Conferences, Myers Park Church, Charlotte
Sept. 21—Fall Meeting, Board of Education, Methodist Bldg., Statesville, 10 a.m.
Sept. 21—Albemarle District Program Council, Sutton Park, Monroe, 7 p.m.
Sept. 21—Gastonia District Program Council, Stanley Church, Stanley, 7:30 p.m.
Sept. 23—Davidson County Board of Missions, New Mt. Vernon Church, 6:45 p.m.
Sept. 23—Commission on Archives and History, Methodist Bldg., Statesville, 10 a.m.
Sept. 25—Commission on Religion and Race, First Church, Hickory, 10 a.m.

A CHRISTIAN APOLOGY FOR PUBLIC EDUCATION

by Rufus H. Stark II

Public schools all over North Carolina are now in process of beginning their fall terms. As they do so, many of them are under attack, due mainly to the flap over bussing which regrettably has become an issue for gaining political leverage. All who have any feeling of grievance or frustration with public education have in bussing a ready-made issue on which to hang it all. The attack is yielding a movement away from public schools to private schools. Many justifications are listed but the principal reason for the movement is the unwillingness to accept schools open to every American citizen.

It should be remembered that Protestant Christianity has sown the seeds which have helped produce public education. We modern Christians need to evaluate this heritage and direct our influence to the solid support of public education.

Most historians agree that schools in the Colonies were begun out of religious motivation. The goal was to help persons to read in order that they might study the Bible. In addition there was great concern to have an educated clergy. Thus the Christian Church fostered education. This sufficed for years, but in most cases it provided for the more privileged children—certainly not for all.

One interesting exception occurred in New England. The Puritans there instituted public education as early as the mid 1600's. In 1642 and 1647 the

Massachusetts Colony passed laws making each town responsible for providing schools for all children. At the same time these schools were religious because all persons involved were Puritans. Nevertheless, they were publicly owned schools for all the children.

Most educational development however, was in the form of parochial schools. In much of the East and the South, the most established Church was that of the landed people—those of means—the “high born”. Education was therefore for the children of the privileged. There was small concern for those outside the fold. Some development of “pauper schools” for the poor was made but the stigma attached to attending one of these was hard to overcome.

Fortunately for the nation, the New England model for public education began to predominate, and there is a reason why. The Christian Faith has been preached and taught in a variety of ways in many places — with greater or lesser success. But in every place where the Gospel has had a witness, sooner or later, a central point of faith comes through: the belief in the essential worth of every individual. So in America slowly but surely the faith began to spread that every man is of worth in the sight of God, and, therefore, ought to be so valued in the sight of one another. This growing respect for the worth of man came to be the hallmark of American Democracy and strongly influenced the trend toward public education.

The Revolutionary War brought

The Rev. Mr. Stark is pastor of Grace
UM Church, Wilmington.

with it a decline in all the educational processes in the young nation, but the post-war years saw great energy turned in this direction. Forging a democracy, the chosen form of government for the new republic, made education a priority. The leaders of the fledgling nation saw the need for all the people to be able to read and write if they were to govern themselves. Further, since every person is of worth, they reasoned that each person ought to have the opportunity to develop his full potential in the Free Land. Thus one may perceive the movement toward free public schools.

However, the movement did not come easily, and one author says that the struggle for public education was second only to the struggle for the abolition of slavery. (Encyclopedia Britanica) One reason was the opposition of the Churches. As is so often the case, the Gospel gives birth to an idea which finds expression in the Church. Then the Church becomes a major obstacle to the fruition of the idea. The Churches wanted to hold control of all education. Only with the development of the Sunday School concept were the Protestant Communion satisfied to turn loose, and Roman Catholicism never did give in to public education.

The major obstacle to be overcome resulted from the struggle between those who wished a democracy against those who held out for an aristocracy. There were many in every State who were skeptical of the ability of the people to govern themselves. They sought rule by the "best" people: the noble, privileged people. Those who were land owners with social status should rule the new nation they thought. Therefore there was no real reason to educate the masses — the "working" classes. This position fosters snobbery and destruction of a demo-

cracy. Those who sought education for all based on the faith in the worth of every person found at this point their greatest obstacle — and that struggle still goes on.

This point of conflict made other matters difficult. Tax support for public education was slow in coming, and it was exceedingly difficult for several states to set up means to supervise the process so that a high level of quality could be maintained. Then in the 1830's to 50's progress was made and Horace Mann in Massachusetts and Henry Barnard in Connecticut were given supervisory jobs. The influence of these men and others went far beyond their own states to help shape the movement toward free public schools.

In our own State of North Carolina public education developed rather late. Although the Constitution of 1776 provided for public schools, the first one was not constructed until 1840, and the people had to wait for Charles B. Aycock in 1901 to make free public schools a priority for the State.

The most recent crisis in the struggle for public education has been the removal of racial barriers. Since 1954 the nation has been involved in the process, sometimes agonizing, whereby schools have become truly public and open to all the people. Thus the faith foundation of the basic worth of every person continues to bear fruit. We continue in these United States to work toward the goal whereby every citizen is assured the opportunity for a quality education regardless of his race, religion, nationality, social or economic status.

I submit to you that the achievement of public education is grounds for rejoicing for citizens of the United States and especially for Christians. It is appropriate that we praise God

(Continued on page 31)

NORTH CAROLINA AT DENVER

Groups and individuals from North Carolina made highly significant contributions to the World Methodist Conference held last month at Denver, Colorado. To start with, the Old North State contributed the services of the Rev. Dr. Lee F. Tuttle. He had a distinguished ministry as pastor and district superintendent in the Western North Carolina Conference prior to assuming the secretaryship of the World Methodist Council in 1961. He has played a large part in the steady growth of the organization. While he and his charming wife, Mae (a native of Greensboro), are world travellers, they are far from sad over the fact that the worldwide headquarters of the council are at Lake Junaluska. They have called that particular spot in Western North Carolina "home" for a good many years.

Dr. Tuttle was reelected to his position for another five-year period. He has a host of friends and admirers here at home, but we suspect that many of them may not realize fully the extent of his influence or the mag-

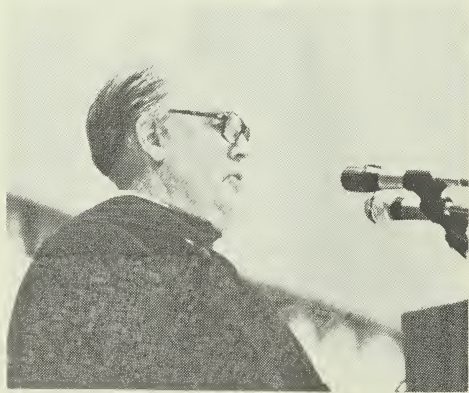
nitude of the service which he is rendering over the world.

Another North Carolinian who deserves our appreciation is Dr. Edwin L. Jones. A Methodist layman, who is now 80 years of age, he has served the council as treasurer for many years. In this capacity he has done far more than pay the bills; he has raised a great deal of money for the cause—much of it his own. While stepping down from the treasurership, he remains on the Executive Committee of the Council.

Other North Carolinians elected to the Executive Committee of the World Methodist Council are Bishop William R. Cannon of the Raleigh Area and Dr. Wilson O. Weldon, editor of *The Upper Room* and long-time pastor in the Western North Carolina Conference.

It is noteworthy that a fellow Methodist from North Carolina, Bishop Herbert Bell Shaw of the African Methodist Episcopal Zion Church, who lives at Wilmington, N. C., was elected as one of the eight presidents in the newly structured organization.

North Carolina did itself proud through contributions to the program of the council and of the conference. The Junaluska Singers, under the sparkling direction of Glenn Draper, furnished music for practically every session of the conference. If this group of polished, attractive performers did not previously have a world-wide reputation they certainly do now. They were a hit, to put it mildly. Delegates and visitors from far and near certainly cannot describe this conference when they get back home without



Dr. Lee F. Tuttle



The Junaluska Singers were here caught in a dramatic moment as they offered a special program on Saturday night.

making glowing reference to the singers from the Lake Junaluska Assembly.

Another program called Person to Person found Dr. Wilson O. Weldon as one of its coordinators and as a major participant. It highlighted some of the exciting new ways in which Christ is offered to needy people through chaplaincies, telephone ministries and the like. Dr. Alan Walker of Australia stepped out of his normal role and together with Mrs. Walker dramatized in a skit the work which is being done by Life Line International.

Bishop William R. Cannon read a report on the important conversations being conducted between the Roman Catholic Church and the World Methodist Council. The findings of this report should be of wide interest among United Methodists and we will carry it in a future issue of the North Carolina Christian Advocate. He also gave the response to Dr. Alan Walker's address on the Ministry—a paper which expressed admiration for the evan-

gelist from "down under" but which also offered a couple of cogent correctives.

Dr. McMurry Richey of the Duke Divinity School and Dr. J. Clay Madison, director of the WNC Conference Program Council were leaders of workshops in areas where they have special competence—theology and the local church, respectively.

Comparisons are difficult when they are made among widely different things. But if we had to select a single activity which made the greatest impact upon the most people it would have to be Dr. James E. Hull's multimedia celebration of Christian worship called "Beyond the Dream". Written and produced by the Greensboro College professor, the music was directed by the Rev. Reg Cooke of Spindale, while the Rev. Kirk McNeill, minister of education at First Church, Gastonia was in charge of staging. Another minister of education, Rev. Wesley Strong of Dilworth Church,

(Continued on page 10)

WNCC LAYMEN HEAR INSPIRING SPEAKERS

by John E. Jones

LAKE JUNALUSKA — Inspirational addresses designed to stimulate and challenge laymen in their usefulness in churches and communities were heard by hundreds of delegates to the Laymen's Conference of the Western North Carolina Conference of United Methodists here, August 20-22.

Jesus Christ created the Church for one reason only — to carry on His ministry of reconciliation, Dr. L. D. Thomas Jr. of Tulsa, Okla. told the gathering.

Dr. Thomas, speaking on "Your Mission", described man's mission as reconciliation to God and reconciliation to each other. He said God calls us to be a loving fellowship — and cautioned that "we can't give something away that we do not have" . . . "we can't reconcile men to God until we have been reconciled."

The speaker likened the mission of the individual and the church to Jesus' description of leaven: Love and reconciliation are not things to force on someone else — Methodism, he reminded, began with the spreading across the wilderness through the circuit riders. He cited the leaven tendencies of the people of the First Century and during the 18th century revival.

Dr. Thomas then referred to Jesus' ministry — particularly His example given in His preaching — He told the Gospel story, and despite the desire of the disciples to remain, He said let's go on to the next town.

"If the Gospel is to be spread, laymen must do it, and they must leave the four walls of the sanctuary to do the job," Dr. Thomas declared.

The Tulsa minister recommended to his hearers a "ministry of detail" — let Jesus into every detail of your life. He offered three suggestions:

Become informed — Biblically, know what the Gospel is; socially, know what the problems are.

Become concerned — — get inside the other fellow's skin, lose yourself to find yourself, walk for a time in the other fellow's shoes.

Become involved — then we can become useful in the important venture of others and ourselves in moving forward with the Gospel of Jesus Christ!

Dr. Thomas, in a personal testimony, told of his former law career — he practiced law 12 years and then entered the ministry at the age of 40. He studied the Bible just like he studied law, and one phrase from Paul kept "jumping out at him" — in Christ.

"The only way to have this circumstance is through faith, taking Jesus at His Word, and then living it. The law — trying to be good on a do-it-yourself basis — or knowledge, which can easily become our god, won't give us the spirit-filled life," he asserted.

Rev. Tommy Tyson, North Carolina Conference evangelist, launched his two messages with a personal testimony of how the Holy Spirit had poured its power into his life and his ministry.

Preaching from Acts, Chapter Two, telling of the day the Holy Spirit was given to the disciples, Tyson pointed out that the Holy Spirit had been poured out on all flesh . . . and that the benefits of the Holy Spirit are

available to all for the asking.

Tyson said there is unusual activity in the world today, and amidst it is the working of the Holy Spirit . . . "you never have to ask God to give you the Holy Spirit; He already has given the Spirit to you. We have access to the Holy Spirit, we have a right to the Holy Spirit, because God so loved the world . . . and all who believe, whosoever will may drink of the water of life! The Lord is nearer than your hands and feet."

Dr. Lee Whiston of Wrentham, Mass., pastor-emeritus of the Congregational Church and field associate of Faith at Work, a lay movement, spoke Saturday afternoon and Sunday morning.

In discussing parent/child relationships, Dr. Whiston said children are willing to be honest and communicate when a father or mother is willing to get off the pedestal and admit their humanness.

"Jesus came being human — He was tempted, He grew tired, He grew weary, He was very human. His humanity builds a bridge — when we are human to one another we can walk into each other's hearts."

Problems result when a parent pulls rank — meekness can build a bridge. Jesus came not as a know-it-all, but He built a bridge we can travel, through Jesus we can go to God, Dr. Whiston said.

In his discussion of husband/wife relationships, Dr. Whiston pointed to the reality that "opposites attract", in circumstances, in personality, in attitudes, and there can be potential unhappiness, or heaven, and the possibility of friction.

Dr. Whiston cited the need for honest dialogue and recognition of what we need from each other.

In marriages of "opposites", in personality, circumstance and attitudes,

God is asking each one to be the one to change — to set the other free and love him or her as he or she is — not on the condition he will be different. We need affirmation in marriage, not nagging, Dr. Whiston pleaded.

Love, he said, wants to express itself on one's own terms; Christ's kind of love needs time and fellowship, not just gifts. A child may need affirming, not cutting to size in discipline; the child may need assurance of love even though he is constantly making blunders and mistakes.

An interesting highlight of the Saturday program was the appearance of Together, a Gospel rock musical group from High Point. The group appeared before the youth at the Youth Center during the afternoon and was featured as an early evening event in Stuart Auditorium.

On Sunday morning a resolution was unanimously passed by the 1800 laymen present requesting the Episcopacy Committee of the Southeastern Jurisdictional Conference to return Bishop Earl G. Hunt, Jr., to the Charlotte Area for the next four years, 1972-76. The resolution stated that Bishop Hunt "has served the Charlotte area for the past seven years with dedication, efficiency and great love for the layman and his work" and that the WNC Conference "has made great progress" under his leadership.

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA

NORTH CAROLINA AT WMC

(Continued from page 7)

Charlotte did the audio-visual coordination.

The cast was drawn from varied walks of life across North Carolina, with a large segment of youths, several ministers and wives and children of ministers included.

"Beyond the Dream" uses a skillful combination of music, both instrumental and vocal, the spoken word, the dance, and audio-visuals to dramatize the fact of man's brokenness and God's healing graces. The audio-visuals were carefully selected from files of the Board of Missions and the United Methodist Commission on Overseas Relief; from The Upper Room and TRAFICO, as well as from other sources. They depict the misery and illustrate the sinfulness of man, but also show what man—in loving response to God—is doing and can do in partnership with the Creator.

Perhaps the best way to evaluate anything is to count results, to indicate what it produced. On this basis, Dr. Hull's "Beyond the Dream" must be given high marks indeed. Its effect upon the cast seemed to be as moving as the reaction of the audience. What happened at Denver on Friday evening of August 20 was worship of a high and genuine order.

One of the members of the troupe was Jock Lauterer, who co-edits *This Week* at Forest City, N. C. Here are excerpts from his description of the event, as printed in his publication.

"The Overture that began the service consisted of sax and flute, mouth harp and organ, guitar, bass and dulcimer . . . and then finally the red-ponchoed kids streaming down the aisles as Hank Van Hoy, Barry Myers and I played the rousing bluegrass spiritual 'The World Is Waiting for the Sun to Rise'.

"As the service progressed, we could feel things beginning to hap-



Dr. James Hull, who wrote and produced "Beyond the Dream" is shown in foreground with lead soloist LouVerna Moses of Dallas, N. C. Members of the cast are in the background.

pen. Many of us were crying freely as Rev. Joe Bethea of Greensboro, (pastor of St. Matthew's UM Church) pronounced, acted out, proclaimed (he did it all. . .) James Weldon Johnson's 'The Creation'.

" . . . Or when Sarah Culbreth played on the flute 'Where Have All the Flowers Gone?' and 'This Is My Father's World' and Bach's 'Jesu, Joy of Man's Desiring', accompanied by the precision classical guitar of the troupe's musical director, Rev. Reg Cooke, of Spindale.

"The show was full of such beautiful moments, like when little 11-year-old Hank Evans of Spindale, faced those 4,000 and unabashedly lifted his boy's soprano into 'This is My Father's World'. . . or when Fred Mancino, of Cliffside; Calvin Johnson, of Charlotte; and Maggie Lauterer, of Forest City, did the most amazing three-part harmony on the old, but now fresh again, 'Kum, Ba Yah'.

"The high spot of the celebration (a celebration to life) has got to be when Lou Verna Moses led us through 'Amen!' and we were all on our feet swaying and clapping and singing and strumming—inhibitions lost.

"It brought the 4,000 delegates to their feet, clapping and singing too. As we spilled off the stage and into the aisles singing this great old gospel, we were embraced by people from all over the world.

"A man from Saskatchewan, a Russian Protestant, a Chinese couple, a New Zealander, all were hugging us and crying even, for a good half hour after the service was over.

"That's what I meant when I said it was a once in a life-time experience.

.

"We were one. No longer separate



Shown here are five members of the troupe which presented "Beyond the Dream". Behind them are the four banners prepared by church women of Greensboro and used in the worship-drama.

strands of the rope; no longer self-conscious, timid human beings. It was like hands clapping; the doors opening. Somehow by sharing in this common experience, the greatest of natural highs, we were lifted up together to a new plateau of together-awareness.

"To say we learned to love each other as brothers and sisters would be a gross understatement. We were the real church, and we felt it among ourselves, not braggish, but awestruck at our spiritual power when we were all together."

Taken all together, this twelfth session of the World Methodist Conference was a great experience and North Carolina contributed substantially to make it so.

—J.C.S.

NEED A BIBLE CARRYING CASE TO Protect your fine leather Bible?? Full zipper Cases for Thompson's New Chain Ref. Bible, all size Scofields, Dakes, Holman, Cambridge, and all size Bibles. Also Religious Books, Bibles, Helps, and Dictionaries at discount prices. For Full Information, prices & Catalog Write: Ga-Son Enterprises, P. O. Box 8, Indianapolis, Indiana 46206.



North Carolina Conference delegation to the Twelfth World Methodist Conference. Note Conference theme in background.

THE WORLD METHODIST CONFERENCE – A ROUND UP

DENVER, Colo. (UMI) — “In these days we all have the feeling that the human race is approaching a crucial point in its history.”

With these opening words of the keynote address by Prof. Russell Hindmarsh of Newcastle upon Tyne, England, in their ears, the conference theme of “Now” hanging large before them, and a festive opening processional behind them, representatives of Methodism around the world opened the 12th World Methodist Conference on the campus of the University of Denver here August 18.

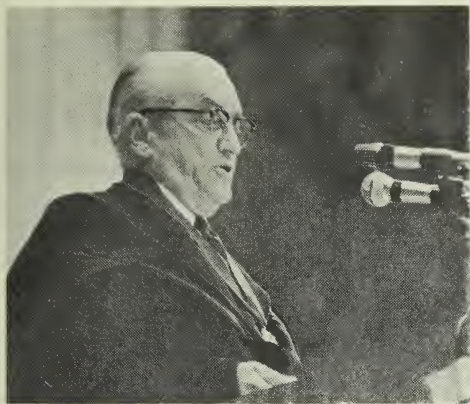
When the sessions were adjourned seven days later with induction of the World Methodist Council's first Presidium of eight persons the some 5,000 delegates and visitors had heard addresses and discussions on a wide

range of topics, been told of a reorganization of the council, and the launching of a world-wide evangelism emphasis, and filled the United Methodist-related campus at the foot of the Rocky Mountains with a colorful array of global attire.

Since the conference itself does not have legislative power, action relating to proposed programs for the churches was restricted to the World Methodist Council of some 400 members which met prior to the conference's opening, and at intervals during the week.

The major program endorsed by the council was the emphasis on evangelism to culminate in 1975. It was referred to the 55 participating churches for ratification and implementation.

Approval was by an overwhelming



Dr. Charles C. Parlin

majority, but not until after speakers had warned during a two-hour debate that evangelism, narrowly conceived has, in the words of the Rev. Alex Boraine of South Africa, sometimes led to a "prostitution" of evangelism when social justice, "the neighbor" dimension, is lost.

Summing up the debate, Bishop F. Gerald Ensley of Columbus, Ohio, chairman of the committee drafting the proposal, said the program does not propose to infringe on Methodism's ecumenical relationships, or to place "the personal over the social," but to try to get a program started that will "help increase persons' opportunities to accept Jesus Christ and deepen their loyalty to him."

Included in the projected timetable for the program is a world Methodist congress on evangelism in 1974 and the launching of the major effort in 1975. The time between now and 1974 would be a period of decision by member bodies as to whether to participate, and preparation for the emphasis.

In another possible program area, the newly-elected Executive Committee of the Council asked its officers to outline a possible agenda of issues which might be involved in discussion

of mission and missions. It was suggested that such a consideration might include exploration of "new avenues of cooperation in developing worldwide partnership in mission."

The final action by the Executive Committee on August 25 was to voice its "abhorrence" of every kind of racial and religious discrimination, "in particular . . . the resurgence of anti-Semitism within the Soviet Union." Protest was lodged "against the suppression of Jewish cultural and religious traditions and restrictions on the proper rights of Jews to emigrate to other lands."

In the opinion of the outgoing president of the World Methodist Council, Dr. Charles C. Parlin, the most important action here was a restructuring of the council to give a majority voice to the "third world" of Africa, Asia and Latin America.

The changes provide that each member church shall have at least one member of the Executive Committee of the council and no church can have more than 30 per cent, no two members of the Presidium from the same member church, and at least one lay woman, one lay man and one youth on the Presidium.

Dr. Parlin, named president in 1970 to complete the term of the late Bishop Odd Hagen of Stockholm, Sweden, was honored in the closing session for a long career of service and leadership in denominational and ecumenical activities. He was the first layman to serve as council president.

During a standing acclamation of recognition, the conference heard United Methodist Bishop Lloyd C. Wicke of New York say that "we may string together the adjectives of appreciation to any length, and they would provide a simple rosary of thankfulness."

(Continued on page 16)

SPEAKERS ANNOUNCED FOR DUKE CONVOCATION, PASTORS' SCHOOL

The 1971 North Carolina Pastors' School and Divinity School Convocation together with the James A. Gray Lectures will be held at Duke University October 25-27.

The Rev. James M. Lawson, Jr., pastor of Centenary United Methodist Church in Memphis, Tenn., will be the Convocation Preacher. He is chairman of the Black Methodists for Church Renewal and of the Tennessee Council on Human Relations.

The James A. Gray Lecturer will be the Rev. Dr. Paul Lehmann, professor of Systematic Theology at Union Theological Seminary in New York. An outstanding author and lecturer, he will address the gathering four times.

The Very Rev. Edward H. Patey, Dean of Liverpool Cathedral, England, will be the Frank S. Hickman Lecturer. He has written a number of books on youth work, social work and the mission of the Church in contemporary society.

Bishop Paul A. Washburn, presiding bishop of the Minnesota Area of the United Methodist Church, will give the address at the Bishop's Hour on Monday, October 25. Bishop Earl G. Hunt, Jr., and Bishop William R. Cannon will again take part in a Bishops' Panel on Tuesday afternoon, October 26.

Dr. Cecil W. Robbins, president of

Louisburg College, will be the Alumni Lecturer for 1971. Other features of the program include the Ministers' Wives Luncheon and the Reunion Banquet for the Classes of 1931, 1936, 1941, 1946, 1951, 1956, 1961 and 1966. Dean Thomas A. Langford will address the Divinity School Alumni Association at its luncheon on Oct. 26.

Sponsored jointly by the Divinity School, and the North Carolina and Western North Carolina conferences through the Board of Managers of the North Carolina Pastors' School, this annual three-day program brings together hundreds of United Methodist ministers and laymen, along with Divinity School faculty, students, and others of the Duke University community.

First, Cherryville, Adds To Staff

Miss Helen Marie Moon has joined the staff of First UM Church, Cherryville, as Director of Music and Education.

A native of Wisconsin, Miss Moon is a 1971 graduate of Wisconsin State University in LaCrosse, where she majored in music. While a student she was active in the Campus Crusade for Christ, Women's Chorus, Women's Intramurals, and the Marching Chief's Band, of which she was president. She is listed in "Who's Who in American Colleges and Universities."

During the past year she has been a part-time youth director at Asbury UM Church in La Crosse

Our Fifth Annual Holy Land Tour	
DEPARTING APRIL 3, 1972	
Eight other associate hosts	
Fifteen Days Holy Land	\$ 849.00
Seven days Rome and London	\$ 229.00
WRITE OR CALL	
Rev. and Mrs. William A. Rock, Jr.	
4693 Andrews Drive	
Winston Salem, N. C.	27106
Phone 919 924 2110	

Two Charlotte

Churches Merged

Two Charlotte District churches, Wesley Heights and Tuckaseegee Rd. United Methodist Churches, were formally merged into one church by the 1971 Annual Conference. A new name has been chosen by the congregation: Covenant United Methodist Church.

The concept of Covenant was selected to symbolize the bond between the two congregations under their greater covenant with God and his mission.

The Wesley Heights property has been sold. The new congregation meets in the former Tuckaseegee Road church facilities. The membership now is approximately 450. A new sanctuary is soon to be considered to adequately meet the needs of the congregation.

Kelley R. Jones was appointed minister of the church at the 1971 Annual Conference.

Rutherford College Reunion Set

Rutherford College alumni and friends will observe homecoming at Abernathy Memorial UM Church, Rutherford College, Sunday, Sept. 26.

Registration begins at 9:00. The morning worship service, beginning at 10:45, will feature C. P. Reinhart, an alumnus and vice president of public relations of Drexel Enterprises.

Immediately following the worship service, a business and recognition session will be conducted. At 12:30 lunch will be spread in the Fellowship Hall.

Minister's Son Dies

William Thurman Tate of Clemmons, son of Rev. and Mrs. Carl F. Tate of Ellenboro, died August 23, after five months of declining health. Funeral services were held at Oak Grove United Methodist Church, with the Rev. Fred A. Hill, pastor, officiating. Local Methodist ministers were honorary pallbearers.

Mr. Tate, 56, was employed by the P. H. Hanes Company in Winston-Salem for 35 years. At the time of his death he was assistant plant manager of the Narrow Fabrics Division.

Survivors include his wife, Mrs. Edith Hagans Tate, Clemmons; two children, Miss Judith Tate, Clemmons, and William T. Tate, Jr., Winston-Salem; his parents; sister, Mrs. Dwight Swofford of Ellenboro; brother, Paul D. Tate of Atlanta, and two grandchildren.

EIGHT — VOLUME BIBLICAL LIBRARY DOUBLES

CASH DIVIDENDS IN BIBLE MINISTRY

Double your sales potential and your profits. Independent dealers are making hundreds of dollars a week through spare-time sales. A fruitful Bible Ministry is combined with a welcome opportunity to bolster income.

John A. Dickson Publishing Co., has added the new highly endorsed 3-volume set, THE CHRISTIAN BOOK OF KNOWLEDGE, and a 4-volume Bible Study Workbook — both edited by Dr. Don Cleveland Norman, one of the world's foremost Bible scholars -- to its world famous NEW ANALYTICAL BIBLE. A single call — a double sale. The combined presentation can actually double or triple your cash return from the time you invest.

Dedicated Bible scholars and lay leaders devoted five years to creating THE CHRISTIAN BOOK OF KNOWLEDGE. Men and women, young and old, full-time or part-time, find that the set sells on sight. Write for your free copy of "A Bible Ministry That Pays Cash Dividends."

JOHN A. DICKSON PUBLISHING CO.,
Dept., NCCA91,
1727 S. Indiana Ave., Chicago, Ill. 60616

World Methodist Conference

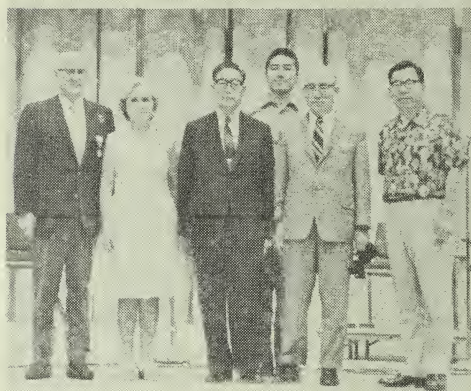
(Continued from page 13)

In the closing session, the conference also heard findings from the ten workshops and referred them to member churches for study and consideration. Topics in the small groups ranged from race to the ministry.

Among other things, the workshops:

Denounced "all forms of racism in all parts of the world," beginning in "our own churches and institutions"; agreed that in the area of moral authority, when Christians have decided "what we ought to do, then we may be confident that the risen Christ will help us carry out our right decisions, so that they become not a reluctant duty but a loving response to love", suggested that each local Methodist church should consider giving at least two per cent of its income to development; and declared that "denominationalism is a luxury which Christianity can no longer afford," but cautioned that "this is not an adequate motive for seeking union."

Among the participants in the conference were a wide range of Orthodox, Protestant and Roman Catholic



The delegation from Korea included the Rev. Dr. and Mrs. Carl Judy, who are on furlough from mission work in that land. The Judys are living in Charlotte where he is serving this year as pastor of Duncan Memorial Church.

representatives, including many conciliar and world confessional groups.

Greetings were received from the Ecumenical Patriarch of Constantinople, Metropolitan Nikodim of the Russian Orthodox Church, the Pope, and the General Secretary of the World Council of Churches, among others. A special greeting from U. S. President Nixon was read.

John Cardinal Willebrands, president of the Secretariat for Promoting Christian Unity, the Vatican, was the principal speaker during an ecumenical service on August 23.

Observers recognized during the ecumenical evening included those from the Friends World Committee for Consultation, the Kyodan (United Church of Christ in Japan), Church of South India, Lutheran World Federation, International Goodwill Industries, Ecumenical Patriarchate in Constantinople, Anglican Communion, Russian Orthodox Church, Salvation Army, Roman Catholic Church, Amer-



Cardinal Willebrands, president of the Secretariat for Promoting Christian Unity of the Vatican delivered an address. He is shown here with United Methodist information director Arthur West (left) at a press conference.



Flutist Sarah Culbreth of Ramseur teamed up with music director Reginald Cooke, pastor at Spindale for a duet, in "Beyond the Dream," a multi-media presentation.

ican Bible Society, World Council of Churches, World Alliance of Reformed Churches, and Good News, an evangelical group within the United Methodist Church.

Speakers in addition to Dr. Parlin, Dr. Hindmarsh and Cardinal Willebrands included the Hon. John J. Akar of Sierra Leone, Joseph Samuel Annan of Ghana, Dr. Kenneth G. Greet of Britain, Stuart Maclure of Britain, Dr. Emilio Castro of Uruguay, Dr. Robert E. Goodrich of the U.S., Dr. Philip Potter of Jamaica, Dr. John Deschner of the U.S., Dr. Alan Walker of Australia, and Bishop Frederick Jordan of the U.S.

In addition to the principal addresses, there were reactors and panel members from many parts of the world. Still other countries were represented in the daily services of Holy Communion, and worship periods opening the plenary sessions. Bishop Roy C. Nichols of the U.S. and Dr. Colin M. Morris of Britain preached at Sunday services.

Topics of the major addresses included "The Church and Race," "The Church and Poverty," "Moral Auth-

ority," "New Issues in Education," "Peace and Justice," "The Local Church in Mission," "Evangelism," "The Role of Theology in the Church," "The Ministry," and "Ecumenical Affairs."

Special evening programs included a "Person to Person" session, a multimedia presentation written by Dr. James Hull of Greensboro College, with a large cast from North Carolina and music by the Lake Junaluska Singers.

The sessions here marked the first time the World Methodist Conference has been held in the U. S. since 1956 when Lake Junaluska was host. The time and place of the next meeting will be decided at a future date.

In addition to the meetings of the council and the conference, there were a number of related meetings in the Denver area during August. These included the World Federation of Methodist Women, the World Methodist Family Life Conference, the World Methodist Historical Society, the World Methodist Convocation on Theological Education and a Consultation on Worship in the Present Age.

CHURCH FURNITURE

- Pews**
- Pulpits**
- Altars**
- Fonts**
- Screens**
- Lecterns**
- Reading Stands**
- Offering Plates**
- Chairs**
- Tables**



CATALOG ON
REQUEST

**CARRIKER CHURCH
FURNITURE CO.**

Box 220, Monroe, N. C. 28110

MEMBER CHURCH FURNITURE
MANUFACTURERS ASSOCIATION

CAROLINA BRIEFS

Robert H. Garrison, Jr., business administrator at Edenton Street UM Church, Raleigh, was elected president of the Southeastern Jurisdictional Chapter, The United Methodist Association of Church Business Administrators, at its eighteenth annual conference held at Lake Junaluska, Aug. 9-13. He had served as first vice president during the past year and had also assumed duties of president when the elected official died during the year.

Adolph Dial, an associate professor of history and political science at Pembroke State University, has been awarded a \$19,276 grant by the Ford Foundation to conduct research and write a history of the Lumbee Indians. Professor Dial, a United Methodist, said the grant would enable him to devote full time to this project.

Students in the Vacation Church School of Rosemary UM Church, Roanoke Rapids, visited places of Methodist historical significance, August 11. Places visited included Green Hill House at Louisburg, Louisburg College, Bethesda Church at Brinkleyville, Eden Church near Enfield and Whitaker's Chapel, also near Enfield. Other church groups are invited to visit. Those wishing to visit Eden Church should contact Miss Winnie

Davis Burt, 112 Overstreet Drive, Enfield; to visit Whitakers' Chapel, contact Mrs. T. Walter Tignor, 315 Bond Street, Enfield.

Rev. David W. Charlton, Jr., who has been a chaplain at Roanoke Memorial Hospitals, for the past two years, has joined the staff of the Bristol Regional Mental Health Center. He will be working as a counselor in the Out-Patient Clinic and with patients in the hospital. He also will be working in the community in the field of alcohol and drug rehabilitation. His new address is 529 West Valley Drive, Bristol, Va. 24201.

Dr. John R. Church of Winston-Salem, is conducting a revival this week at the Bethany UM Church, Lexington. Services will conclude tonight. The Rev. Don E. Conrad is pastor.

The Elizabeth Chapel UM Church, Waynesville, is celebrating its seventy-fifth anniversary Sept. 18 and 19. Former pastors and former district superintendents have been invited to take part in the program. Rev. Don Noblitt is pastor.

Rev. Furman A. Wright, pastor of the Northbrook Charge, Vale, reports a very successful two-week revival on his charge. Rev. Fred L. Baker of the West Lincolnton Charge was the visiting evangelist. After the meeting, 18 members were taken into Macedonia and Reep's Grove churches on profession of faith and one by letter. Mr. Wright says, "At each church the congregation was thoroughly revived. We had as many as thirty-five at the

HOLY LAND TOUR & ATHENS

"Wholesale Tours International, Inc."
10 days All-inclusive \$649.00 from New York
Departing KLM October 25, 1971
Register Completely by Sept. 20
Write for Brochure or call
Rev. George M. Carver 518 Rockford St.
Mt. Airy, N. C. Phone 786-4384

HOMECOMINGS

September is the month for homecomings in United Methodist churches in North Carolina. Listed below are dates, churches and speakers for homecomings on which the Advocate has information:

Sept. 10-12, Sedge Garden, Kernesville, Rev. Edward Heath, Rev.

Leon Stubbs, Local laymen

Sept. 12, Kilgo, Charlotte, A. E. Heafner

Sept. 12, Pleasant Grove, Charlotte, Rev. John Grove

Sept. 12, Morehead, Greensboro, Rev. Raymond Hahn

Sept. 19, Westford, Concord, Rev. John Simpson

Sept. 19, Calvary, Charlotte, Rev. J. R. Westmoreland

Sept. 19, Branson Memorial, Durham, Dr. Terry Sanford

Sept. 19, Trinity, Charlotte, Rev. C. F. Womble

Sept. 26, Christ, High Point, Rev. E. M. Jones

Sept. 26, Zion, Town Creek Chg., Rev. David Traynham

Sept. 26, First, China Grove, Rev. Malcolm Reese

Sept. 26, Bessemer, Greensboro, Rev. Leon Stubbs

altar in one night."

The Rev. Dr. Joyce V. Early, Sanford District superintendent, will speak at Cool Springs UM church Mamers Charge, Sunday, Sept. 19, at 11 o'clock. Dr. Early began his ministry as pastor of the Mamers Charge. Members and friends are invited to attend.

A Special Service of Worship and Prayer for the Opening of Schools was held at the Covenant UM Church, Charlotte, Sunday night, Aug. 29. Principals and teachers from the local community schools were special guests. The pastor, Kelley R. Jones, led the service.

CLARIFICATION

In reference to a news release, under the heading "IFCO Announces Grants," Page 10, August 12 issue, the North Carolina Christian Advocate, the Advocate wishes to clarify the statement made about United Methodist funds to IFCO. All United Methodist funds to IFCO go to previously designated projects. Malcolm X Liberation University of Greensboro is not one of these designated projects, hence no funds given by Board of Missions to IFCO goes to Malcolm X University.

8%

FIRST MORTGAGE CHURCH BONDS

*Registered as to principal and interest
Interest payable semi-annually*

Write CHURCH SECURITIES, INC.

(Formerly Church Investors)

**or Phone Toll-Free
1-800-241-3166**

4095 Clairmont Road

Atlanta, Ga. 30341

This advertisement is neither an offer to buy or sell any security. In states where this dealer is not qualified to act as a dealer, sales literature will be deleted from descriptive brochures.



WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

SCHOOL OF CHRISTIAN MISSION

"The spirit of the School was revealed in a very special way," said Mrs. Fletcher Nelson, dean, "for we truly felt the moving of the Holy Spirit . . . There was a sense of unity between the faculty and the student leaders, between the study classes, in the assignments and in the Week of Study and the Weekend of Study . . . The spirit and the comradeship was wonderful."

Two hundred thirty two women attended the Week of Study and 131 were present for the Weekend event. This is the first year that the two schools have "been under one umbrella." The same staff and the same faculty conducted each school.

Of special interest were the sessions in research and development. Leaders for these were Mrs. Leo Bagwell in poster and banner making, Mrs. Richard Stuntz in line drawing, Mrs. Joseph Wishon in audio-visuals, Dr. Richard Stuntz in drama, and Mrs. J. J. Patterson in program materials.

Mrs. Charles Gidney, Clyde, was the leader for group singing in sessions of the school and her son, Mark, who had recently returned from a Scandinavian Tour, was her able assistant.

The same staff will serve again for the 1972 school. These include Mrs. Nelson, Dean; Mrs. Robert Ayers, Pleasant Garden, assistant dean; Miss Lucy Cobb, Mooresville, business manager; Mrs. Minnie B. Smith, Greens-

boro, registrar for the Week of Study and Mrs. J. D. Key, Winston-Salem, registrar for the Weekend of Study.

Others are Miss Edmonius Torrence, High Point, housing chairman for the first school, Miss Tamara Hall, Mt. Pleasant, housing chairman for the second school; with Mrs. J. J. Patterson, High Point in charge of the room for program materials.

Those who attended the Schools of Christian Mission are now sharing their knowledge and experience in the District Mission Coaching Conferences scheduled in all 14 districts of the Conference in the current month. The same leaders will then assist in Bible Study and Mission Study classes and schools in local churches.

SPIRITUAL GROWTH RETREATS

Dr. and Mrs. Wilson O. Weldon of Nashville, Tenn., will be the leaders of two Spiritual Enrichment Weekends to be held at Lambuth Inn, Lake Junaluska, the first two weekends in October.

The retreats are being sponsored by the Women's Society of Christian Service and the Wesleyan Service Guild of the Western North Carolina Conference, with Miss Fannie McCallum, Greensboro, Conference Chairman of Spiritual Growth, as general chairman.

The first retreat will be on October 2-3 and the second on October 9-10. Reservations may be made by writing the Director of Housing, Lake Junaluska.

luska, N. C. 28745. Checks should be made payable to Lake Junaluska Assembly.

Dr. and Mrs. Weldon have suggested that those who attend make preparation by reading thoughtfully two of the following books: **The Divine Staircase**, by Kendrick Strong, **The Swinging Church**, by David Randolph Teach Me To Pray by W. E. Sangster, **Our Father**, by Wilson O. Weldon. These books may be ordered from **The Upper Room**, 1908 Grand Ave., Nashville, Tenn. 37202.

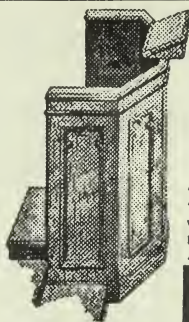
The Conference committee suggests a pattern of attendance for the retreats. For the first weekend, it suggests that women of the Albemarle, Charlotte, Greensboro, Marion, Salisbury, Thomasville, Waynesville, districts attend; second weekend those from Asheville, Gastonia, High Point, North Wilkesboro, Statesville, Winston-Salem Forsyth and Winston-Salem Northeast districts should attend.

The Committee on Spiritual Enrichment includes Miss McCallum, Mrs. Ray Simpson, Jr., Kannapolis, Mrs. W. Frank Redding, Jr., Asheville, Mrs. Robert H. Stamey, Greensboro, Mrs. R. J. Cooke, Spindale, Mrs. Odell Brown, Boonville, and Mrs. J. T. Jones, Asheville.

WORDS TO REMEMBER -- RSVP

- R — Read
- S — Share
- V — Volunteer
- P — Pray

This challenge was given to members of the Wesleyan Service Guilds by Mrs. Odell Brown, Guild Chairman, at Lake Junaluska recently. Someone said, "What would happen in our Conference if every Methodist woman made these words a practicing part of her daily life?"



Page

**CHURCH FURNITURE
THAT COMBINES
BEAUTY AND DIGNITY
WITH LASTING QUALITY**

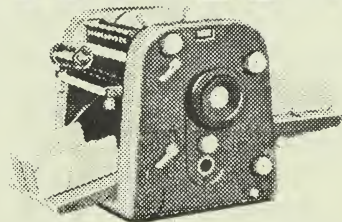
MADE FROM HIGHEST GRADE DOMESTIC
AND IMPORTED HARDWOODS.

WRITE FOR CATALOG CONTAINING IN-
FORMATION ON OUR DESIGNS OF PEWS
AND CHANCEL FURNITURE.

Page

**CHURCH
FURNITURE CO.
ALBEMARLE, N. C.**

NOW!



A. B. Dick 320 Tabletop
Offset Duplicator

**EVERY OFFICE
CAN HAVE QUALITY
OFFSET COPIES
AT LOW COST!**

Produce stationery, forms, bulletins, colors on this compact offset machine (21" x 24" x 35"). Photographs reproduce sharp and clear. Easy to use. Fast, too! Up to 7500 copies per hour. Call us for a free demonstration today.

Gray & Creech, Inc.
RALEIGH
Asheville, Charlotte,
Winston-Salem
Greensboro

WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

HISTORIC HAY STREET TO HOST ANNUAL MEETING

by Sally B. Kirby

On October 5, 1971 the Annual Meeting of the Women's Society of Christian Service of the North Carolina Conference will open at Hay Street United Methodist Church in Fayetteville. Standing as "a fortress for good" amidst the downtown busyness of the city's life, this church has a marvelous history.

Early in 1800, a black shoemaker with a license to preach stopped in Fayetteville on his way to Charleston, S. C. to ply his trade. Finding his people in Fayetteville without religious services, Henry Evans settled down to minister to them. With his own hands and with remarkable faith and courage, he built the first Methodist church in the city.

In 1806, on one of several visits to Cumberland County, Bishop Francis Asbury preached in the tiny building on Cool Spring Street. Four years later Evans, who had suffered persecution and temporary exile at the hands of the Town Council tottered to that same pulpit on the Sunday before he

died to declare what his life had proclaimed: "None but Christ". He is buried on this site under what is now the Evans Metropolitan Church, A. M. E. Zion.

The first official record of the church was made in 1808; by then there was a "neat little \$1200 chapel" on Cool Spring Street. During the next twenty two years much emphasis was put on the growing Sabbath School and the collection and distribution of funds for the poor.

The character of every member present was examined at each quarterly meeting. The elopement of a local preacher, doing business on Sunday, and "indulging in improper tempers and words" resulted in stern rebukes and even expulsion. One Sister Sarah Lumsden was found guilty of "un-Christian conduct towards her husband and of sending an un-Christian note to her mother" and sentenced to receive a public reproof.

Until 1917, the minister's salary was sixty-four dollars a year — if he were paid in full — and the Reverend William Capers spent his six-months tenure with four different families: "four instead of one," he wrote, "because if the preacher were a blessing they should share it, and if a burden, they should bear it among them severally".

In 1831 a committee was appointed

**GO WITH US
THE HOLY LAND AND ROME**

Departure Date, December 27, 1971

10 Day Trip Only \$664.00

Free Brochures

REV. BOB DENNIS

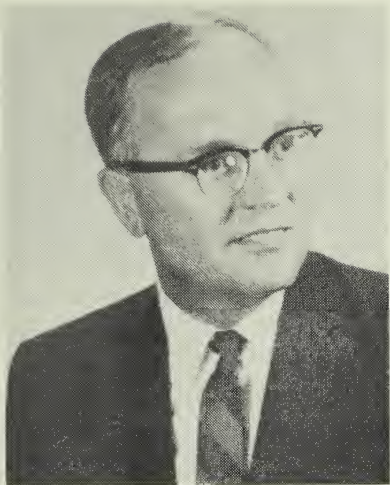
515 West Ridge Ave.

Landis, North Carolina 28088

857-5031

Telephone

857-5041



*Rev. Wallace Kirby
Host Pastor*

to find and purchase a site for a new and larger building. There were 145 white and 333 black members at that time. Four years later the congregation marched to their "large and handsome new building" on Hay and Old Streets and assumed the name Hay Street Methodist Church. The black members gravitated back to the Evans Church in the 1850's.

The first outpost Sunday School, begun around 1835, became the Person Street Methodist Church. Calvary, Gardners, Victory, Haymount and Christ Methodist Churches of Fayetteville are also the "children" of Hay Street.

In 1908 a new sanctuary was erected on the Hay and Old Street site. Additions and renovations have been made through the years. Hay Street continues to minister to the city and her service to the military at nearby Fort Bragg has resulted in at least one young soldier's entering the ministry. Her most recent evidence of concern for the people of Fayetteville is her strong support of the Contact Telephone Ministry, initiated in 1970 by the Rev. Wallace Kirby, senior mini-

ster.

From the days when women were seated only on the right side of the church and the town was put in an uproar because a Miss Painter was allowed to preach, women have played an important part in Hay Street's ongoing mission. In 1835 the Ladies of the Female Working Society were offered "the privilege of draping, cushioning, etc., etc., the pulpit of the new church". The Ladies Sewing Society was also active then. In 1876 the Ladies Aid Society was noted for contributing sixty seven books to the Sunday School.

By 1914 there were six missionary societies, "all of which are doing good work". The church records for 1921 state that, "The Woman's Missionary Societies are very active, and they, with the church, are to entertain next week the Annual Conference of the Woman's Missionary Societies of the North Carolina Conference."

In recent years the Women's Society of Christian Service has been responsible for establishing and equipping the prayer chapel, "The Upper Room on Hay Street", just off the sanctuary. They also provided the communion service and continue to help make higher education possible for Hay Street youth through scholarships funds. These women are very sensitive to and respond warmly to the needs of the city.

The members and ministers of Hay Street Methodist Church look forward to welcoming again the women of the North Carolina Conference in the name and spirit of "None but Christ".

MANUFACTURERS & DESIGNERS

Sign Letters • Signs • Plaques • Directories •
Bulletin Boards & Letters • Name Plates

ANDCO INDUSTRIES

P.O. BOX 7366 (TEL. 919-299-4511)
GREENSBORO, N. C. 27407

Sunday School Lesson FOR SEPTEMBER 19

By DR. RAYMOND A. SMITH
(International Lesson Series)



God Reveals Himself

Background Scripture: John 3:15-16; 5:24-26; 6:35; 10:10; 3:19-21; 12:35-36; 8:31-32, 40; 18:37

Lesson Scripture: John 1:1-5, 9-18

It is interesting to notice that John's gospel, which some scholars tell us was written for the philosophically inclined Greeks, is also the gospel which contains many statements that have made a wide and deep appeal to the average Christian over the centuries. Dr. Edgar Goodspeed, in a short introduction to this gospel, has reminded us that it is a gospel of a few great religious ideas such as Revelation, Incarnation, Regeneration, Communication of Life, all of which appear in the prologue (John 1:1-18), and which are further expanded in the passage cited above in the Background Scripture. Dr. Goodspeed's view is that as Christianity expanded and brought in many people with non-Jewish backgrounds, there arose a need for a statement of the Faith which would have a universal appeal. John's gospel met that need.

Among the universal ideas that are found in the gospel are these: "Light," "Life," "Love," "Truth," and "Freedom." These, said Dr. Goodspeed, "are still the rallying cries of mankind." It is to be noted that central to the purpose of John was to show what he believed to be supremely important, namely, that in Christ we have the best clue to the character of

God. Illustration of this can be seen in the ways in which the various gospel writers have set forth this truth. With Mark, the recognition of Christ as the divine Son of God occurs at his baptism; with Matthew and Luke, in the manner of his birth. But John thinks of Christ as having been present at the Creation; "In the beginning the Word existed. The Word was with God, and the Word was divine." We may explain that, in this context, "the Word" means Christ. So that, from John's point of view, there never was a time when Christ was not. But there was a specific moment in history when "the Word became flesh and blood and lived for a while among us, abounding in blessing and truth . . . for while the Law was given through Moses, blessing and truth came to us in Jesus Christ. No one has ever seen God; it is the divine Only Son, that has made him known."

In our last lesson we were discussing the transcendent nature of God. How does this relate to the doctrine of God in John's gospel? We can say that the emphasis is on the immanent; that is, on the "here and now." The thought uppermost in the mind of John is God as Spirit which may live in the church, and in the individuals who make up its membership. This is a new, and even a revolutionary, thought. We see it expressed in the first verse of the first chapter of the book of Hebrews as follows: "When in former times God spoke to our forefathers, he spoke in fragmentary and varied fashion through the prophets. But in this final

age he has spoken to us in the Son whom he has made heir to the whole universe, and through whom he created all orders of existence: the Son who is the effulgence of God's splendor and the stamp of his very being" (NEB).

Turning back now to the lesson Scripture we see in verse 9 the way the Spirit works in individuals: "The true light that enlightens every man was coming into the world." Most of us know something of the Quaker faith which has made much of this "Inner Light." This has, no doubt, been an important element in their marvelous ministry to the underprivileged, to prisoners, and to the victims

of war. They see a hidden power of recovery in people the rest of us had had given up as "lost."

Again, in verse 12, there is a statement that becomes more and more amazing the more we let our minds dwell upon it: "To all who received him . . . he gave power to become children of God." But note carefully that the phrase "to all who received him" is an important qualification of this promise. In verse 13 the way in which this power becomes possible is spelled out for us. When we are born "not of blood, nor of the will of the flesh nor of the will of man, but of God." The "new world" we long for waits upon a "new man."

SUNDAY SCHOOL LESSON

FOR SEPTEMBER 26

God Gives Meaning To Life

Background Scripture: Psalms 73; Ephesians 1

Lesson Scripture: Psalms 73:1-3, 16-17, 21-26; Ephesians 1:9-10

Psalm 73 is the first psalm in the third division of the Psalter, and has been designated as a "Wisdom" psalm. In it is reflected the viewpoint of a man who was having trouble holding onto his belief in the goodness of God. In the first verse we read this: "Surely God is good to the upright, even to those who are pure in heart." The psalmist was sure he was one of the "good" people, but he couldn't understand why the arrogant and the wicked seemed to be "getting all the breaks." And, it could be added, he wasn't the first man to see this problem, nor was he the last. He got into

deep trouble, he says, by allowing himself to envy those who, with no belief in God, seemed to be getting on better than he. Moffat's translation puts it this way in Psalms 73:7-11 where the "godless and the arrogant" are described: "No pain is theirs, but sound strong health; no part have they in human cares, no blows like other men. . . . Vice oozes from their very soul, their minds are rank and riotous, their talk mocking and malicious. . . . so people turn to follow them, thinking 'What does God care?' So I thought of it, thinking to fathom it, but sorely did it trouble me, till I found out God's secret, viewing their latter end."

The verses above seem to be telling us that many of our difficulties in religious thinking come from taking a superficial view of things. The

psalmist found "God's secret" when he went into the temple to worship. Here he began to see things from God's point of view. He realized he had been wrong in envying these wicked and godless people. While they thought they were ignoring God and the moral law, they were really living in a fool's paradise. They didn't know a divine judgment was hanging over their heads, that "pay-up time" was soon to overtake them. This, the Scripture refers to, as their "latter end."

Paul tells us in 2 Corinthians 5:16-21 how he came to have a new and better point of view which revolutionized his life. Says he: "So, from that time on, I have estimated nobody at what he seemed to be outwardly, though I once estimated Christ that way, I no longer do so. So if anyone is in union with Christ he is a new being; the old state of things has passed away and there is a new state of things" (American Translation). The New English Bible puts it this way: "With us therefore worldly standards have ceased to count for us in our estimate of any man, even though once they counted in our estimate of Christ, they do so now no longer. When anyone is united to Christ, there is a new world; the old order has gone, and a new order has already begun."

Both the psalmist and Paul had discovered "God's secret", which is to say they had come to see life and its problems in a new way, or "under the

aspect of eternity." This view they may have achieved after considerable thought, and even mental anguish. But let us think for a moment of many people we have known who have lived lives of joyous service, and yet who never, even for a moment, sat down and tried to figure out "the meaning of Life." They had mastered life, but they could point to no longer anguished struggle to achieve it. Wesley once said a man might know the blessing of a life hid with Christ in God without knowing the terms theologians had invented to describe it. The life and work of many brave but unknown souls has been carried through without their being conscious of doing anything out of the ordinary. The late Dr. W. P. Few, when he was president of Duke University, was called upon to say a word at the funeral of a man who for many years had served the university well in a very humble capacity. Among the words in Dr. Few's simple but eloquent tribute were these: "He did his work and he held his peace." A distinguished American rabbi, in a memorial address held in honor of Dr. Plato Durham, paid him this tribute: "He could be found when wanted, and trusted when found."

What we are stressing in these last thoughts on this lesson is simply that there are many "unknowns" who have discovered "God's secret" but the lives they lived indicate no "dark night of the soul" and especially no self-conscious struggles with the problem of "the meaning of life". They not so much "found it out" as "they lived it out." Each day they did their best where they were with what they had "and held their peace." Through them countless lives were blessed.

THE VERNON COMPANY

PEWS - CARPETS

OFFICE & CLASSROOM FURNITURE

P. O. Box 5484 High Point, N. C. 27262

Phone (919) 885-4615

IN MEMORIAM

MRS. ROSA CASE HIGHFILL

The members of the Women's Society of Christian Service of Muir's Chapel United Methodist Church wish to pay a tribute of love, honor, and appreciation to the memory of Mrs. Rosa Highfill, who went to be with the Lord May 28, 1971.

She is survived by four daughters, Miss Hollyoe Highfill, Mrs. Estelle Ballenger, Mrs. Maxine Blackwood, and Mrs. Edith Brown; eight grandchildren; and one great grandchild.

She was born February 15, 1886 and was educated at State Normal College, which is now the University of North Carolina at Greensboro. For a short time she moved to Texas where she married Mr. Knox Highfill. When they returned to this community in 1920 she then joined Muir's Chapel Church.

Mrs. Rosa, as she was affectionately known, willingly served her church and community in her quiet and unassuming manner. She taught public school and also taught Sunday school for over thirty years.

In early records of our Missionary Society, Mrs. Rosa had written of the difficulties of getting to meetings, as horses were their only means of transportation. She told of the early struggles of this organization and then added these words, "We have learned where there is cooperation there is strength. Our fellowship at work and in helpfulness is pleasant. We want our ladies to continue to grow and be sensitive to our responsibilities as Christian women". These words characterize the beautiful way she lived her life.

Her funeral was held in the church, which was completely filled with those who had loved her. There was something glorious and joyful in the service. Surely this was her Coronation Day.

She inspired all of us to a deeper Christian commitment, and though we will miss Mrs. Rosa, we do not have to say good-bye, just farewell until we meet again. "For the Lord taketh pleasure in His people; He will beautify the meek with salvation". Psalm 149:4.

Dorothy Hardin Lewis

MRS. KATIE LEE YOUNG EVANS

The members of Calvary United Methodist Church, High Point, North Carolina wish to pay a tribute of love, honor, and respect to a devoted and loyal member, Mrs. W. V.

(Katie Lee Young) Evans who died at age 81 on June 6, 1971. She served her church and community with faithfulness and honor.

Mrs. Evans was born March 5, 1890 in Statesville, North Carolina. A resident of High Point for 60 years, she was married to William Virgil Evans who preceded her in death on April 2, 1955. For many years she was an Avon representative in High Point. Surviving are two daughters and five sons.

Mrs. Evans was an active member of Calvary United Methodist Church and served her church in numerous capacities through the years. She served on the Official Board, was a charter member of the Ladies' Aid and Woman's Society of Christian Service and served as president of both organizations. She was the first member of the Woman's Society of Christian Service to receive a life membership pin. Mrs. Evans taught the Daughters of Wesley Class for several years and was devotional leader of the Molly Phipps Class at the time of her death. Attending Annual Conference was one of the highlights of her church life. One church school teacher coined an appropriate phrase when he called Mrs. Evans "the Mother of her church."

In Corinthians 13:13, the Apostle Paul writes: "Now abideth faith, hope and love; but the greatest of these is love." The faithful apostle is saying that there is an "afterglow" to life; that those qualities which permeate a worthy life abideth forever. Mrs. Evans' life leaves us with a memorable afterglow. Her tireless endeavors, her genuine faithfulness and loyalty to Calvary Church have become foundation stones on which her church now stands and builds for the future. "Well done, good and faithful servant; you have been faithful over a little, God will set you over much; enter into the eternal joy of your Lord."

Calvary United Methodist Church
High Point, North Carolina
Grady R. Barringer, Pastor.

STAINED GLASS WINDOWS

DIRECT ARTIST TO CUSTOMER TRANSACTIONS

SKETCHES & BUDGET PRICES ON REQUEST
ALL STYLES LEADED GLASS—FACETED GLASS
EXPERIENCED SINCE 1946

GENTRY STAINED GLASS STUDIOS

P.O. BOX 4022 / WINSTON-SALEM, N. C.
PHONE 969-5000

WORLD METHODIST COUNCIL ELECTS OFFICERS, CONCLUDES BUSINESS

DENVER, Colo. (UMI) — Top leadership for the World Methodist Council, the international organization linking 55 churches with some 20 million members in 87 countries, was elected for the 1971-76 quinquennium here Tuesday night after long debate.

Acting under a newly-amended constitution and structure, the council chose eight presidents, constituting the council's first Presidium; a chairman and vice-chairmen of a 107-member Executive Committee, other officers and Executive Committee members.

The new officer pattern replaces the former pattern of a single president and 12 vice-presidents, plus other officers. The outgoing president is Dr. Charles C. Parlin, Englewood, N. J., who has presided at World Methodist Conference and council sessions since August 18.

Members of the council's new Presidium are:

Philip N. Capper, Winchester, England, youth representative and law student;

Bishop F. Gerald Ensley, Columbus, Ohio, episcopal leader of the Ohio West Area of the United Methodist Church;

The Rev. John A. Havea, Nukuslofa, Tonga Islands, president of the Methodist Church in Tonga;

Ragnar Horn, Oslo, Norway, layman and attorney;

The Rev. Thomas W. Koomson, Accra, Ghana, president of the Methodist Church in Ghana;

Dr. Patrocinio S. Ocampo, Manila, Philippines, educator and immediate past-president of the World Federation of Methodist Women;

Bishop Alejandro Ruiz, Mexico City, episcopal leader of the Methodist Church of Mexico;

Bishop Herbert Bell Shaw, Wilmington, N. C., an episcopal leader in the African Methodist Episcopal Zion Church.

Elected chairman of the Executive Committee for the next 5-year period was Bishop Prince A. Taylor, Jr., Princeton, N. J., episcopal leader of the New Jersey Area of the United Methodist Church. Under the constitutional/structural changes voted by the council, the chairmanship is considered a post of central responsibility, as it is the chairman who, among other duties, presides over the Executive Committee at its annual meetings between the quinquennial gatherings of the full Council. The latter is chaired by the Presidium.

Vice-chairmen of the Executive Committee elected were the Rev. Kenneth G. Greet London, England, secretary of the British Methodist Conference, and Bishop Yap Kim Hao, Singapore, episcopal leader of the Methodist Church of Malaysia-Singapore.

Other officers elected were:

Treasurer — Bishop Franz Schaefer, Zurich, Switzerland, episcopal leader of the Geneva Area of the United Methodist Church from United Methodistism's Central and Southern Europe Central Conference; associate treasurer — the Rev. Stanley B. Sudbury, Durban, South Africa, a minister in the Methodist Church of South Africa;

General secretary — the Rev. Lee F. Tuttle, Lake Junaluska, N. C., a re-election to this full-time executive position; secretary (full-time post) in

the council's Geneva (Switzerland) Office starting in 1972 — the Rev. Hugh B. Sherlock, St. Johns, Antigua, West Indies, president of the Methodist Church in the Caribbean and the Americas, with retired Bishop Friedrich Wunderlich of Germany to continue in the Geneva Office until Dr. Sherlock assumes the post.

Officers of the council by virtue of their positions are: former council presidents — the Rev. Harold Roberts, Cambridge, England; Dr. Parlin; Bishop Fred Pierce Corson, Philadelphia, Pa.; president of the World Federation of Methodist Women—Mrs. A. B. Pfeiffer, Aurora, Ill.

By special action, the Rev. Eric Baker, London, retired secretary of the British Methodist Conference, was named honorary president of the World Methodist Council.

The officers were elected on nomination of the outgoing Executive Committee of the council. Members of the new Executive Committee were elected on nomination of the council's Nominating Committee, as were members of other council committees. All votes were by show of hands, with two attempts to vote by secret ballot being voted down.

The new officers and the new Executive Committee were intended, Dr. Parlin and other council leaders said, to reflect changes involved in a restructuring plan proposed by Dr. Parlin and other council leaders, and modified by the council.

Among changed officer and Executive Committee provisions approved by the council were:

A larger proportion of Executive Committee members from the "Third World" (Africa, Asia, Latin America) and a smaller proportion from Britain and the U. S.; at least one member on the Executive Committee

from each of the 55 member churches; no two members of the Presidium from the same member church; at least one lay woman, one lay man and one youth on the Presidium, the Executive Committee to include about 20 per cent lay women and 10 per cent youth; the four elected officers of the World Federation of Methodist Women on the Executive Committee; four additional youth members on the Committee.

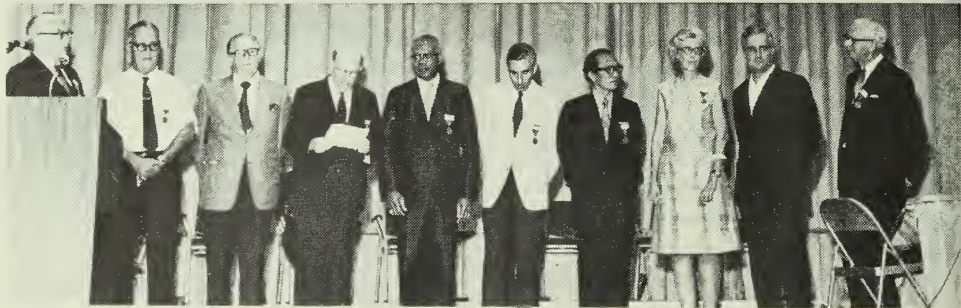
Among the 20 officers (including those who are officers by virtue of past or present position) are 15 clergymen, two lay men, two lay women and one youth. They come from 11 countries.

On the new Executive Committee, Dr. Parlin said, no church may have more than 30 per cent of the members, and no two churches together can have a majority of the members. He said United Methodists in the U.S. comprise 28 per cent of Executive Committee members and British Methodists 10 per cent, for a total of 38 per cent.

Despite the changes in officer and Executive Committee provisions, there was a 2-1/2-hour debate on elective offices, with much time spent in parliamentary snarls. There were several nominations from the floor to substitute for those of the Executive Committee. All nominations from the floor, most of them debated, were heavily defeated.

Complaints were voiced from members that "undue haste" and "poor procedure" were being exercised by the Executive Committee in seeking a vote on the officer slate immediately after their being read from the chair by Mr. Parlin. A motion to postpone voting until 10:30 a.m. Wednesday, August 25, was defeated.

Among nominations from the floor
(Continued on page 30)



Leaders of the World Methodist Council for the 1971-76 quinquennium, other than the 8-member Presidium, are shown on the stage of the Denver University Arena at the moment of their election during the World Methodist Conference August 18-25. They are (left to right): Dr. Charles C. Parlin, Englewood, N. J., retiring Council president; Dr. Hugh B. Sherlock, St. Johns, Antigua, West Indies, to be Geneva Office secretary of the Council; the Rev. Lee F. Tuttle, Lake Junaluska, N. C., Council general secretary; the Rev. Eric Wilfred Baker, London, England, honorary World Methodist Council president; Bishop Prince A. Taylor, Jr., chairman of the Executive Committee; Rev. Kenneth Greet, London, England, vice-chairman of the Executive Committee; Bishop Yan Kim Hao, Singapore, vice-chairman of the Executive Committee; Mrs. A. B. Pfeiffer, Aurora, Ill., USA, president of the World Federation of Methodist Women; Bishop Franz Schaefer, Zurich, Switzerland, Council treasurer; the Rev. Stanley B. Sudbury, Durban, South Africa, assistant treasurer. (Photo by Toge Fujihira)

(Continued from page 29)

Reasons advanced for several of the floor nominations and substitutions

Questioning, criticism and support were voiced for the Executive and Nominating Committees, with criticism seeming to focus on procedure. The debate was complicated by parliamentary snarls in which British and American rules of debate were sometimes found to differ.

A CHRISTIAN APOLOGY

(Continued from page 5)

and give thanks to Him that He has used His people even in their frailty, to build toward a society open to all people.

Let us as Christian citizens joyfully and with confidence support education for all the people.

Let us support those who administer and teach and especially those volunteers who serve on our School Board and its committees. These public spirited people need our prayerful backing.

Let us become involved in making our schools great by volunteering our services—by being open to running for public office in support of public education.

Let those of us who are parents help our children to see the great adventure that we have in a truly open society. Let us help them to look forward to knowing persons from every strata of society and being able to function together.

Jesus calls men to himself—all who are weary and heavy laden. "Come unto me". In His call we find the democracy of caring. This is our call as Christians — to be involved in the democracy of caring.

A MAN NAMED JOHN

(Continued from page 32)

I think of this man often and hope that he is well. Maybe our kindness, clumsy but genuine, spoke to his life in some small way. He was one of the first of a long line of "angels" to my life that I have been able to recognize. I never cease to be amazed at how often God speaks to us in this way.

Mrs. Baker is chairman of the Council on Ministries at Millbrook UMC Church, Raleigh.



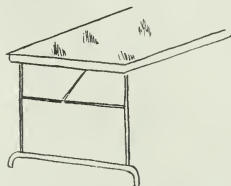
Art & Stained Glass Co.

Complete Church Window Service

1000 Tryon Ave.

HIGH POINT, NORTH CAROLINA 27260

Phone 883-0516



EDUCATIONAL FURNITURE

DIXIE EQUIPMENT COMPANY, INC.

418 N. Greensboro St.

Liberty, N. C. 27298

Phone: 919-622-2204

MONEY

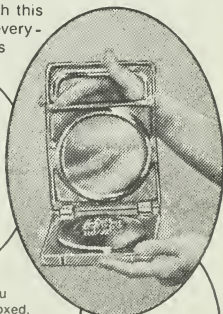
FOR YOUR PROJECT

Success is yours with this Foodco Appliance every one needs and wants

CHROME-PLATED LIFETIME ALUMINUM

patty press

Makes 3 oz. uniform meat & other patties... BBQ or PAN



Sells fast @ \$3.50... you buy @ \$2. Individually boxed, 24 per ctn. You "clear" \$36 per ctn! Ideal gift item. Send check with order and factory pays shipping cost!

Send \$2.50 check with coupon for sample to prove it's the world's best quality!

Foodco Appliance Corp.
Waterloo, Indiana 46793

☐ Check enclosed. Please ship _____ immediately to:

NAME _____

CHURCH _____

ADDRESS _____

CITY _____

STATE _____ ZIP _____

90772
27706
DURHAM STA C
DUKE UNIV LIBRARY
DEC 2

A MAN NAMED JOHN

by Jo Baker

In a recent conversation with good friends, I was reminded of an experience my family had when we were members of First United Methodist in Rocky Mount. I had returned to the church school section of the building to retrieve a forgotten hat when I noticed a strange man wandering in the corridor. His clothing was shabby, pitiful; he was obviously not a member of our upper middle class church. Probably, he was a vagrant passing through town. We had heard that they frequented the downtown churches looking for handouts. Something made me speak to him—his condition, perhaps, or maybe my good spirit renewed by a fine worship service.

"Hello, can I help you?"

"Well, yes, I seem to have lost my way."

His smile was almost toothless, but disarming, and I liked him immediately. I introduced myself and he told me his name. All I remember is "John." We talked as we went outside to where my family waited by the car. My first assumption had been right—he was just passing through town.

I can still scarcely believe what popped out of my mouth next, "John, can you come home with us for lunch?"

"Why, that's mighty nice of you, missy. I'd love a cup of coffee."

Raising his eyebrows, my husband signaled concern. A complete stranger? No one knew what to expect from such a person these days. We invited another friend to come with us and were on our way in an awkward silence, soon relieved by conversation that warmed to a comfortable degree. We quickly traveled the short distance to our house. And then it happened.

No, he did not try to rob us. In fact, he gave us something that has drastically changed our lives. The expression of awe on this poor man's face as he entered our front door; our home, seen reflected in his eyes—well, I shall never forget it. You would have thought he was in a mansion!

After he had gone, I wept—for him, for those of us who take our comfort so for granted, for myself especially. I had longed for months to redecorate those very rooms, spending hours studying magazines, material swatches, paint charts. Suddenly it seemed a foolish waste of time and energy.

Thank you, John, wherever you are. You did not know it, but you were a messenger of God, an angel to my life. Your message cut through my discontent, my greed, as nothing else could.

(Continued on page 31)

Conference Program
Supplement

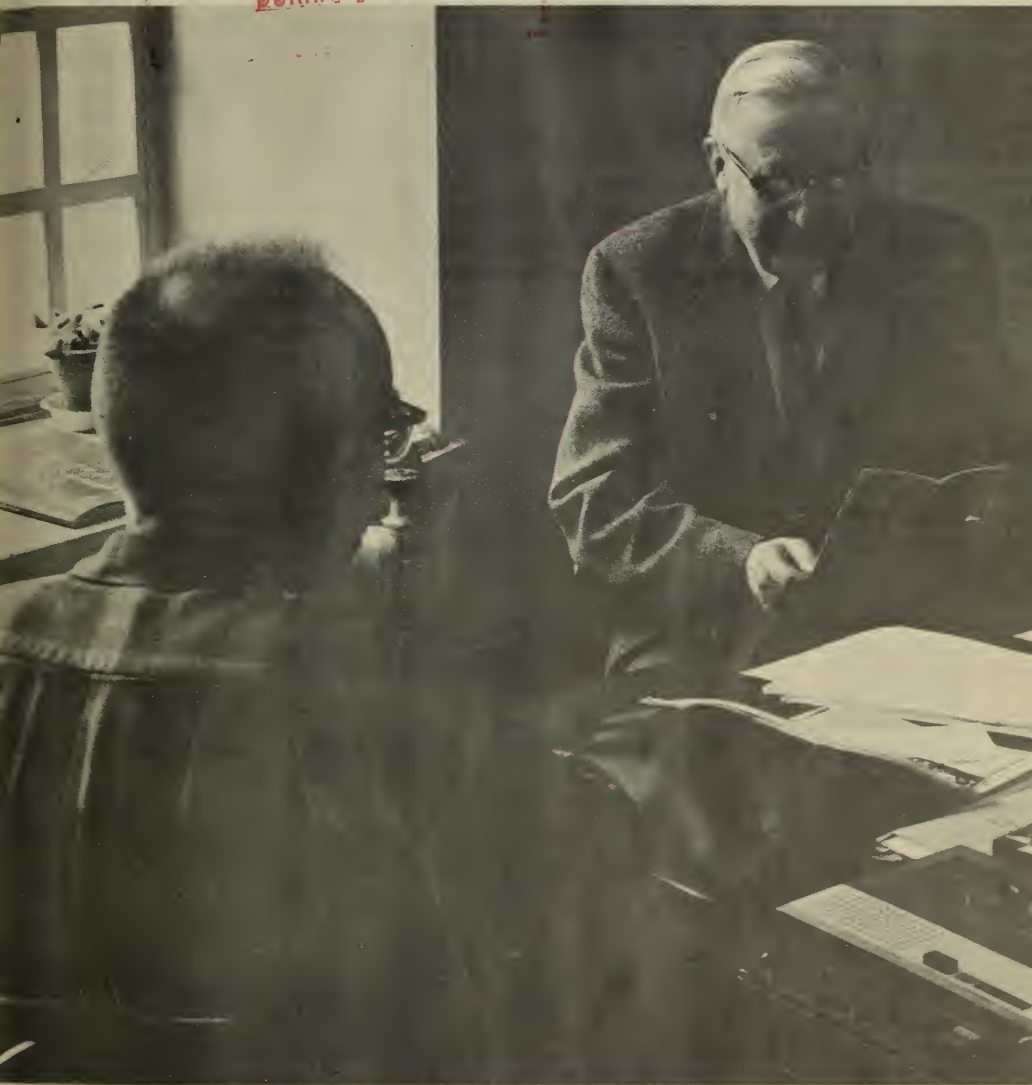
NORTH CAROLINA

christian advocate

SEP 27 1971

DURHAM, N. C.

Vol. 116 Greensboro, N. C. September 23, 1971 No. 32



Many of the 750 United Methodist Chaplains endorsed by the Commission on Chaplains and Related Ministries are serving in prisons, as the one shown here counseling with an inmate. See page 32 for the story of another correctional institution chaplain.

WHERE IT IS

4 THE POWER OF UNFORGIVEN SIN

by Norman A. Derosiers

8 BAPTISTS, METHODISTS TO HOLD EVANGELISM WORKSHOPS

9 IMPORTANT TOPICS TO BE AIRE AT CONFERENCE

10 GRANT SUPPORTED FOR BISHOP

12 CONFERENCE PROGRAM SUPPLEMENT

32 HOW CHAPLAINS SERVE

Regular Columns

20 WOMEN'S NEWS

24 SUNDAY SCHOOL LESSON

30 CAROLINA BRIEFS

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy

NEED DIRECTOR OF CHRISTIAN EDUCATION or Educational Assistant. Webb Avenue-Trinity United Methodist Church, Burlington, N. C. Telephone 227-3222.

NORTH CAROLINA

christian advocate

Official Organ of the North Carolina and
Western North Carolina Conferences
of the United Methodist Church

ESTABLISHED 1855

James C. Stokes... Editor and Manager
Ray Young..... Production Manager
Ruth Laughlin..... Editorial Assistant
Betty Dean..... Circulation Manager

Second-class postage paid at Greensboro, N. C.
Published bi-weekly on Thursdays by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401.

The Methodist Board of Publication

C. P. Morris, Raleigh, President; H. G. Allen, Statesville; Paul Carruth, Rocky Mount; James H. Coleman, Marion; J. Slade Crumpton, Durham; N. E. Edgerton, Raleigh; James W. Ferree, Charlotte; Albert F. Fisher, Goldsboro; J. Nelson Gibson, Jr., Gibson; N. W. Grant, Raleigh; William R. Henderson, High Point; S. Herbert Hitch, Charlotte; Julian A. Lindsey, Greensboro; N. D. McNairy, Greensboro; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Christian White, Greenville; Carl C. Wooten, Kinston.

Single subscription \$3.99 per year payable in advance.

All-Administrative Board rate, \$3.49 per year; Every Family Plan, \$3.19. Make checks and money orders payable to the North Carolina Christian Advocate.

Rates for obituaries and resolutions as follows: \$2.00 for first 100 words; \$2.50 per hundred for next 200 words; \$3.00 per hundred for all over 300 words.

Advertising rates furnished on request.

We do not necessarily endorse products or services advertised.

Opinions expressed by our writers do not necessarily represent the official position of The United Methodist Church or of the editor.

Articles and news items offered for publication should be addressed to the editor, and if their return is requested postage for same should be included.

Address all correspondence to

P. O. Box 508, Greensboro, N. C. 27402
Telephone: (919) 272-1196

Member of Associated Church Press and
The United Methodist Press Association

Calendar of Coming Events

NORTH CAROLINA CONFERENCE

- Sept. 25—Commission on Worship, Methodist Bldg., Raleigh, 10:30 a.m.
Sept. 25-29—UM Study Tour, Board of Christian Social Concerns
Sept. 26-30—Alamance County Christian Workers' School
Sept. 28—Trustees of The Methodist Home for Children, Raleigh, 10:30 a.m.
Sept. 28—Commission on Christian Higher Education and Campus Ministry, Methodist Building, 10:30 a.m.
Sept. 30—Board of Missions, Methodist Building, 9:30 a.m.
Oct. 1-2—Workshop on Leadership Development in Black Church, Camp Rockfish
Oct. 4—Commission on Enlistment for Church Occupations, Methodist Bldg., 10 a.m.
Oct. 4—Commission on Enlistment for Church Occupations, Methodist Bldg.,
Oct. 5—District Directors of Stewardship, Methodist Building, 10 a.m.
Oct. 5—Committee on Christian Educators and Music Ministry, Methodist Bldg., 10 a.m.
Oct. 5-6—N. C. Conference WSCS and WSG Annual Meeting, Hay Street Church, Church, Fayetteville
Oct. 6-7—Consultation on Racism, St. Paul Church, Goldsboro

WESTERN NORTH CAROLINA CONFERENCE

- Sept. 25 — Commission on Religion and Race, First Church, Hickory
Sept. 26 — Gastonia District Mission Study Workshop, 2:30 p.m., First Church, Gastonia.
Sept. 26 — Marion District Mission Study workshop, 6 p.m., First Church, Rutherfordton.
Sept. 26 — Statesville District Mission Study Workshop, 2:30 p.m., First Church, Hickory.
Sept. 26 — Winston-Salem District Mission Study Workshop, 5 p.m., Pilot Mountain Church, Pilot Mountain.
Sept. 27-29—Church in Mission Conference, Camp Carolwood.
Sept. 28 — Charlotte District Mission Study Workshop, 7:30 p.m., Hawthorne Lane United Methodist Church.
Sept. 28 — Winston-Salem Forsyth District Mission Study Workshop, 7:30 p.m., Burkhead Church, Winston-Salem.
Sept. 29-Oct. 1 — Cabinet and Conference Program Council Staff Retreat, Lambuth Inn, Lake Junaluska.
Oct. 2 — Cherokee Steering Committee, 10 a.m., Cherokee Methodist Mission, Cherokee.
Oct. 3 — United Methodist Youth District Rally, 2:30 p.m., Camp McCall.
Oct. 3—Winston-Salem Northeast District Mission Study Workshop, 5 p.m., Spray Church, Eden.
Oct. 3-5 — Thomasville District Confirmation Laboratory, St. Timothy Church, Lexington.
Oct. 4 — Asheville District Program Council, 10 a.m., Haywood Church.
Oct. 5 — Communications Workshop, Gastonia District, 7 p.m., Stanley Church, Stanley.
Oct. 7-9 — Asheville District Creative Teaching Workshop, Central Church, Asheville.
Oct. 7 — Communications Workshop, Asheville District, 7 p.m., Groce Church, Asheville.

THE POWER OF UNFORGIVEN SIN

(A Communion Meditation)
by Norman A. Desrosiers

Text: Psalms 32:1-5

The power of unforgiven sin in human life is a force of sufficient magnitude to warrant careful study. The Psalmist, in his own way, expressed awareness of this powerful force in life and portrayed some of the agony that the human soul experiences as a result of unconfessed sin. In modern psychological language, these feelings of suffering are those which we call today "guilt feelings", and every psychiatrist does his share of listening to the confession of transgressions against the moral code of the individual in his attempts to relieve the suffering that is thus engendered.

Unconfessed sin or guilt feelings are one of the main roots of a very common distress of the human mind, namely depression. It is not the only cause of depression, but it does constitute one of its main roots. Strangely enough, it is characteristic of the human mind, with its built-in capacity to experience guilt, that a tremendous conflict is engendered when the dictates of conscience are violated, and two sources of relief are open to it; the genuine experience of seeking and of being forgiven, or else some guilt offering or expiation within its own operations appears to be demanded.

With reference to the latter, the

payment that must be made can be in the form of the agonies of depression, the goal of which, recognized or not, is the sacrifice of the life of the individual, often suddenly effected by suicide.

The power of unforgiven sin, so well recognized by the Psalmist, the recognition of which sent him to his Lord in the confession of his guilt, has further illustration in the Scriptures. In the New Testament there are two examples: one is in the Gospel of Luke and the other in the Gospel of John. In both examples it is quite apparent that it is the actual forgiveness of sin that effects a long sought after cure.

In the first example (Luke 5:18-26) the paralytic who was brought by four friends and let down through the roof at the feet of Jesus received some pretty rough verbal treatment from Jesus. "Man, thy sins are forgiven thee." This is really something to say to a fellow who has been paralyzed, unable to walk, and who had to have four friends to bring him to the feet of the Master. Properly interpreted Jesus was in effect saying to him: "My friend, you are paralyzed because of some sin which you have committed in the past, and I forgive you of it, so now you get up and walk out of here!" Right in front of the whole crowd! What an embarrassing experience for that fellow; but, the insight, the perception that it was guilt that bought the expiation of the loss of the use of the man's legs was the divine touch. It was the guilt that needed the treat-

Dr. Desrosiers, a member of the N. C. Conference, is associate regional commissioner N. C. Alcoholic Rehabilitation, North Central Region.

ment and Jesus applied it directly in forgiving his sin. He went right to the heart of the cause; he knew the paralyzing power of unforgiven sin.

In the other biblical illustration of this same observation (John 5:1-18) Jesus asks a most peculiar question of the man who lay in one of the porticoes of the Pool of Bethzatha for some 38 years waiting for the Angel to disturb the waters so that he might be the first one in and be cured. Thirty-eight years that fellow lay there, and Jesus came in and asked him a seemingly absurd question, "Do you want to be healed?" Could there be any doubt that the man wished to be healed, after having lay there for 38 years? Or was the divine insight again at work, seeing all too clearly what is so true of so many persons in our day and time and throughout the history of mankind, that perhaps the man really didn't want to be healed?

His reply to Jesus was a beautiful case of projection: "I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me." Perhaps he was slow, but that was not his basic problem. Jesus saw that there were two things needful here: one was that the man was not truly motivated to be well; he had adopted the life style of the passive-overdependent and was really unwilling to give it up; the second was that the root of his illness, whatever it was, lay in unforgiven sin, for later when he saw the man in the Temple, he was told by Jesus, "Behold thou art made whole: sin no more, least a worse thing come unto thee." (John 5:14).

This latter case was more complicated than the first for this man, after having lost some function of his body, adapted to it with the particular life style of begging and hoping for some

miraculous cure in a pool according to a legend, rather than seeking the more drastic cure of obtaining forgiveness. How like modern man he is. And so the cure was doubly difficult; first the re-motivation and then the forgiveness of sin. But the Master was on to him very quickly and got to the root of the matter and cured him.

It is apparent then that unconfessed sin or guilt has the awe-ful power to actually paralyze man, not only his psyche but his very physical functions as well. Modern psychiatry is full of case examples to document this fact. And the prevalence of the disease of depression further attests this fact. But yet, how little is the first alternative, the more creative and healthier alternative sought today for the relief of this state: the seeking for forgiveness from the wronged one or from the Creator himself.

The whole message of the Cross is precisely this: forgiveness. Forgiveness, even from God whose Son was killed because of his very goodness; announced from the Cross itself: "Father, forgive them for they know not what they do." He was being kind, even in His agony. They knew exactly what they were doing; they were destroying one whose life was of such lofty quality that their own, by comparison, was so corrupt that they could not stand it. Yet the validity of the message from the Cross remains, as we remember it in the observance of the Lord's Supper.

It is the message that mankind needs so much, the message that strikes right to the heart of man's deepest need: the need to know genuine forgiveness. Without it, both his body and his psyche wither away, precisely as the psalmist so well documented it. The power of unforgiven sin is awesome

(Continued on page 11)

The Chaplain's Role Is Increasingly Vital

Many people conceive of the chaplain as one who is important in wartime, but whose relevance fades into insignificance when peace comes. They think of him as one whose ministry is closely interwoven with the politics and strategies of the military.

Actually the chaplain to military personnel spends most of his time filling pretty much the same role as a civilian chaplain or any other minister. He preaches to a congregation, he does pastoral counselling, he administers a program.

Since World War II the function of the military chaplains has been undergoing steady change. There has been a growing realization on the part of top military personnel that the moral and spiritual life of the soldier or sailor are of vital importance. More and more he is being viewed as a person, as an individual, with problems which are personal and which require compassionate consideration.

Moreover, military personnel are acutely involved in problems of drug use and race relations, even as are so many others. The chaplain is being viewed as a key person to deal with these and related problems.

As to civilian chaplaincies, these have been expanding at a great rate. Hospitals and homes of all sorts have been adding chaplains to their staffs. Penal and correctional institutions are using the full time service of more and more ministers. Educational institutions and industrial corporations are seeing the value of this type of ministry.

The Commission on Chaplains and Related Ministries of the United Methodist Church has been responding to the situation by seeing to it that our church furnishes its full share of military chaplains. At the same time, it continues to act as an endorsing agency for United Methodist ministers who seek appointments to various types of civilian chaplaincies.

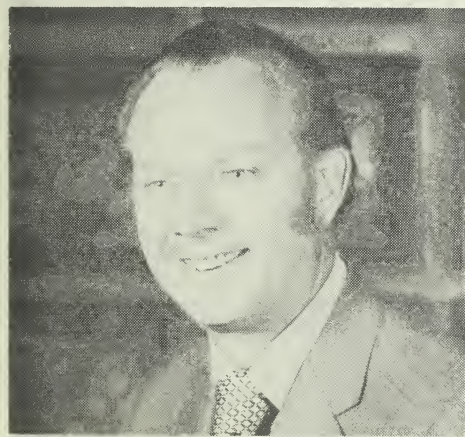
The Commission, in line with the position of the church, views it that the chaplain ministry, whether military or civilian, is no place for misfits or for men with inferior qualifications. Its endorsement committee goes to great pains to examine candidates for the chaplaincy. At several levels candidates are interviewed and closely questioned with a view to determining the likelihood of their being able to fill the proposed role effectively. Psychological tests and interviews are included.

The Commission on Chaplains and Related Ministries then goes to great effort to maintain contact with and to support 750 United Methodist chaplains who are now involved in this type of ministry. Dr. Purnell Bailey for many years a prominent pastor and district superintendent of the Virginia Conference, is doing an outstanding job as executive secretary of the Commission. Serving effectively with him as associate secretaries are the Rev. M. Douglas Blair of the New York Conference who has had a distinguished career as an army chaplain, and the Rev. John W. Heyward of the South Carolina Conference, 1866, who at the

age of 36 has already evidenced great gifts as a pastor and a district superintendent.

Chaplains often have entrees to persons and institutions which cannot be easily reached by ministers in other lines of service. The needs of the persons among whom they minister are every bit as acute as those in more formal parishes. Furthermore, the demands for spiritual insight, for skill in counseling, for understanding and compassion, are certainly not less than that required of the parish minister.

Our chaplains stand in need of the steadfast support of the United Methodist Church. Theirs is a difficult road, often marked by adversity and loneliness. Moreover, the role they play is becoming ever more significant. We may be truly proud of their achievements. We should be grateful for what they are doing for Christ and for people in need.



BISHOP TO PREACH

Bishop James Armstrong of the Dakotas Area will preach at Hay Street UM Church in Fayetteville Oct. 10-12. He was senior minister of Broadway Church in Indianapolis for ten years before his election to the episcopacy in 1968. Known for his committed stand on the war in Vietnam, he saw the war firsthand as a member of the U. S. Study Team on Religious and Political Freedom in Vietnam.

MANUFACTURERS & DESIGNERS

Sign Letters • Signs • Plaques • Directories •
Bulletin Boards & Letters • Name Plates

ANDCO INDUSTRIES

P.O. BOX 7366 (TEL. 919-299-4511)
GREENSBORO, N. C. 27407



Russell Church Studios

Stained Glass Manufacturers

P. O. Box 5237

Winston-Salem, North Carolina

Phone (919) 723-1034

Frames - Protection Glass-Repair

draw near with faith

World Communion Sunday
Oct. 3, 1971

— Your gifts support: —

Crusade Scholarships
The work
of military and civilian chaplains
Minority group
students, through scholarships

•
Division of Interpretation, 1200 Davis St.
Evanston, Ill. 60201

Baptists, Methodists To Hold Evangelism Workshops

The Division of Evangelism and Brotherhood Development of the Baptist State Convention of North Carolina and the Board of Evangelism of the North Carolina Conference of the United Methodist Church will jointly sponsor Regional Evangelism Conferences for Baptist and Methodist Men during the week of October 18.

The conferences will be open to members of all denominations and races.

Rallies will be held in the following places:

Oct. 18, Methodist College, Fayetteville

Oct. 19, First Methodist Church, Rocky Mount

Oct. 21, First Baptist Church, Durham

Oct. 22, First Baptist Church, Hickory.

Services will be from 7:30 p.m. to 9:00 p.m. each evening.

The emphasis will be on lay witnessing. Outstanding laymen of both denominations will preside, read the scripture, lead in prayer and share per-

sonal testimonies of their faith commitment to Christ.

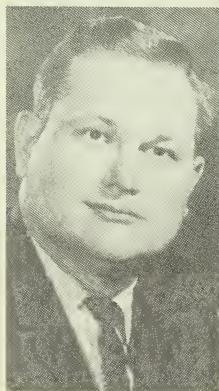
The two featured speakers will be Dr. Ben C. Johnson, Methodist minister and director of the Institute of Church Renewal, Atlanta, Ga., and Dr. Ralph Neighbor, Baptist minister and executive director of Evangelism Research Foundation, Houston, Texas.

Rev. Bob Gibbons will be the soloist and song leader. Dave Kirk of Rocky Mount will serve as organist.

The following committee has served for the Methodist Board of Evangelism with the Baptist committee in planning and conducting the rallies: Rev. H. M. McLamb, chairman, Rev. R. L. Bame, and Bill Marley.

Walter Anderson of Raleigh will preside at the Durham rally, and Dr. Ed Legates of Raleigh will preside at the Fayetteville rally.

William R. Henderson, lay leader of the Western North Carolina Conference, will preside at Hickory. Bishop Earl Hunt and Mr. Henderson have endorsed the rally in the Western North Carolina Conference.



JOHNSON



NEIGHBOR



GIBBONS



KIRK

IMPORTANT TOPICS TO BE AIRED AT CONFERENCE

Several highly important committees of the Western North Carolina Conference will make presentations at the annual Church in Mission Conference Sept. 27-29 at Camp Carolwood, near Lenoir.

Topics to be considered are rural economic development, petitions to General Conference, financial needs of WNCCL ministers, location of conference offices, and Annual Conference priorities.

Dr. Horace R. McSwain, pastor of First UM Church, Wadesboro and chairman of the Program Council committee dealing with this subject, will discuss rural economic development in Western North Carolina.

Town and Country petitions to the 1972 General Conference will be outlined by Rev. Claude Young, associate director for Outreach and Service of the Program Council.

Mrs. G. M. Kirkpatrick will represent the Conference Committee on Location of Conference Offices as she discusses this topic with the group.

Annual Conference priorities for the next quadrennium and beyond will be brought forward by Dr. Julian Lindsey, Greensboro District superintendent. He heads the committee which is to make an in-depth study of priorities for the Conference.

Mrs. Fletcher Nelson of Morganton, chairwoman of a special committee studying salaries of United Methodist clergymen, will address the group the morning of September 28.

The special committee was established by delegates attending the June 10-14 annual meeting of the Western North Carolina Conference at Lake Junaluska. The membership includes:

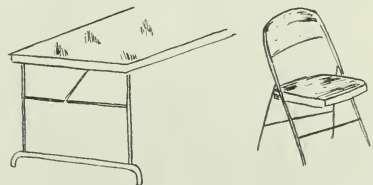
Laity — Mrs. Nelson; William R. Henderson, High Point; James H. Womack, Charlotte; E. M. Dudley, Lenoir; Alvin Morrison, Statesville; and Edwin Ford, Shelby.

Clergy — Rev. George W. MacDow, Todd; Rev. David L. Baxter, Stanley; Rev. Cecil H. Marcellus, Reidsville; Rev. Glenn R. McCulley, Cherryville; Rev. J. Alton Fitzgerald, Charlotte; and Rev. W. Harold Groce, Asheville.

The committee is charged to "make an overall study of a complete financial package for the ministers of our Conference . . ." It is to hold "meetings in at least four localities, geographically located . . ." and "to complete its study, and report its findings and recommendations to the 1972 Annual Conference."

Bishop Earl G. Hunt, Jr., will take part in a group conversation on Wednesday morning, Sept. 29.

The Conference is sponsored by the Commission on Town and Country Ministries, United Methodist Rural Fellowship and the WNCCL Program Council. It is open to all WNC laymen, laywomen and ministers.



**EDUCATIONAL FURNITURE
DIXIE EQUIPMENT COMPANY, INC.**

418 N. Greensboro St.
Liberty, N. C. 27298
Phone: 919-622-2204

GRANT SUPPORTED FOR BISHOP

RALEIGH — United Methodist lay and clerical delegates from the North Carolina Conference voted unanimously Friday to support Dr. N. W. Grant in the election of their denomination's bishops next year.

Grant, 59-year-old director of the Conference Program Council, becomes the first man in the knowledge of Methodist leaders who has ever received unanimous support for the episcopacy in modern times. A total of six bishops will be elected by United Methodist delegates to their Jurisdictional Conference at Lake Junaluska in July, 1972. The Jurisdiction embraces over three million Methodists in nine southeastern states.

The selection of Grant came late in Friday's meeting after the delegation, elected by the 1971 Annual Conference which met in Fayetteville last June, had earlier selected him as its secretary.

A native of Northhampton County,

Grant is one of six children born to the late James and Eliza Grant of Garysburg. He graduated from Jackson High School, Trinity College, Duke University and the Duke Divinity School.

He has served pastorates in Rock Mount, Warrenton, Rich Square, Bethel, First Methodist, Washington, Fairmont, Raleigh, and St. Paul, Goldsboro. From 1964-69 he served as superintendent of the Raleigh District. He was chosen to head the Program Council upon its organization in 1968 and since 1969 has served full time in the post.

Twice a delegate to Jurisdictional and General Conferences, he has served on a number of conference and regional committees and boards of the Methodist Church. He was the first minister selected in General Conference balloting in 1967 and 1971.

The North Carolina delegation committed itself to work for Grant's election among the 560 delegates to the regional conference.

Mrs. Harold Mann of Sanford was selected to head the 36-delegate North Carolina Conference delegation. She is currently president of the conference Women's Society of Christian Service and was the first elected lay delegate to General Conference.

She, together with Dr. Grant, will serve on the Episcopal Committee of the Southeastern Jurisdictional Conference. It is this committee which assigns the bishops to the various areas of the South.

In other business on Friday, ministers and laymen were chosen for various legislative Committee assignment for both the General and Jurisdictional Conferences.



Dr. N. W. Grant



The Rev. Dr. Wilson O. Weldon, left, presents the Upper Room Citation to the Rev. Dr. Alan Walker.

WALKER GIVEN UPPER ROOM CITATION

The annual Upper Room Citation was awarded to the Reverend Dr. Alan Walker, president of the Methodist Church in New South Wales, world evangelist and well-known author, at a dinner in Denver, Colorado, August 26, in recognition of his contributions to Worldwide Christian Fellowship.

Approximately 600 guests were present for the dinner at the Brown Palace Hotel at which Dr. A. Leonard Griffith was the featured speaker. Dr. Griffith is pastor of the Deer Park United Church in Toronto, Ontario. Musical selections were presented by Miss Marion Downs, the world-famous folk gospel singer.

The 59-year-old Methodist minister, whose father served as president of The Methodist Church of New South Wales, also is known throughout the world for his evangelistic zeal and his ecumenical leadership.

Dr. Walker was a delegate to the world assembly of the World Council of Churches as early as 1948 and has continued to serve in several ecumenical groups.

One of the most popular programs associated with Dr. Walker's ministry has been Life Line International, a telephone counseling service he founded in 1963. He is now president of the service which has ministries in operation or planning stages in 200 cities in eight countries.

NEW DCE AT WESTMINSTER, KINSTON

Mrs. J. C. Knox, Jr., is the new education director at Westminster UM Church, Kinston, joining the staff there on Sept. 1.

A graduate of High Point College, she was director of Christian Education at Fifth Avenue and Grace UM Churches in Wilmington before moving to Kinston.

Mr. and Mrs. Knox have three daughters: Allison, 12; Susie, 11, and Nancy Jo, 5. The Knoxes are active members of Queen Street UM Church of Kinston, where Mrs. Knox is president of the Women's Society of Christian Service.

Rev. James C. P. Brown is pastor of Westminster, Kinston.

POWER OF UNFORGIVEN SIN

(Continued from page 5)

indeed in its devastating effect on man; the power of forgiveness however is even greater and most needed in this modern generation in order to help restore sanity and fullness of life to those who suffer from the disease of unforgiven sin.

NORTH CAROLINA CONFERENCE

Vol. 3

September 23, 1971

No. 88

THE WORK AREA OF EVANGELISM

by Kimsey King

We hope that you are calling upon your District Secretary of Evangelism for any help you may need in your local church. He is equipped to answer your questions and consult with you if you ask. Your pastor or District Superintendent can give you his name. In working with your pastor this month, perhaps, you will want to evaluate your progress in contacting the less active members of your church and church school in challenging them to attend the pastor's course, "A New Adventure in The Meaning of United Methodist Membership." If the study books and the leader's guide have not been ordered for your church, it is not too late to do so.

Literature is always available from "Tidings" and The Methodist Publishing House and should be available to all members of the church to encourage each member to have a well written piece of literature to take on visits.

Has your church subscribed to "The Upper Room" for all members? This

is such a popular devotional guide that we have discovered as many non-Methodists using it as Methodists. The devotions in the current issue are written by young adult Methodist Christians. Low cost cassette tape players are now available in almost every community. If your congregation could supply one of these and subscribe to "The Upper Room" in recorded cassette form, you could provide a wonderful ministry for shut-ins, the blind, and the physically handicapped. These 90 second devotionals are professionally recorded and we have discovered many radio stations include them free of charge in addition to their regular programming. Also, prisons will play them over their public address systems, if you make them available. The recorded "Upper Room" on cassette is available from the same Nashville, Tennessee address at a modest cost.

Those planning to have Confirmation classes should see that their pastor is supplied with adequate mater-

ials and given help in getting the youth to attend the Confirmation classes.

One important and unique opportunity that will be available to all laymen are the Regional Evangelism Conferences for men being sponsored by Divisions of Evangelism of The Baptist State Convention and our own Board of Evangelism. This is the first time we have tried a project of this scope and you will be receiving further information perhaps in an article elsewhere in this issue. We ask you to pray for these rallies but also let your prayers extend to attendance. The rallies will be held on October 18 in Fayetteville at Methodist College, October 19 at The First United Methodist Church in Rocky Mount, and October 21 at the First Baptist Church in Durham. All of these services, which will feature outstanding leaders in Evangelism from the Methodist and the Baptist Churches, will begin at 7:30 P.M. If your soul is lifted by good singing, you will find the music to be an inspiring experience as well as the rest of the program. Surely you won't want to miss this!

Are you thinking about the "Design for Witness" Program? Are you asking how your church and community can become involved in the "Key 73" program? Remember "Key 73" will be what your church chooses to make it. It will be no more than that. Recommend to your Council on Ministries the formation of a "Key 73" committee and by all means have a contact person to receive "Key 73" information within your congregation. Order from "Tidings" the book, *Bridges To The World*. The price is \$1.75. It won't tell you how to get the job done, but it will make you think creatively about Christian Evangelism in today's society.

Children's Ministry

F. Belton Joyner, Jr.

CHILDREN'S ART PROJECT FOR 1972

Children of all churches are invited to participate in a nationwide Children's Art Project in 1972. Plan so the boys and girls in your community will have a chance to participate. Other denominations will be working on this too.

The idea came from the Interdenominational committee for One Great Hour of Sharing. Here's how the project works. Next January and February individual children of each church are invited to create artwork that will express the meaning of One Great Hour of Sharing. Any art media may be used, but photographs may not be entered. The artwork is to be exhibited in the local church during Lent to focus attention on the meaning and importance of the special offering.

If the church is interested in participating in the nationwide aspect of the project . . . as many as five of the best art pieces will be selected for display at the Interchurch Center in New York City. Selection should be on the basis of artistic merit and the quality of the child's statement. The artwork should portray what the child feels that the church does in situations around the world as the result of One Great Hour of Sharing.

Teachers wanting more information may order resources from Church World Service, Room 626, 425 Riverside Drive, New York, New York 100-27. Some of the artwork may be used in the 1973 publicity materials of One Great Hour of Sharing.

Leadership Development Opportunities

C. P. Morris, Associate Director
Nurture and Training

A variety of leadership development opportunities are available to pastors and local leaders of the North Carolina Conference this fall. A listing of these and a brief description of each will be found below. Other opportunities are planned for winter and spring. Still others will be scheduled upon request by cluster-group churches.

Raleigh Youth Lab. September 17-19, at Edenton Street Church, Rev. Willie Teague, Director, sponsored by the Raleigh District Program Council.

Junior High ("Explore", Winter Quarter), Rev. F. Belton Joyner, leader.

Middle High ("New Creation", Winter Quarter), Dr. J. Conrad Glass, leader.

Kenansville Christian Workers' School, September 19-21, James Sprunt Institute, Rev. Ben Wilson, Dean.

Creative Procedures in Teaching Children, Mrs. Brooks Patten, Jacksonville.

Creative Procedures in Teaching Youth, Mrs. Shelton Boyd, Mount Olive

Creative Procedures in Teaching Adults, John M. Meares, Raleigh

Greenville Junior High Confirmation Laboratory for Pastors. September 19-23 Jarvis Memorial Church, Rev. F. Gerald Peterson, Director, sponsored by the Greenville District Program Council.

Leaders — Rev. George W. Thompson, Winston-Salem; and Rev. R. L. Bame, Tarboro.

Alamance Christian Workers' School, (First Term), September 26-29, First Church, Graham, Rev. Fred Falls, Dean; Lester Ridenhour, Chairman, Board of Managers.

Senior High Youth Ministry, Rev. F. Belton Joyner, Jr., Raleigh

Black History, Alamance Technical Institute

Teachings of Jesus, Dr. James Efird, Duke University Divinity School

Ethics and the New Medicine, Dr. Harmon Smith, Duke University Divinity School

How and Why of Worship, Rev. Paul Lowder, Greensboro.

Local Church Council on Ministries and Church School Workshops, September 26-30.

Leader, Rev. Willard Williams, Staff Member, Division of Local Church; **Coordinator,** Rev. James H. McCallum, Administrative Assistant to N. C. Conference Cabinet.

September 26, 12:00-2:00 p.m., Wilson Temple Church, Raleigh, 7:00-9:00 p.m., St. Peter Church, Oxford.

September 27, 4:00-6:00 p.m., Galilee Church, Laurinburg (pastors only); 7:30-9:30 p.m, Galilee Church, Laurinburg (cluster churches).

September 28, 7:30-9:30 p.m., Hamlet (cluster churches)

September 29, 7:30-9:30 p.m., Lumberton (cluster churches)

September 30, 7:30-9:30 p.m., John Wesley Church, Fayetteville (cluster churches)

Black Youth/Church Encounter Workshop, October 2-3, Camp Rock-

fish, R.F.D., Parkton, for local church teams of youth and adults. Leaders — Rev. Willard Williams, Rev. James H. McCallum, Rev. F. Belton Joyner, Rev. Joshua E. Licorish (Pastor, Zoar United Methodist Church, Philadelphia, Pennsylvania), and Dr. C. P. Morris.

Orange Cluster Churches Christian Workers' School, October 10-14. Cedar Grove Church, Rev. Robert Wallace, Dean.

Life and Teachings of Jesus, Dr. James Efird, Duke University Divinity School.

Garner Christian Workers' School (cluster churches). October 10-12. First Church, Garner, Miss Donna Davis, Dean.

Using Resources with Kindergarten Children, Mrs. Julia Williams, leader.

Using Resources with Elementary I-II Children, Mrs. Louise Lucas, leader.

Using Resources with Elementary III-IV Children, Mrs. T. Marvin Vick, Jr., leader.

Using Resources with Elementary IV-VI Children, Mrs. Ara Tiszai, leader.

Using Resources with Youth, Rev. F. Belton Joyner, leader.

Using Resources with College Students and Young Adults, Rev. Milton Gilbert, leader.

Using Resources with Adults, John M. Meares, leader.

Alamance Christian Workers' School (Second Session), October 15-16, 1971, Mebane Church. Courses will be "Teaching the Bible to Children" and "Local Church Council on Ministries:"

Wilmington District Consultations on Leadership Development, sponsored by District Program Council, Rev. W. J. Neese, District Superintendent; Rev. C. S. Sparks; Rev. G. Paul Phil-



Rev. Willard A. Williams, Assistant to General Secretary (Division of the Local Church, Board of Education/The United Methodist Church) for Developing Ministry in the Black Community. Rev. Mr. Williams will be in the North Carolina Annual Conference for a series of Council on Ministries and Church School Workshops September 26- October 1 and a Black Youth/Church Encounter Workshop at Camp Rockfish, October 2-3.

lips, III; and C. P. Morris, leaders.

The Wilmington District Consultations on Leadership Development are scheduled as follows:

October 17, 2:30 p.m., Elizabethtown; 7:30 p.m., Whiteville

October 31, 2:30 p.m., Wallace; 7:30 p.m., Wilmington.

Alamance Christian Workers' School (Third Session), November 5-6; Front Street Church, Burlington. 1. Teaching the Bible to Children; 2. Local Church Council on Ministries.

Raleigh Junior High Confirmation Laboratory for Pastors, November 7-11. Highland Church, Raleigh, Rev. James A. Auman, Director, Rev. H. H. Hodgins, Reidsville, and Rev. F. Belton Joyner, Jr., Raleigh, leaders.

(Continued on page 19)

YOUTH MINISTRY

F. Belton Joyner, Jr.

CONFERENCE YOUTH RALLY

The 1971 Conference Youth Rally will be at Duke University in Durham on Saturday, October 30. The theme is "God Is For Real—Are You?" The Rally will begin at 10:15 a.m. and will close with a celebration in Duke Chapel, finishing at 3:00 p.m. Approximately two thousand youth from across the conference are expected for the festive day.

Highlights of the morning include a multi-media experience prepared by the Senior High United Methodist Youth Fellowship of Edenton Street Church in Raleigh. The Rev. James Creech is coordinating the planning. The Centenary Players of Centenary Church in Smithfield will present the moving drama "Christ in the Concrete City." Richard Williams is director of the Players.

During the mid-day break, persons will have opportunity to view several displays. Conference Youth Committee Legislative Affairs Officer Ricky Bryant will have a display related to his work. Other displays include Youth Service Fund (Charlie Harrell), Youth Evangelism (The Rev. R. L. Bame), and Summer Opportunities.

Lunch will be available in the Duke Dining Halls.

Presiding over the Day will be Flynn Surratt of Edenton, President of the Conference Committee on Youth Ministry.

YOUTH WEEK RESOURCES

"What on earth can we do?" is the

question posed in resources for the 1971 Youth Week. Planned for October 31 to November 7, Youth Week this year is the 28th annual observance by Protestant and Orthodox denominations working together through the National Council of Churches. Roman Catholic youth are joining in this year's efforts.

The focus is ecology. Youth will explore not only ways for survival in a world filling with pollution, but will seek to discover a quality to life that goes beyond just survival. This year's theme lends itself to projects and group activities growing out of the study.

Tools and resources are available from Youth Week 1971, Division of Youth Activities, 1312 Massachusetts Avenue, NW, Washington, D. C. 20005. A complete packet of materials is \$2.25, plus 15% for handling and postage.

NEW BOOK ON MINISTRIES WITH JUNIOR HIGHS

For \$1.00 — helps for the beginning teacher, ideas for a new counselor, an introduction into work with Junior Highs, lists of resources . . . order **Your Ministries with Junior Highs** from Cokesbury, Fifth and Grace Streets, Richmond, Virginia. Written by John W. Gattis and James L. Mayfield, this book joins companion volumes **Your Ministries with Senior Highs** and **Organizing for Youth Ministry**. These books are part of the Basic Education series being made available through the General Board of Education of The United Methodist Church.

CAMPING MINISTRY

R. Keith Glover, Coordinator

Have You Tried These

CAMP SETTINGS FOR MINISTRY?

The North Carolina Conference is moving rapidly toward a year-round, diversified use of camp settings for the Church's ministry. How many of the following experiences has your congregation tried?

1. Several families from St. James Church, Raleigh, have gone as a group for several week-ends of fellowship and fun using the new tent-trailer area at Camp Kerr Lake.

2. A group of explorer scouts and their leaders from St. Marks Church Raleigh, have had many hours of enrichment, training, and sailing experience using the beautiful waterfront at Camp Kerr Lake as a base.

3. An adult church school class from Mt. Bethel Church, Bahama, has added significant dimensions to its program through a series of outings at Camp Chestnut Ridge for fellowship, inspiration and planning.

4. About 150 persons from Mt. Sylvan Church, Durham, enjoyed the annual Sunday afternoon **Church School picnic-outing** at Camp Chestnut Ridge in August.

5. Duke Memorial and McMannen of Durham both conducted 5-day day camps at Camp Chestnut Ridge this summer.

6. A group of young people from Faith Church, Burlington, came with their leaders to Camp Chestnut Ridge for 5 days of **resident camping**. Meals were provided by the camp staff.

7. First Church, Laurinburg, brought a group of children to Camp Rock-

fish for 6 days and shared leadership with the camp which provided food services, waterfront staff and Program Director.

8. A Vacation Church School group from Northwoods Church, Jacksonville, spent 3 days at Camp Rockfish, as part of their VCS program, sharing leadership with the camp staff.

9. The Community Center at Lumberton and Edgemont Community at Durham brought groups to Camp Rockfish for 3 days and also participated in the shared leadership program offered during the second session.

10. Westminster Church, Kinston, and Grace Church, Wilmington, have plans for family group outings in September using the grounds and new beach at Camp Don-Lee.

11. UMYF groups from Pine Valley, Trinity and Sunset Park, Wilmington, First, Morehead City, and Rhems, New Bern, all have planning and fellowship retreats planned at Don-Lee this fall.

These are only a few of the many types of year-round uses being made of our Conference camp facilities.

For further information, inquiries, and reservations contact R. Keith Glover, Coordinator of Camping Ministry, 1307 Glenwood Avenue, Raleigh, N. C., 27605 (Telephone 828-0568).



SUGGESTIONS FOR OBSERVING CHRISTIAN EDUCATION SUNDAY AND WEEK 1971

Theme: "Learning to Be Human in a Push-Button World"

(For an interpretation of this theme and list of resources, see **The Church School**, August, 1971, Page 10, "Celebrate Christian Education" by J. Irvin McDonough.)

This theme is identified with one of the resources for our church-wide study "New Machines and the New Humanity". Many of the resources for this study can be used in the celebration of Christian Education Sunday and Week.

Congregations should plan the observance that will most adequately meet their local needs. It should highlight your Christian education ministry and challenge the congregation to participate together in that ministry. The following are some suggestions that may serve as thought-starters.

1. A sermon by the pastor based on "the objective of the church as manifested through its educational ministry", See **The Church School**, August 1971, page 10.

2. A panel discussion on theme: "Learning to Be Human in a Push-Button World", followed by small group discussion and sharing.

3. Invite study groups (youth and adults) to examine their life styles. "To what extent are we real support groups in an age that is increasingly impersonal?" Recommended resource: "Members One of Another", 35mm film strip, available from TRAFICO, 1307 Glenwood Avenue, Room 215, Raleigh, North Carolina. Cost: 75c.

4. A meeting of youth and adults to view the film "Them People" (16 mm, 43 minutes, color film, rental from Cokesbury \$12.50).

5. An appreciation dinner for church school workers with the theme "Learning Together in Christian Fellowship", (**The Church School**, August 1971, page 11).

6. Worship service or celebration based on hymn no. 301 in **The Book of Hymns**, "All Praise to Our Redeeming Lord", (**The Church School**, August 1971, page 11).

7. Parent-teacher meetings to interpret children and youth curriculum and show parents how they may participate in their children's Christian education.

C. P. MORRIS



MUSIC MINISTRY

F. Belton Joyner, Jr.

A GOOD RESOURCE FOR LOCAL CHURCH MUSIC IS . . .

Music Ministry, a monthly publication of the United Methodist Church.

Each issue contains a folio of anthems, organ selections, with features on a variety of concerns of the local church musician. Regular departments tell about music with children and with youth. Reviews of books and records can keep one informed on new resources. The hymn-of-the-month is studied in each issue and clues are offered for choral directors, and . . . there is more! **Music Ministry** can be ordered from Cokesbury along with the regular Church School materials order, or one can take out an individual subscription. A few sample copies are available from Music Ministry, Room 218, 1307 Glenwood Avenue, Raleigh, North Carolina 27605. This might make a nice "thank you" gift to choir members, or to the choir director, or to age-level workers, to the pastor, . . . or to yourself!

AN OPPORTUNITY TO STUDY WORSHIP

If a class in your church (probably Senior Highs) is using **Real**, during the fall quarter they may be studying "Worship—The Celebration of Life." This unit explores many aspects of the experience of worship and seeks to find the role of music in that exper-

ience. You might be a helpful resource as the class goes through this study or you might want to join the class for these sessions. This would be a good opportunity to think through the biblical basis for a lot of what we take for granted in worship, and check to see if a class is using **Real** or if a class might want to order **Real** for this particular unit.

Leadership Development

(Continued from page 15)

Pilot Training Sessions for Consultants to Churches of Small Membership:

November 12-14, Camp Rockfish and Sandy Grove Church, for Fayetteville, Goldsboro, Sanford, and Wilmington Districts.

November 16-18, Pilmoor Memorial Church, Currituck, for Eliabeth City, Greenville, New Bern, and Rocky Mount Districts.

November 19-21, Camp Chestnut Ridge and Cedar Grove Church, for Burlington, Durham, and Raleigh Districts.

Junior High Confirmation Laboratories for Pastors Scheduled:

New Bern, January 16-20, 1972. Rev. H. Arthur Phillips and Rev. F. Belton Joyner, leaders. Roanoke Rapids, January 23-27, 1972. Rev. Robert L. Bame and Rev. F. Belton Joyner, Jr., leaders.



WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

DR. AND MRS. WELDON WILL LEAD RETREATS

Dr. and Mrs. Wilson O. Weldon of Nashville, Tenn., will lead two Spiritual Growth Retreats to be held at Lake Junaluska the first two week-ends in October. Dr. Weldon is editor of *The Upper Room*, worldwide devotional magazine.

The retreats are being sponsored by the Women's Society of Christian Service and the Wesleyan Service Guild of the Western North Carolina Conference. The first will be held on October 2-3, from 3 P.M. on Saturday

in the Conference before going to Nashville in 1967 as editor of *The Upper Room*. He was minister of Methodist churches in China Grove, High Point, Thomasville, Gastonia, Charlotte and Greensboro before assuming his new work.

A native of Camden, S. C., he received his education at the University of South Carolina and at Duke University, receiving his Doctor of Divinity degree at High Point College in 1952.

Thrice he was chosen to be a delegate to world conferences, the Methodist Ecumenical Conference in Oxford, England, in 1951, and the World Methodist Conference in London, England, in 1966 and in Denver, Colo. in 1971.

He has been a delegate to General Conference for the past four meetings, Minneapolis, Minn. in 1956; Denver, Colo. in 1960; Pittsburgh, Penn. in 1964 and Dallas, Texas in 1968.

He is a well known author of devotional books, including *The Thrill of Christian Living*, *Our Father, Discoveries in the Lord's Prayer*, and *A Plain Man Faces Trouble*. He edited the book, *When Fires Burn*.

In addition to being president of the Lake Junaluska Associates, he is a Shriner, a Mason, and chaplain of the Oasis Temple in Charlotte.

Mrs. Weldon, Margaret Lyles Weldon, is also a native South Carolinian. She was the daughter of a Darlington lawyer and an honor student in her graduating class at Columbia Col-



DR. WELDON



MRS. WELDON

through noon on Sunday. The second will be the following weekend, Oct. 9-10, at the same hours. All sessions will be at Lambuth Inn at Lake Junaluska.

The theme to be used at each retreat is, "NOW."

Dr. Weldon is a member of the Western North Carolina Conference and served as pastor of many churches

lege.

After her marriage to young Wilson Weldon in July, 1939, she was the gracious hostess at many Methodist parsonages during their ministry.

She has been active in the Women's Society of Christian Service everywhere she has lived and was presented a life membership in the organization. She was chosen as Secretary of Spiritual Life in the Conference Women's Society at the time her husband was elected to the editorship of **The Upper Room**, and had to resign when they moved to Nashville.

The Weldons had three children, the late Nanci Weldon, a U.S.-2 at the time of her death; Wilson Weldon, Jr., a second year law student at the University of North Carolina; and Alice, Mrs. Henry B. Perry, III, of Baltimore, Md., an instructor in Spanish at the University of Maryland.

Reservations for either of the Spiritual Growth Weekends should be sent to the Director of Housing, Lake Junaluska Assembly, Lake Junaluska, N.C. 28745. Checks should be made payable to Lambuth Inn, where the sessions will be held.



Art & Stained Glass Co. Complete Church Window Service

1000 Tryon Ave.

HIGH POINT, NORTH CAROLINA 27260

Phone 883-0516

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA

Alternate Communion

Service Praised

DENVER, Colo. (UMI) — Joy over the enthusiastic reception of its alternate order for holy communion and keen interest in the creation and use of its other resources for contemporary worship marked the meeting of the United Methodist Church's Commission on Worship here August 29-30.

Prof. H. Grady Hardin of Perkins School of Theology, Southern Methodist University, Dallas, Texas, serves as chairman of the committee on alternate rituals, which developed the trial order for the Sacrament of the Lord's Supper, which was used at the recent World Methodist Conference and at the World Methodist Consultation on Worship, where it met with great favor. After further revision and use at the 1972 General Conference, the alternate order will be made available to the church at large.

One veteran observer who participated in the latter service as a worshipper reported that he had never been so deeply moved at a communion service in more than 50 years of church attendance.

THE VERNON COMPANY

PEWS - CARPETS

OFFICE & CLASSROOM FURNITURE

P. O. Box 5484 High Point, N. C. 27262

Phone (919) 885-4615

Our Fifth Annual Holy Land Tour
DEPARTING APRIL 3, 1972

Eight other associate hosts

Fifteen Days Holy Land \$ 849.00

Seven days Rome and London \$ 229.00

WRITE OR CALL

Rev. and Mrs. William A. Rock, Jr.

4693 Andrews Drive

Winston Salem, N. C.

Phone 919 924 2110

27106

WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

At ten o'clock on Tuesday morning, October 5, 1971, the Annual Meeting of the Women's Society of Christian Service of the North Carolina Conference will open to the strains of "Praise To The Lord, The Almighty." From that moment through the contemporary Love Feast at Wednesday afternoon's closing session, delegates and visitors will be singing, listening, learning, worshipping, giving, "For The Love of God."

Besides singing the well-loved hymns of our Church, led by **The Reverend Wilbur I. Jackson**, associate minister of the host church, Hay Street United Methodist in Fayetteville, the group will be listening. Listening to **Dan and Ann Miller** and their friend **John Osborn** of Ohio minister as they convey good news about how life is and how it can be. Known as **The Wire Service**, the Millers and Osborn have performed for church youth groups, at art festivals and on television.

Listening, too, to **Mrs. Harold Mann**, the conference president and "Sanford grandmother" (to quote the **Raleigh News and Observer**) who has so distinguished herself and all Methodist women by being selected as a delegate to the recent World Methodist Conference and to head the North Carolina delegation to General and Jurisdictional conferences.

Because of various exciting speakers, the group will learn as it listens. If the jurisdictional delegates have their wish in 1972, the man who will

be one of the new bishops of the United Methodist Church will challenge church women as those "Chosen For Action." **Dr. Nicholas W. Gran** of Raleigh, the Director of the Conference's Program Council, has won the love and respect of laymen and ministers alike.

You've heard — and are perhaps tempted to believe — that our youth are a lost generation. **Mrs. George Berry** of Oakland, California, will give us another side of the picture as she tells of "Youth Working For The Love Of God" in the Tuesday afternoon session. Chairman of the Committee on Youth Involvement of the Board of Missions, Mrs. Berry is a minister's wife and writes that she is most concerned about "the local person" (plus a daughter and five grandchildren). Among her many accomplishments is Mrs. Berry's present position as vice-chairman of the World Division. She will give the delegates a vivid picture of that Division in her address in the Wednesday afternoon session.

The newly-selected dean of the Duke Divinity School will explore "What The Church Is Doing For The Love Of God" on Tuesday afternoon. Reared in Charlotte, **Dr. Thomas Langford** is a graduate of Davidson and has B. D. and Ph.D. degrees from Duke. In his first year as Chairman of the Department of Religion at Duke, a post he held until this past June, Dr. Langford was voted the outstanding teacher of undergraduate. He has received several fellowships and has been widely published in the



Dr. Thomas Langford

fields of philosophy and religion. The father of four boys, Dean Langford is an ordained minister in the Western North Carolina Conference. His keen mind and likeable personality will add greatly to the Meeting.

The highlight of the session will be the World Federation of Methodist Women Banquet. An experienced voice will be that of **Dr. Guion Johnson** of Chapel Hill who will tell of and show on slides "Our Mission Posts In Africa." One Ph.D. in a family sounds impressive but in Dr. Johnson's family of educators, hers is only one of six. On the staff of the Institute for Research in Social Science for ten years, she has written three books and lectured at Rhodes University in South Africa. She and her husband have just returned from their third trip to Africa, so Dr. Johnson promises to be excitingly up-to-date. **Mrs. Charles Owens** of Fairmont, a native of Chile and a new U. S. citizen as of September 15, will sing a translated African hymn, adapting the drumbeat to her guitar strings.

Mrs. J. Boyd Tyrrell, Assistant General Secretary of the Women's Division and frequently welcomed to North Carolina, will tell on Wednesday morning of "Women Living For The Love of God." A native of Pennsylvania, with an M.A. in speech and drama, Mrs. Tyrrell promises to be a dynamic speaker. Having held local, district and conference offices in the W. S. C. S., she has led U. N. Seminars and since 1968, has lived in New York City and gone to work each day at the Board of Missions.

With the invaluable assistance of Haymount Church, Hay Street Church is working diligently to provide comfortable facilities and a smooth schedule for the Meeting. Mrs. J. H. Melvin and Mrs. I. Ernest Cook are co-chairmen of arrangements and have won cooperation not only from the women of both churches, but also from the Fayetteville Police Department and Sears who are making possible ample parking places. A nursery will be provided for the delegates' children.

Come and sing, listen, learn, worship and give "For The Love Of God."

Sally B. Kirby



Johnson



Tyrrell

Sunday School Lesson FOR OCTOBER 3

By DR. RAYMOND A. SMITH
(International Lesson Series)



God Calls Men

Background Scripture: Exodus 3:1-20;
2 Timothy 1:8-9

Lesson Scripture: Exodus 3:1-14

When we consider how men are called into the service of God we are tempted to give up rational explanations and to say simply "It's a mystery"; and indeed it is, even to those who have been called. We notice elements of mystery in the account of God's call to Moses. Here is a man who having fled Egypt after killing a labor foreman who had mistreated one of his brethren, found employment as a shepherd tending the flocks of Jethro, a priest of Midian, whose daughter he married. Though the life of the shepherd has been romanticized in song and story, one can get a realistic view of the job by reading Jacob's words to his Uncle Laban in Genesis 31:36-41. The job was definitely not sitting on a mossy bank all day playing a flute while the sheep grazed contentedly nearby!

Scholars like to speculate on how much the religion of Jethro, Moses' father-in-law, influenced Moses, and later the Hebrew religion. We know Jethro was of the Kenite tribe which did have some association with the Hebrews. The extent of their influence on the Mosaic faith, however is unclear (see vol. 3 Interpreter's Dictionary of the Bible).

The setting of Moses' dramatic call is in the vicinity of Mt. Sinai (also called Mt. Horeb, or Mt. Seir), an area which has been regarded as sacred by He-

brews, Christians and Moslems. Moses saw a bush burning and out of the bush came a voice. Moses was overwhelmed, as well he might have been; however, we are told that he "turned aside" to investigate. Space is too limited for an extended exposition of this passage. We may note, though, that the divine Spirit who spoke from the bush is identified as the same God who had formerly spoken to Abraham, Isaac and Jacob.

We are struck by the fact that even before Moses raised questions and doubts about the mission to which he was being called, God makes it plain that he is a God who is concerned with the conditions of the exploited and distressed.

He says: "I have seen the affliction of my people . . . I know their sufferings." It is strange that so many people, even in the face of such a declaration, can justify their indifference to social concerns by saying: "Why not leave these questions alone, and get back to the Bible?"

Moses was reluctant to undertake the mission of liberating the Hebrew slaves. His excuse for being reluctant was the same one we hear every day. "But Moses said to God, 'Who am I that I should go?'" But Moses had a better excuse than most of us have when we decline to "get involved." Don't forget that he was a fugitive from Egypt with a price on his head!

Next, Moses wanted to know God's name; otherwise, how could he explain to the people which God had sent him? But the answer Moses got was

shrouded in mystery: "I am who I am", or "I will be who I will be." As things turned out Moses, and others as well, were to learn who God is; first, through His mighty acts in their behalf and also his revelation through the prophets, and finally in Christ, the Messiah.

We must try to bring this lesson home to each reader: Whom does God call and how does he call them? Many of us grew up thinking that the only kind of call was the "call to preach." But we did not know our New Testaments. There we find that every follower of Christ was numbered among those who were called. Some scholars have contended that original Greek words for clergy and laity were used interchangeably. In spite of the flood

of good books that have been coming from the press which emphasize the place of laymen (books like those by Elton Trueblood and Howard Grimes), many still have the opinion that the "call" is issued only to those who are to be clergymen.

The fact is that we have neglected the doctrine of "the priesthood of all believers." We have thought this was some sort of anti-Catholic doctrine believed only by Protestants. Such is not the case. The Bishop of Bruges, a Roman Catholic diocese, sent out a letter to the laity in his area in which he re-affirmed the doctrine of the "priesthood of all believers." When this happens in a Roman Catholic diocese, it is time Protestants began to re-examine it!

SUNDAY SCHOOL LESSON

FOR OCTOBER 10

God Creates A Community

Background Scripture: Exodus 19; Deuteronomy 7:6-10; I Peter 2:1-10

Lesson Scripture: Exodus 19:1-8; I Peter 2:9-10

It's not what belongs to you, but what you belong to, that is the more important question. We are created for community. Solitary confinement can be relished only by recluses whose life is, to say the least, abnormal. Furthermore, as John Wesley said, "History knows nothing of a solitary religion."

In this lesson we are to see roots of the idea of the church as found in the Old Testament and continued in the New. The doctrine of the "chosen people" has been one of the myster-

ies of history, even to the Jews themselves. The words of Exodus 19:6 underscores this thought: "You shall be to me a kingdom of priests and a holy nation." But why God made this choice is not stated there. But in Deut. 7:7f we find one answer: "It was not because you were more in number than any other people that the Lord set His love upon you, for you were the fewest of peoples; but it is because the Lord loves you, and is keeping the oath which he swore to your fathers, that the Lord has brought you out with a mighty hand, and redeemed you from the house of bondage." So what has been termed a mystery, is still a mystery; it is the mystery of the love of God for man.

Turning now to the New Testament

we notice that the writer of I Peter, in 2:9-10, shows he believes this condition of "chosenness" has now been transferred to the church, which is now the New Israel. He says: "But you are a chosen race, a royal priesthood, a dedicated nation, and a people claimed by God for his own, to proclaim the triumphs of him who called you out of darkness into his marvelous light. You are now the people of God, who once were not his people; outside his mercy once, you now have received his mercy" (NEB). In other words, the Gentiles have now been brought in to share the benefits and responsibilities of God's chosen people.

The reader will see that in each case where the **benefits** of membership in the community of faith have been mentioned, there is also an implied **responsibility**. Now in the case of the Hebrews the time came when large numbers of them came to believe their nation would be protected and favored because they were the "chosen people" no matter what other conditions prevailed. But prophets like Isaiah and Jeremiah arose who believed they had a mandate from God to remind the people of their responsibilities as members of a God-created community. Jeremiah reminded them that because the temple was in Jerusalem this, in itself, gave the city no guarantee of security from invaders. Isaiah went further and declared Israel was chosen, not simply for special favors, but for special services to God and the world (see Isaiah, chapters 52 and 53).

Is there a temptation for the church to make the same mistake that was

made by those Hebrews? Can it expect to be guaranteed permanence and ultimate victory regardless of what it is or does—or fails to do? Is it simply an ambulance to pick up the victims of wrecks; or is it to be a force for helping to create persons with responsibility for the safety of their neighbors? Is it, as in the Middle Ages, only an almoner who takes what the affluent decide to give it and then hand this on to the poor; or is it to be champion of a fair and just social order? John Wesley said he loved to worship in elegant and beautiful churches, but God sent him to preach in the by-ways of England, at the entrance to mines, and in the open fields.

The alert reader will be aware that what is pictured above is an oversimplification. It is not a matter of either/or, but of both/and. We shall continue to sing "Rise up, O men of God, have done with lesser things"; but we shall not forget to sing "Come ye disconsolate. . . earth has no sorrow that heaven cannot heal." Maybe the church's job in the world is both to "comfort the afflicted" and to "afflict the comfortable." We should all pray that the instances of misunderstanding and "taking sides" regarding the church's mission in the world will be resolved without bitterness. Great preachers and leaders like E. Stanley Jones warned us long ago that we should not break up into opposing camps over this issue. "There's a wideness in God's mercy like the wideness of the sea", says the hymn. What we need desperately in our time is the realization that the community of faith is greater than any one person's view of it.

motive MAGAZINE FOLDS

NASHVILLE, Tenn. (UMI)—**motive** magazine, controversial periodical begun in 1941 by the former Methodist Church, has folded.

After 30 years of denominational sponsorship the magazine became an independent corporation July 1, 1971, severing all ties with the Division of Higher Education of the United Methodist Board of Education.

The **motive** editorial board, headed by the Rev. Lynn Jondahl, East Lansing, Mich., met July 23-25 in Nashville and decided to cease publication.

No announcement was made of the action when the committee met but in a telephone interview with Mr. Jondahl September 2 he confirmed the action and explained that the committee hopes to publish one final issue. If money can be found — and he is hopeful — a final issue dealing with "Gay Consciousness" will be mailed in December. An explanatory letter to the 9,000 **motive** subscribers is scheduled for October.

He also stressed that the **motive** editorial board and corporation were not being dissolved. "We are hoping to negotiate with other persons who might be interested in the continuance of **motive** in some form."

Mr. Jondahl, an ordained United Church of Christ minister, is a staff

member of the Christian Faith and Higher Education Institute, a national project funded by United Ministries in Higher Education (UMHE) and headquartered at Michigan State University.

In response to a UMI inquiry, officials at the Methodist Publishing House said they will not continue as the printer for **motive** since it is no longer an official publication of the church.

Why did **motive** die? Mr. Jondahl said there are two basic reasons: "First, all periodicals have experienced a drop in readership interest. It costs us around \$15 in subsidy for each subscription and there's no way to argue that that is good business."

Secondly he said the desires of the audience have changed. "We realized some time ago that if we were responsive to the persons who are most self-conscious about their Christian faith they would be people working in their local communities, people wanting specific, not general resources."

To counter the second problem he said the **motive** editorial board had already changed its format to zero in on a specific concern in each issue. "Our model for this was the Women's Liberation issue (March-April, 1969) which has been the best thing we've done."

8%

FIRST MORTGAGE CHURCH BONDS

*Registered as to principal and interest
Interest payable semi-annually*

Write **CHURCH SECURITIES, INC.**

(Formerly Church Investors)

or Phone Toll-Free
1-800-241-3166

4095 Clairmont Road

Atlanta, Ga. 30341

This advertisement is neither an offer to buy or sell any security. In states where this dealer is not qualified to act as a dealer, sales literature will be deleted from descriptive brochures.

YOUTH SHARE IN ASBURY CELEBRATION

LAKE JUNALUSKA — (UMI) — A quintet of mod-garbed students, a youth choir, a modern-dress drama of the crucifixion and a series of young trail-followers held most of the lime-light here Sept. 3-5, as Methodists celebrated an historic event.

They were recalling how a 26-year-old lay preacher named Francis Asbury had left England just 200 years before to become the father, designer and prophet of American Methodism.

A series of speeches told about Asbury and the influences on him and by him on the church and nation. Much of the mood here, however, involved youth and their relationship to the church.

This was stressed as the Rev. William Quick, Durham, chairman of the Bicentennial, asserted, "We have come to look backward only in order to look forward."

One-third of the 500 delegates were youth. Participants came mostly from the Southeast, but from all five jurisdictions of United Methodism and from the British Methodist, Free Methodist, and Wesleyan Churches. They came from 25 states.

The delegates responded readily with clapping and foot-tapping to the "Amazing Grace" and modern folk singing by "Just Us," a quintet from

Emory and Henry College in Virginia. After touring church meetings all summer, they sang together for the last time here.

Another small group of youth, the Francis Asbury Players from First Church, Henderson, left the audience stunned with the dramatic "Christ in the Concrete City."

The 30-voice youth folk choir from Watkins Memorial Church, Louisville, Ky., presented its own program as well as sharing in a folk musical about drugs and in a folk mass.

The folk mass was written especially for the Bicentennial by Vytautas Brenner, a Venezuelan studying in the U. S. He directed its presentation here and provided its piano and guitar accompaniment.

As the celebration neared its end a score of Boy Scouts appeared to receive special award patches for having hiked the rugged 23-mile Asbury Trail through the Great Smoky Mountains. Seventy-two youths, including three girls, completed the trail over the bicentennial week end, plus another 121 earlier in the summer. This was a trail which Bishop Asbury wearily traversed many times on horseback, beginning in 1810.

The meeting received a special telegram from President Nixon, which said: "As the Methodist Church in America honors the memory of one of its greatest leaders, . . . Mrs. Nixon and I recall with you his splendid contributions to the spiritual and moral fiber of our society. Countless Americans have drawn strength from the ideals by which he lived, and it is fitting that we be reminded on this occasion of the timeless example he set for all of us."



FIBERGLASS

- STEEPLES
- STAINED FIBERGLASS WINDOWS
- CROSSES
- LIGHTED SIGNS

Write for free
color brochure.



Fiberglass Specialties

A/C 214 · 657 6524 P. O. Box 931 Henderson, Texas 75652

MINNESOTA BISHOP TO PREACH AT PASTOR'S SCHOOL



Bishop Paul Washburn

Bishop Paul Washburn, as Bishop's Hour Lecturer, will give the opening address October 25 in the 1971 Convocation and Pastors' School at Duke University. Presiding bishop of the Minnesota Area of the United Methodist Church, he is one of two United Methodist representatives in the Consultation on Church Union.

From 1964 to 1968 he was executive secretary of the Evangelical United Brethren Commission on Church Union. Before election to the episcopacy in 1968, Bishop Washburn had been a pastor for thirty years, serving churches in Illinois.

Bishop Washburn will speak also at the pre-Convocation meeting of the WNC Conference Commission on Ecumenical Affairs, which will meet at 11 a.m., October 25. Mrs. Leslie E. Barnhardt of Charlotte is chairman of the commission.

The October 25-27 meeting will feature several other outstanding speakers, including Rev. James M. Lawson, Jr., of Memphis, Tenn., Dr. Paul Lehmann of New York, the Very Rev. Edward H. Patey of England, and Dr. Cecil W. Robbins, president of Louisburg College.

Lectureship Established

At Pfeiffer

MISENHEIMER — A highly successful and nationally known New York investment banker through his foundation has established a Christian lectureship at Pfeiffer College to present "evangelical Christian scholars and ministers."

He is Thomas F. Staley, a founder and director of Reynolds and Company, nationally known New York investment firm. The Thomas F. Staley Foundation has designated Pfeiffer as one of around 100 colleges in the nation to share in this program which began in 1943.

The first speaker in the lectureship will be Dr. Louis H. Evans, nationally known Presbyterian minister. For twelve years he served as a "minister-at-large" for the Board of National Missions of the United Presbyterian Church, USA, and is regarded as one of the most widely heard Presbyterian ministers in the nation. Dr. Evans will speak at Pfeiffer October 5 and 6, 1971.

Quality Church Windows since 1906

**HIGH POINT
GLASS & DECORATIVE CO.**

A. W. Klemme, Pres. & Mgr.
Box 101 High Point, N. C.
Fiberglass Baptisries & Spires

CAROLINA BRIEFS

HOMECOMINGS

Listed below are dates, places and speakers for homecomings:

Sept. 26, Leaksville Church, Eden, Bishop E. G. Hunt, Jr.

Sept. 26, Concord Church, Catawba, Rev. Glenn Lackey

Sept. 26, St. Paul, Rocky Mount, Rev. Paul Carruth

Sept. 26, New Hope Roanoke Rapids, Rev. J. E. Sutton

Oct. 3, Boonville, Boonville, Dr. C. E. Rozzelle

Rev. Kimsey King, Woodland, will lead a Preaching Mission at Chestnut Street UM Church, Lumberton, Oct. 17-19.

Dr. C. C. Herbert, Jr., administrative assistant to Bishop Earl G. Hunt, will preach at First UM Church, Franklin, Sunday, Sept. 26.

Central UM Church, Monroe, will have a Preaching Mission Oct. 3-6, with Rev. Thomas B. Stockton, pastor of Central UM Church, Asheville, as guest preacher.

Revival services will be held at Cokesbury UM Church, Raleigh, Oct. 3-8. Rev. Jim Faggart of Waxhaw will preach.

Dilworth UM Church in Charlotte is celebrating its 75th anniversary this year. On Sept. 29 and 30 a musical review of the history of Dilworth, "Ten Minutes from the Square," will be presented. Starting Sept. 15 and continuing through October, Faith-in-

Life Groups will meet each Wednesday night. November 7-11 Bishop James Armstrong of Aberdeen, S. D. will preach for Spiritual Renewal Services.

Norlina UM Church, Norlina, will observe homecoming, Sunday, Oct. 3 at 11 a.m. Rev. W. Carleton Wilson of Raleigh, secretary of the North Carolina Conference, will preach. That night at 7:30, a week of revival services will begin. The pastor's son, Rev. Millard W. Warren, Jr., who is pastor of Ocean View UM Church at Yauco Beach, will be the visiting evangelist.

Chadbourn UM Church, Chadbourn, will have homecoming on Sunday, Oct. 10, with the Wilmington District superintendent, Rev. W. J. Neese as speaker. Also on that day the mortgage on the church parsonage will be burned.

Fortress Press has published "The Future Shape of Preaching" by D. Thor Hall, associate professor of Preaching and Theology at Duke University Divinity School. Originally delivered as the Sprunt Lectures at Union Theological Seminary in Virginia, this book assesses the question, "Does the pulpit have a future?" D. Hall is a member of the WNC Conference.

GO WITH US THE HOLY LAND AND ROME

Departure Date, December 27, 1971

10 Day Trip Only \$664.00

Free Brochures

REV. BOB DENNIS

515 West Ridge Ave.

Landis, North Carolina 28088

857-5031

Telephone

857-5041

HOW CHAPLAINS SERVE

(Continued from page 32)

enthusiasm. There is a choir of 20 men each Sunday morning and two vocal quartets have been organized.

Weekday activities are planned, in addition to the Sunday morning opportunities. A layman from Texarkana teaches a Bible class on Friday night and a Presbyterian minister teaches a church school class on Sunday morning. There is a "Faith at Work" group on Saturday morning. This provides an opportunity for laymen and ministers from the community to come together with the prisoners and discuss how to put faith into action. It is not a preaching service but a truly searching group. This group, Chaplain Tyson feels, is a leavening influence throughout the Institution. Those who participate in the "Faith at Work" group search out men who need particular help. They don't come to these men to preach to them but to offer them a helping hand. There are several instances where Chaplain Tyson feels that difficult adjustments have been made because of the help of these men.

On World Communion Sunday Chaplain Tyson conducts an ecumenical worship service. The opening part of the service is shared by all in attendance. The families of the men are able to come to the Institution's chapel and worship together. When it is time for the Lord's Supper the Protestants participate together, and a priest serves the Roman Catholics present. Because of the nature and importance of this service families were present last year from as far away as New York and Florida.

A "first" will be a retreat in the fall of 1971 for those who are participants in the "Faith at Work" group, to be held outside the Institution. In addition

to this retreat a Lay Witness Mission is being planned. A Texarkana physician and a business man are working with a group of inmates to plan for this weekend experience. Their hope is to have at least 100 participate in the program.

Chaplain Tyson's work is primarily with those within the Institution but he also spends a portion of his time with families. Visiting opportunities are available to families on weekends so that he is available on Saturdays and Sundays to talk together with family groups. Four times a year families can come and participate in the worship services with the inmates. In addition to these responsibilities the chaplain relates to the staff members, many of whom attend the worship services from time to time. Because community support is so important Chaplain Tyson also involves himself in civic activities.

The work of Chaplain Tyson is typical of that carried on by other United Methodist ministers serving as prison chaplains. Our denomination also has chaplains serving in VA hospitals, in industry and in the various branches of the military. These men find support for their efforts through the Commission on Chaplains and Related Ministries. The commission holds annual retreats in the U.S. and in Germany and Japan. At these retreats chaplains have an opportunity to meet and discuss their particular challenges and problems with other men and receive information from the speakers that will prove helpful to them in their job. The commission receives one-fourth of the World Communion Offering, the only source of income for the work that is done with the more than 750 United Methodist chaplains. Dr. A. Purnell Bailey is the executive secretary for the Commission on Chaplains and Related Ministries.

DUKE UNIV LIBRARY
DUKE STA C
27706

merger of the Western North Carolina Conference and the North Carolina-Virginia Conference, he continued his ministerial affiliation with the newly formed conference. In 1970, he received appointment to the Federal Correctional Institute, Texarkana, Tex. He became the chaplain at the Institution, with a part-time Catholic chaplain and a Jewish rabbi who make regular visits. His job was to develop a program, establish a relationship with the inmates and prove himself to the employed and professional staff.

When he came to his assignment he discovered there were few men attending chapel and very few other group activities. He was anxious to increase chapel attendance and to involve men in a variety of group experiences. Routinely every man in the institution meets the chaplain when he first arrives and can visit him by appointment. While this experience is worthwhile Chaplain Tyson feels that it is only the beginning.

He began by strengthening the chapel services, with opportunities for dialogue immediately following. Each Sunday following the chapel service there is an opportunity for open discussion by those who wish to stay. The chaplain invites this group to make comments and provide guidance in the expansion of the religious program at the institution. A choir director and organist are hired from the community. The men have responded with

32 North Carolina Christian Advocate

NORTH CAROLINA christian advocate

Vol. 116 Greensboro, N. C. October 7, 1971 No. 33



These volunteers have just completed the Adult Literacy Training Class held at the Robeson County Technical Institute this summer. They are now qualified to be instructors in reading workshops. The Robeson County Church and Community Center was instrumental in establishing this new project. (See story on Page 10).

WHERE IT IS

4 A BODY OF LOVING PEOPLE

LeRoy A. Scott

10 THE CHURCH ON THE GO

12 CSC BOARD SUED FOR LIBEL

14 THE VOICE OF THE PEW

18 LETTERS TO THE EDITOR

28 METHODIST NEWS ROUNDUP

Regular Columns

20 WOMEN'S NEWS

24 SUNDAY SCHOOL LESSON

30 CAROLINA BRIEFS

CHURCH FURNITURE

Pews

Pulpits

Altars

Fonts

Screens

Lecterns

Reading Stands

Offering Plates

Chairs

Tables

CATALOG ON
REQUEST



**CARRIKER CHURCH
FURNITURE CO.**

Box 220, Monroe, N. C. 28110

MEMBER CHURCH FURNITURE
MANUFACTURERS ASSOCIATION

NORTH CAROLINA

christian advocate

Official Organ of the North Carolina and
Western North Carolina Conferences
of the United Methodist Church

ESTABLISHED 1855

James C. Stokes... Editor and Manager
Ray Young... Production Manager
Ruth Laughlin... Editorial Assistant
Betty Dean... Circulation Manager

Second-class postage paid at Greensboro, N. C.

Published bi-weekly on Thursdays by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401.

The Methodist Board of Publication

C. P. Morris, Raleigh, President; H. G. Allen, Statesville; Paul Carruth, Rocky Mount; James H. Coleman, Marion; J. Slade Crumpton, Durham; N. E. Edger-ton, Raleigh; James W. Ferree, Charlotte; Albert F. Fisher, Goldsboro; J. Nelson Gibson, Jr., Gibson; N. W. Grant, Raleigh; William R. Henderson, High Point; S. Herbert Hitch, Charlotte; Julian A. Lindsey, Greensboro; N. D. McNairy, Greensboro; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Christian White, Greenville; Carl C. Woo:en, Kinston.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

The NORTH CAROLINA CHRISTIAN AD-VOCATE is published bi-weekly on Thursdays at 429 West Friendly Ave., Greensboro, N. C. 27401, with headquarters or general business offices at the same location. The publisher is The Methodist Board of Publication, Inc., with Dr. James C. Stokes of 526 Woodvale Dr., Greensboro, N. C. as editor-manager. It is owned by the North Carolina Conference and the Western North Carolina Conference of the United Methodist Church.

Total average circulation during preceding 12 months was 17,550, with 15,700 being paid circulation by mail; 1,800, samples, complimentary, and free copies; 50 copies for office use, left-over, unaccounted, or spoiled after printing.

Actual number of copies of last issue (Sept. 23, 1971): Total, 22,000. Paid circulation (all by mail subscription), 20,150; free distribution (all as samples, complimentary and free copies), 1,800; copies for office use, left-over, unaccounted, spoiled after printing, 50.

I certify that the statements made by me above are correct and complete.

James C. Stokes

Editor-manager

Calendar of Coming Events

MEETINGS OF WIDER INTEREST

- Oct. 18—Regional Evangelistic Rally, Methodist College, Fayetteville, 7:30 p.m.
Oct. 19—Regional Evangelistic Rally, First Church, Rocky Mount, 7:30 p.m.
Oct. 21—Regional Evangelistic Rally, First Baptist Church, Durham, 7:30 p.m.
Oct. 22—Regional Evangelistic Rally, First Baptist Church, Hickory, 7:30 p.m.
Oct. 25-27—Duke Convocation and N. C. Pastors School

NORTH CAROLINA CONFERENCE

- Oct. 10-14—Orange County Cluster Group School
Oct. 13—Committee on Camps and Conferences, Methodist Bldg., 10 a.m.
Oct. 13—Commission on Archives and History, Methodist Bldg., 10:30 a.m.
Oct. 13—District Directors of Communication, Methodist Bldg., 2 p.m.
Oct. 14—Board of Education Committees, Methodist Bldg., 10 a.m.
Oct. 17—Consultation on Leadership Development, Elizabethtown, 2:30 p.m.;
Whiteville, 7:30 p.m.
Oct. 19—Board of Christian Social Concerns, Methodist Bldg., 10 a.m.
Oct. 20—Executive Committee, Board of Education, Methodist Bldg., 10 a.m.
Oct. 21—Rocky Mount District Program Council, District Parsonage, 10 a.m.
Oct. 22-23—Testing and Guidance Clinic, N. C. Wesleyan College, 4 p.m.
Oct. 24—Consultation on Leadership Development, Wallace, 2:30 p.m., Wilmington, 7:30 p.m.
Oct. 28—Board of the Ministry, Methodist Building, 10 a.m.

WESTERN NORTH CAROLINA CONFERENCE

- Oct. 10—Clinic for Local Church Leaders, Central, Monroe, 2:30 p.m.
Oct. 10—Albemarle District Mission Study Workshop, Central, Monroe, 5 p.m.
Oct. 12—Conference Program Council Staff meeting, Methodist Bldg., Statesville
Oct. 12—Seminar on Interpretation, Forest Hill, Concord, 7:30 p.m.
Oct. 14—Seminar on Interpretation, Trinity Church, Kannapolis, 7:30 p.m.
Oct. 14—Thomasville District Program Council, Wesley Heights, Lexington, 7:30 p.m.
Oct. 14-16—Creative Teaching Workshop, Broad Street Church, Statesville
Oct. 19—Communications Workshop, Salisbury District, Trinity, Kannapolis, 7 p.m.
Oct. 21—Communications Workshop, North Wilkesboro District, Wilkesboro Church, 7 p.m.
Oct. 21—Salisbury District Program Council, Epworth, Concord, 7:30 p.m.
Oct. 21—Waynesville District Mission Society, First, Sylva, 6:30 p.m.
Oct. 21-23—Creative Teaching Workshop, Dilworth Church, Charlotte
Oct. 24—Albemarle District Mission Study Workshop, Central, Albemarle, 5 p.m.
Oct. 25—Commission on Ecumenical Affairs, Graduate Center, Duke Univ., 12:30 p. m.
Oct. 27-28—WNC Conference Cabinet session, Durham.
Oct. 28-30—Creative Teaching Workshop, Centenary Church, Greensboro.

**CAMPBELL
COLLEGE**

— 1887 —

A church-related, fully accredited liberal arts senior college,
offering a complete range of courses leading to a B.A. or
B.S. degree.

Spring Semester Jan. 5-May 15, 1972
Summer Sessions June 6-July 7 and
July 10-Aug. 11, 1972.

Write: Director of Admissions, Buies Creek, N. C.

A Body of Loving People

by LeRoy A. Scott

Scripture: I Corinthians 12:12-27

A lot of people need help today, and quite a few ask for it.

There is a great deal one man can do to help another, nobody has exhausted this field. Jesus' example and the examples of many both before and since his time indicate the power of individuals to meet the needs of other human beings.

There are fortunately, many today who have dedicated themselves to the service of their fellowman. They do whatever seems helpful even to the extent of making great personal sacrifice.

But I think the church is too often overlooked in this; I mean, we overlook the real opportunity and power of a congregation of people who will work together for individuals who need help and to solve persistent social problems and sources of suffering. I get many calls for help, both explicit and by implication; but so few seem to see the need for what the congregation could do.

Alcoholism, for instance, calls out for the support and love of a body of people. Other problems, many others, fall into this same category.

The church people themselves par-

take of this error. They habitually absent themselves from congregational worship and church concerns. Often they, even the most faithful, think they can "hire a preacher" to look after "that sort of thing". When the preacher has to be away, they stay away too. This is one way to break a preacher's heart; it is not the only way, but it is one effective way!

The preacher can help, just the same way any other man can, and he must; but too often he is expected to do it alone. But what the preacher can do, with the help of, at most, two or three laymen, is nothing compared to what the church, a real congregation, could do.

As a pastor I see things that need doing where I would simply have no support at all from the congregation, and hence I cannot do anything very effective. Most want a preacher called of God and with considerable training, but actually they trust him very little and support his efforts very tentatively.

At least from the time of Paul onward the principal work of Christ has been in the hands of "a people of God", what Paul repeatedly called "the body of Christ". In this "body of Christ" all are members of the body, each is a vital and necessary member, both for his own life and welfare and also that the body itself may function to its fullest capacity. You heard in the Scripture lesson how Paul spoke of the place and importance of every member. You may recall that Jesus said, "I am the vine, you are the branches." (John 15:5) None can function nor can the vine itself live, if you please, without the branches!

The power of the church comes from God, of course, but it has many intermediate sources. People are

The Rev. Mr. Scott is pastor of First UM Church, Randleman.

drawn together and empowered by common interests and community needs, some of which are quite secular. We must remember that, regarding human needs, Jesus never seems to have distinguished between sacred and secular! In his teachings and practice, human need seems always to have taken precedence over "sacred" duties. "The Sabbath was made for man", he said. Washing hands before meals, a sacred rite, was not as important to him as being with the people who needed him and would hear him.

A beautiful and useful building can serve to draw people together in a common and useful purpose. I am sure we could function effectively from barns or living rooms, coffee houses or tents if we had to; we have at times taken to tents and "store fronts" and private quarters, but these have usually been temporary or auxiliary measures. The Israelites' Tabernacle in the wilderness was a temporary thing because they were on the move. When they finally settled down, they needed a Temple, they needed synagogues.

We have often admired the idea of little John Wesley preaching from atop his father's tombstone; it was a necessary emergency. It did not become a "regular appointment"; no preacher was ever appointed to John Wesley's father's tombstone. Nor was that famous platform ever put on a

"circuit"!

But it seems to me that the greatest power available to the church is in its fellowship, that love and respect each member can show to all others and the pure joy of being near each other working at a common, and divine, cause. There is nothing else the church needs more if it is to remain alive.

It is nothing short of amazing the number of churches today, who, I would say, have unsound and dangerous theology and a very limited program of education or missions and who yet hold together and serve with remarkable loyalty and unbelievable joy! Time and again they put us old Methodists to shame! As individuals we have faith, as good as anybody's and better than some, but we seem to accomplish so little.

This fellowship we could have is not only useful and necessary for internal cohesion and health, it is the principal tool, and a marvelously effective one, for reaching and helping people outside. There is no better evangelism. Nothing can accomplish the good produced by a congregation of people who find love and joy with each other and who will reach out to all people with arms of compassion and welcome. The world is literally dying for the sight of the body of Christ in an attitude of compassion and self-giving love and contagious joy. We have potential power that most people would not believe!

The power of the church is largely only potential and latent today. There is so much that needs doing and could be done; but we find ourselves, at best, in a state of confusion, frightened and apathetic. Many are falling away from the church. At-

United Methodists will join other Protestant denominations October 10 in observance of Laymen's Day, "Unto the Least of These" is the theme of the annual event.

(Continued on page 31)

Brazen Pitch For Money Hits North Carolina

Sections of North Carolina are being flooded by a mailing from Dallas, Texas which offers financial prosperity for those who will "sign up" in "God's Gold Book Plan". Stated in one sentence, the plan seems to be "you pay; we will pray; prosperity will follow."

The pay part is \$1.00 per week: \$4.00 sent in once a month. "Now just about everyone can afford to give God \$1.00 a week", says the letter. "After you mail off God's \$4.00", continues the appeal, "then start paying your bills."

In doing the latter, however, you have this wonderful asset: i.e. God's Gold Book. To quote from the letter: "Now after you receive this beautiful little Gold Book, it has been prayed over for you, hold it in your hands and then put it with your other bills. Do you have any other little payment books like furniture, house payment, light bill, gas bill, or whatever bills you may have? Put God's Gold Book Plan with them and then save \$1.00 a week, just one dollar. Now each month mail that in, which will be \$4.00 a month."

The letter is signed by a "Rev. Ewing" (no initials given) and the return address is "Cathedral of Compassion", Dallas, Texas. A glance at a copy of his World Compassion Magazine seems to indicate that funds which he receives are used to support orphans, a "hospital ship", and

other types of ministry conducted through his church which he calls the Cathedral of Compassion.

Attempts made from North Carolina to check into this Dallas-based activity have not been fruitful. This organization is not in any way licensed in North Carolina, and it is apparently not accountable to any structure of itself. The Better Business Bureau of Dallas has been able to secure almost no data about the organization.

Inquiries in Raleigh seem to indicate that the "Rev. Ewing" organization obtained their North Carolina mailing addresses from the North Carolina Department of Motor Vehicles (probably 690,000 of them at a reputed cost of over \$4,000). Anyone who is a registered owner of a motor vehicle in this state, therefore, might hear from the Rev. Mr. Ewing.

Two facts are pretty obvious. First, this is evidently a money-making scheme involving no system of accountability to anyone for the way funds are spent. At one dollar per person one can well imagine the amount of money which the organization may be garnering within a year's time. The mailings are probably very large and the overhead costs relatively low. If only 20,000 persons signed up for "God's Gold Book Plan" the gross receipts would be over a million dollars a year. A hundred thousand persons would be sending in well over

five million dollars.

The second fact is that this enterprise involves a bald and brazen exploitation of the religious sentiments of people. To be sure the literature does state that "It's a little step of faith . . ." and I want you to try God. Put Him first." But it leaves the impression that something can be received from God by joining this "plan" which is not available from God without it. It insinuates the suggestion that prayers can be answered on a money-paying basis.

Moreover, this "program" pulls on the heart-strings of fervent Christians, appealing to them to give to feed orphans and to bring free medical service to the sick; whereas there is every reason to suspect that only a small proportion of the money received actually goes to the care of orphans and the sick.

The letter contains an air mail postage free business reply card, and urges that it be mailed "back to me (Rev. Ewing) before midnight tonight."

We express our ardent and indignant disapproval of this scheme. How can one effectively protest such an exploitative enterprise? Some people who get "junk" mail of which they disapprove have been sending the postage-free reply cards back to the sender — without filling in any information. The sender then has to pay for the return postage anyway. Perhaps this kind of treatment may be most effective way to stop the use of the mails for unconscionable purposes.

World Order Sunday To Highlight UN

WASHINGTON, D. C. (UMI) — United Methodists can't solve the world's problems, but they can "face up to the need for world organization and to the problems of making it successful" in a "dangerous and disorderly world."

That's the keynote for the denomination's observance of World Order Sunday on Oct. 17.

Churches are called to seek "sound understanding" of the United Nations' needs and problems in order to "share in helping our country play a more constructive role in world organization." Specific program is left up to the local churches.

Of renewed interest in this year's materials for the observance are the most recent statements of United Methodist agencies concerning China and the UN. The Board of Christian Social Concerns has urged that the U. S. withdraw its opposition to a UN seat for the People's Republic of China, while the Board of Missions last May urged U. S. approval for such a seat.

The 1968 General Conference urged that the United Nations should have "membership open to all nations which seek to join," and it also called for re-examination of U. S. policies toward mainland China and other Communist nations and for work toward improved relationships with them.

The church's participation in World Order Sunday is under direction of the Board of Christian Social Concerns Division of World Peace.

VATICAN PRESENTS DUKE VALUABLE MANUSCRIPT COPY

A copy of one of the most valuable ancient manuscripts in the Vatican Library has been presented to Duke University as a gift.

The copy of the New Testament portion of Codex Vaticanus, a fourth century Greek manuscript of the Old and New Testaments, was given to the University as a gift from Pope Paul VI. It is considered by scholars as the most important text extant for knowledge of the Greek Scriptures.

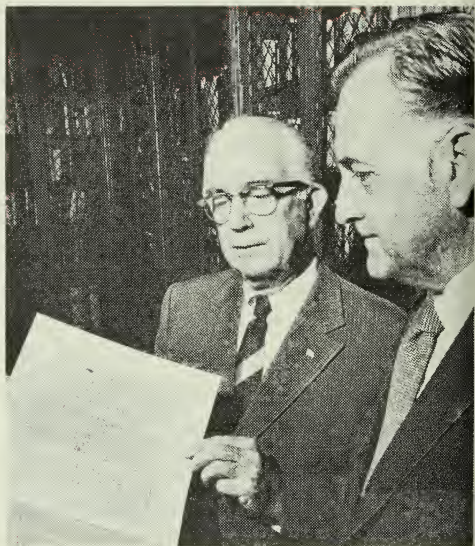
The copy will be kept in the rare book room of Duke's Perkins Library, where the presentation ceremony was held Sept. 24.

Making the presentation was Dr. Howard C. Wilkinson, university chaplain. Accepting was University Librarian B. E. Powell.

The gift resulted from a visit to the campus in May by Father Roberto Tucci, editor of the official Catholic magazine, "La Civiltà Cattolica," and head of the Jesuit Press and Information Bureau, Rome.

Father Tucci visited the campus to make a speech and while he was there, Wilkinson mentioned to him the university's aspirations to obtain a copy of the Codex Vaticanus. On his return to Rome, Tucci arranged for the copy to be presented to Duke.

In forwarding the gift to Wilkinson, Father Tucci wrote, "The difficulty was that the Codex is not on sale. The whole edition has been prepared expressly for the Pope, who uses it for presents to bishops and other distinguished persons at the occasion of their visit to him, but only on particular cases." He pointed out that only a very few universities, even Catholic universities, have been able to get a copy of it.



Librarian Benjamin E. Powell, left, and Duke University chaplain Howard C. Wilkinson hold the New Testament facsimile of the 4th century manuscript "Codex Vaticanus," a gift from Pope Paul VI to the University.

Chaplain Wilkinson, in presenting the copy to the University Library, said, "Duke University, and American Bible scholars generally, will be permanently grateful for this rather startling beneficence to us. We pray that we may prove worthy of such grace—and grace it is, for this color facsimile copy of the Codex may not be purchased at any price."

Other persons taking part in the presentation ceremony were Vice Provost Harold W. Lewis, dean of the faculty; Monsignor James McSweeney of the Church of the Immaculate Conception, Durham; Fr. Leo McIlrath, chaplain to Roman Catholic students at Duke; Dr. Kenneth W. Clark, professor emeritus of New Testament, and Father Roland Murphy, professor of Old Testament, Duke Divinity School.

ENGLISH CHURCHMAN TO PREACH AT PASTORS' SCHOOL

The Very Reverend Edward H. Patey, Dean of Liverpool (Anglican) Cathedral, England, will be the fourth annual Franklin Simpson Lecturer on Ministry in the Divinity School, October 18-29 and will give the Hickman Lectures in the Divinity School Convocation and North Carolina Pastors' School on Tuesday and Wednesday mornings, October 26 and 27.

Dean and Mrs. Patey will arrive at Duke University October 18 in order that he may speak in Divinity School classes, daily chapel services and informal meetings with students and faculty over a period of almost two weeks. In addition Dean Patey will preach in Duke University Chapel on Sunday, October 24.

The topic for his two Convocation and Pastors' School lectures is "God's Word for Man's World." "What is the relevance of the Bible for a time when man is said to have 'come of age,'

Dean Patey will be asking. He "believes that the Holy Scriptures begin to have a new power when seen in the light of the problems — sexual industrial, racial, political, and personal — with which a scientific and technological age confronts humanity."

Dean Patey is well known to British audiences as a preacher, lecturer, broadcaster, and leader in community concerns. He is a member of the Church of England's Board for Social Responsibility and Chairman of its Committee for Liaison with the Social Services.

He has written several books on youth work, social work, and the mission of the church in contemporary society.

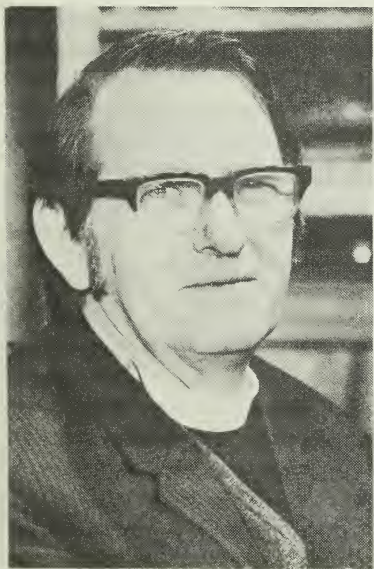
REV R. M. LAUGHLIN DIES

The Rev. Robert Mangum Laughlin of Greensboro, a retired member of the Western North Carolina Conference, died on September 17 after an illness of several months.

Officiating at the funeral service on Sunday, Sept. 19, was Rev. C. C. Washam, pastor of Bessemer UM Church, assisted by the Rev. Dr. James C. Stokes, editor of the N. C. Christian Advocate. Burial was at Holt's Chapel Cemetery in Greensboro.

The Rev. Mr. Laughlin joined the conference in 1933 and had served churches in Ruffin, Pelham, Madison, Bessemer in Greensboro, China Grove and Cliffside.

He is survived by his wife, the former Ruth Ward.



Dean Edward H. Patey

The Robeson County Church and Community Center was a busy place this summer. In addition to its regular seven-fold ministry in this tri-racial county, numerous volunteers worked on special projects.

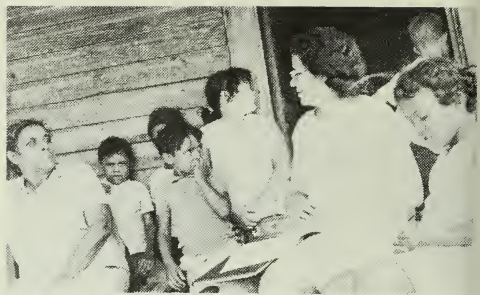
Two girls sponsored by VAST (Volunteer Appalachia Students Teams) and two by the Board of Missions of the United Methodist Church helped organize and carry out fourteen Vacation Bible Schools in small churches in the county. Connie Harris, Marilyn Grant, Carol Culp, and Elizabeth Entwiste, all from out-of-state, and a local volunteer worker, Mrs. W. F. Cox, worked with pastors where there were not enough local church workers to put on a school.

THE CHURCH ON THE GO IN ROBESON COUNTY

They also helped in a canvass the Center was conducting.

Other volunteers were PACE (Plan Assuring College Education) workers. These young people helped in canvassing all the precincts within the county. The canvass is seeking information on each family's need for emergency aid, citizen training, adult education, Scouting and the recruitment of volunteers to serve others. Rev. Mike Cummings of Pembroke, coordinated the work of the four college students, Jo Ann and Gerald Worriax, Belinda Coleman and Jon Harrison, all of Robeson County.

The purpose of this precinct canvass is to seek out those who need help, and to make the churches and community groups aware of these



Mrs. Matilda Hocker, staff caseworker, talks with a family.

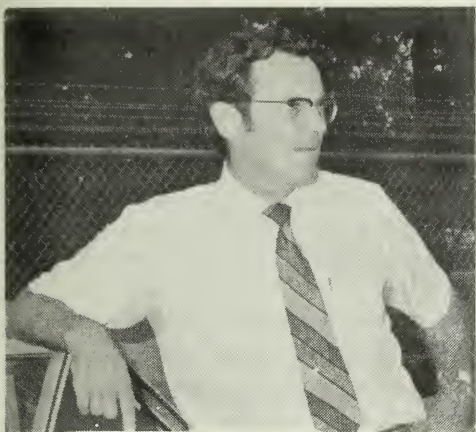
needs. Canvass records will be filed so that facts will be readily available to service-agencies and churches. Work on this canvass will continue into the fall and winter, and should be completed by early next year.

Another major project underway is preparation of a "Tri-Racial Data Compendium of Robeson County," bringing together all sociological and economic information of the county. Janice Cline, a Duke Divinity student, is gathering this data, and Duke Endowment is financing the project. All facts compiled will be organized through use of the computer program at Duke.

In order to make the work of the Robeson County Church and Community Center better known an audio-visual film strip was made this summer of different phases of the Center's work. The Rev. William F. Cox, Jr., was photographer and director of this project. The film will be



Mrs. Mary Cameron, associate director, assists a man needing furniture.



Rev. Robert L. Mangum is director of the Robeson County Church and Community Center, which opened on Dec. 1, 1969.

distributed to churches and service clubs.

Rev. Robert L. Mangum is director of the Center, which is a project of the Bishops' Fund for Reconciliation of the United Methodist Church and is funded for three years. Regular staff members are Mary Cameron, associate director and a deaconess in the UM Church, who will have an associate this fall from the UM Church and Community unit; Mrs. Nancy



Included in the Center's special projects for the summer was the development of an audio-visual filmstrip for promotion, publicity and fund-raising, directed by the Rev. William F. Cox, Jr.

Ford, secretary and receptionist, and Mrs. Matilda Hocker, head counselor and case worker.

Also in the summer program were numerous local volunteers who have assisted in canvassing, filing records, in getting medicine and hospital care for needy individuals, and sorting used clothing. The center helped a total of 6,193 persons to obtain used clothing during its first year.

(Continued on page 31)



Mrs. Nancy Ford, secretary and receptionist at the Center, answers a question for a caller.



Connie Harris, Rev. Oscar Cummings, and Marilyn Grant worked together in a team effort this summer. The two girls were Summer Service workers from the Board of Missions.

CSC BOARD SUED FOR LIBEL

WASHINGTON, D. C. (UMI) — A \$1.5 million lawsuit for malicious libel has been filed in the U.S. Federal Court, Southern District of New York, against the United Methodist Board of Christian Social Concerns.

The suit has been leveled against the Board as a result of its involvement in circulation of "An Appeal for Justice," an analysis of the 1970 Kent State tragedy researched and written by Peter Davies, New York insurance broker. A \$1.5 million suit on the same charge was simultaneously recorded against Davies.

Filed September 20 by the Cleveland, Ohio, law firm of Berger, Kirschbaum and Lambros in behalf of First Sergeant Myron C. Pryor, the suit charges that the Davies' document contains malicious, false and damaging statements about the Guardsman. The Davies' analysis has a number of specific references to Sergeant Pryor, a member of Troop G of the Ohio National Guard ordered to riot duty at Kent State on May 4, 1970.

"We will resist the suit with all appropriate legal action," stated Dr. A. Dudley Ward, General Secretary of the Board of Christian Social Concerns, on learning of the litigation. "We make it very clear that the purpose of our release of the study was to bring the whole matter into public discussion and to get the facts. And insofar as the case will bring the matter under judicial scrutiny, we think it may serve a useful purpose."

The 226-page Davies' analysis, sent to the U. S. Attorney General on June 21, called for "immediate and thorough investigation" of the campus tragedy. When after a month the Jus-

tice Department had made no response, the Rev. John P. Adams, director of the CSC Board's Department of Law, Justice and Community Relations, released the document to the press.

Davies' accusation that some of the Ohio National Guardsmen had conspired to fire the shots killing four Kent State students and wounding others quickly received nation-wide attention in printed and electronic media. However, on August 13 of this year, 15 months after the shooting of the students, Attorney General John Mitchell announced his decision not to call a Grand Jury investigation.

While the Board of Christian Social Concerns did not endorse the Davies' document, it does direct the work of the Department of Law, Justice and Community Relations which circulated the report. Following the Kent State killings, Mr. Adams had worked on an inter-faith team seeking investigation of that incident and the later killing of two persons at Jackson State College in Mississippi.

"Since the United Methodist Church is the only denomination that has a staff member assigned full-time to administration of justice issues," Mr. Adams explained, "the Board of Christian Social Concerns necessarily took greater initiative in the Kent State issues."

The lawsuit by Sergeant Pryor came 10 days after the General Board of the National Council of Churches, in New Orleans, La., passed a resolution urging the Attorney General to reconsider his decision and call a Federal Grand Jury on Kent State. A back-

ground paper related to the resolution noted:

"... the Department of Law, Justice and Community Relations of the Board of Christian Social Concerns of The United Methodist Church has commendably issued a 226-page report prepared by a concerned citizen, Peter Davies . . . This study at least deserves investigation by an official body with the powers of subpoena and immunity to prove or disprove it."

CRAMER MEMORIAL HAS FIFTIETH ANNIVERSARY

Cramer Memorial UM Church in Cramerton is celebrating its fiftieth anniversary this month.

The pastor, Rev. Alton G. Perkins, preached on October 3. This Sunday, Oct. 10, Rev. L. Baine Laye, a former member now chaplain to the N. C. Sanatorium at Black Mountain, will preach.

Oct. 17 at the 11 a.m. worship period historical sketches of the church, written by Mrs. Martha Horton and produced by members, will be presented.

Rev. Lee P. Barnett, a former pastor, will preach on Oct. 24. This will be homecoming Sunday and dinner will be served on the grounds.

On the final Sunday, Oct. 31, the preacher will be Dr. Charles D. White, superintendent of the Gastonia District, who will lead a dedication service. That evening at 7 o'clock there will be an "Evening of Music" with guest singers.

A history of the church has been written and will be published around Oct. 10.

Former members, former pastors and friends are invited to attend all services.

COLTRANE BUILDING DEDICATED AT BREVARD

BREVARD—The newly-renovated art building on the campus of Brevard College was dedicated September 30 in honor of the college's first president, the late Dr. Eugene Coltrane.

Mrs. Isabel Doub Coltrane of Jamestown, widow of the man who arrived in the mountains of western North Carolina in the middle of the great depression and propelled the fledging institution into the twentieth century, has presented an art collection of more than 100 books and publications to the college as a memorial to Dr. Coltrane, who died in 1960.

Dr. Coltrane arrived at Brevard with insufficient funds, inadequate equipment and an uncertain future facing the institution, created in 1933 from Weaver and Rutherford Colleges on the grounds of the old Brevard Institute.

The nearly 400 students used dishes and pans borrowed from a summer camp, some of them slept in townspeople's homes, and students and faculty alike pitched in to help build and maintain the school during those early years.

Dr. Coltrane, the son of Quakers who believed in simplicity in daily living and a love of learning, instituted a plan by which students could earn college expenses by working nine weeks per year at anything from dishwashing to farm labor.

He also attracted a faculty that worked, at times, for less money than day laborers were making; and, when he retired, the \$150,000 physical plant and about \$60,000 endowment had grown to more than \$750,000 with a \$500,000 endowment.

VOICE OF THE PEW

Sponsored by the Committee on Interpretation and the Board of the Laity of the WNC Conference. All United Methodists are invited to participate. Questions should be directed to John Borchart, 305 Cole Building, 207 Hawthorne Lane, Charlotte, N. C. 28204.

Question: A recent edition of the NORTH CAROLINA CHRISTIAN ADVOCATE has me confused. In an article you talk about the VOICE OF THE PEW and say, "It is not an opinion column." Later in the article you say, "Let us have your opinions. . ." What do you mean?

Answer: The article, which was promoting the VOICE OF THE PEW, discussed the two facets of the VOICE OF THE PEW program — which was begun this Conference year in the Western N. C. Conference.

First, VOICE OF THE PEW is your vehicle through which you can secure answers to questions. These answers, to mean anything to you, must be factual and from creditable sources. There can be no opinion in the *answers to the questions*.

But, the VOICE OF THE PEW has another side. It is also your vehicle through which you can express your opinions. We want to hear them, and often we will reply to them. Some of the greatest ideas the United Methodist Church has had, some of the finest pro-

grams the Christian Church could use, are out there, where you are. We need to hear from you — how is a certain program working? how can the church move ahead in a certain area to better serve God's people? what do we need to do to reach certain neglected people? You tell us, and we'll listen.

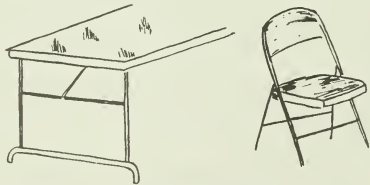
Q—Our church would like to receive copies of all questions and answers sent VOICE OF THE PEW, without identification of the inquirer, so that we may give additional publicity to items that would be of interest to other members in the church. Is this possible?

A—The Committee on Interpretation, which along with the Board of the Laity carries on the VOICE OF THE PEW program, regrettably had to rule out this part of the program—which was used in the pilot project in the Charlotte District — because of limited funds and personnel to handle mailings to over 1,200 local church lay leaders. To give this service to just one local church would be unfair to the other participating congregations.

Very few of the question-answer comments which are not published in this VOICE OF THE PEW column in the NORTH CAROLINA CHRISTIAN ADVOCATE will hold interest for anyone beyond the congregation or individual asking the question.

Q—Do you have suggestions on how we might make the maximum use of the information generated in the VOICE OF THE PEW program, and being published in the NORTH CAROLINA CHRISTIAN ADVOCATE?

A—The pilot program of the VOICE OF THE PEW in the Charlotte District produced several methods for making the



**EDUCATIONAL FURNITURE
DIXIE EQUIPMENT COMPANY, INC.**

418 N. Greensboro St.
Liberty, N. C. 27298
Phone: 919-622-2204

program effective. We have been told many, and perhaps this revelation here will produce others from the pilot project, as well as ideas from congregations across our 44 counties now participating in Voice of the Pew.

The most frequent method was going before the congregation on Sunday morning from three to five minutes and reading some of the questions and answers which appeared to apply to that congregation. There is still a valid idea since many of our local church members do not receive the ADVOCATE and therefore would not have read this column.

Another much used method was the posting of the questions and answers on a bulletin board.

Some congregations put out a special newsletter to ALL members with the questions and answers, some of the VOICE OF THE PEW spokesmen went into church school classes and meetings of church organizations to talk about the questions and answers.

Special meetings were held to discuss the questions and answers, and some VOP spokesmen stayed after morning worship to go over the VOP questions and answers.

What are your creative ideas for letting your members know about the questions and answers of VOP in the ADVOCATE which would be of interest to your congregation?

Q. We have a secretary of enlistment in our church, but she does not know what her responsibilities and duties are. Could you please inform me of these?

A. The duties of the secretary of enlistment are given in Paragraph 152.2, 1968 *Book of Discipline of the United Methodist Church*. "The secretary of enlistment shall coordinate and guide, with the pastor and various interests and agencies of the local church, a program of interpretation and enlistment for church-related occupations and

an understanding of vocation in Christian terms. The secretary shall serve as liaison with vocational resources and resource persons beyond the local church, and when desired shall select a representative committee of persons from age-group and program interests of the congregation in this area and shall serve as its chairman.

Q. Is there a definite list of those who should serve on the work area commissions in the local church, or is it left to the discretion of the chairman of the Administrative Board to appoint these members, or see that the chairman of the respective committee choose them? How do the task forces, listed in Paragraph 160, *Book of Discipline*, fit into this set-up?

A. Paragraph 158 in the 1968 *Book of Discipline of the United Methodist Church* lists the duties and the responsibilities of the various work area commissions. The number of those who are to serve on these commissions apparently is left to the judgment of the Committee on Nominations. Paragraph 161 suggests personnel for the various committees.

Q. The Administrative Board of our church has elected all of the chairmen of the board, but now that we have the chairmen for these different committees, work areas, and age levels, who is to complete these committees?

A. Paragraph 161.1 in the 1968 *Book of Discipline of the United Methodist Church*, is helpful here. In part, it reads: "... Committee on Nominations and Personnel . . . shall nominate to the Charge Conference . . . such officers and members of the Administrative Board and Charge Conference and Committees as the law of the Church requires or as the Conference may determine as necessary to its work. . ." This supplement: Paragraph 157 which calls for the election of chairmen.

Our Fifth Annual Holy Land Tour
DEPARTING APRIL 3, 1972
Eight other associate hosts
Fifteen Days Holy Land \$ 849.00
Seven days Rome and London \$ 229.00
WRITE OR CALL
Rev. and Mrs. William A. Rock, Jr.
4693 Andrews Drive
Winston Salem, N. C. 27106
Phone 919 924 2110

MANUFACTURERS & DESIGNERS
Sign Letters • Signs • Plaques • Directories •
Bulletin Boards & Letters • Name Plates
ANDCO INDUSTRIES
P.O. BOX 7366 (TEL. 919-299-4511)
GREENSBORO, N. C. 27407

PROGRAM COUNCIL DISCUSSES RESTRUCTURING

CHICAGO, Ill. (UMI) — Discussion on proposed restructuring of the church's general agencies and preparations for the quadrennial General Conference in 1972 dominated the semi-annual meeting of the United Methodist Church's Program Council here September 20-23.

The body also heard major addresses on the importance of support for the denomination's predominantly-black colleges and the potential of cable television.

In a series of discussion groups, many members of the council approved in a general way the direction that the Structure Study Commission is taking in relation to a proposed Council on Ministries, but voiced reservations about the proposed voting membership of 170 persons and another 84 ex officio members.

The Program Council was told that, as presently proposed, the Council on Ministries is intended to "insure the development of a unified and coordinated ongoing calendar and program for the connectional ministries of the church," among other functions.

There was also reported tentative support for the direction the study commission is moving in relation to the rest of the structure, including a separate board of communication for the denomination.

Bishop W. Ralph Ward of Syracuse, N. Y., president, presided at plenary sessions of the council.

The Rev. Paul V. Church of Dayton, Ohio, general secretary of the Program Council, reported on a research project which summarized opinions of church leaders on leadership and orientation experiences for area and

annual conference leaders.

In brief, the findings emphasized that "fewer and better training events are needed," and that national agencies need to exercise a greater amount of cooperation in their approach to regional training events. The study also pointed up a need for better communication and closer cooperation at all levels in planning for training events.

One evening was devoted to the concern for black colleges with Bishop James S. Thomas of Des Moines, Iowa, giving a major address on the history and development of Negro higher educational facilities in the denomination during the past 100 years.

Donald V. Taverner, a Washington, D. C., television executive and former head of the National Cable TV Association, addressed a dinner meeting sponsored by the Program Council's Division of Television, Radio and Film Communication (TRAFCO). Bishop Aubrey G. Walton of New Orleans, La., presided at the dinner meeting and other sessions of TRAFCO. The Rev. Harry C. Spencer of Nashville, Tenn., is associate general secretary in charge of TRAFCO division.

Bishop Thomas M. Pryor of Chicago host bishop and an episcopal member of the Program Council, gave a devotional address one morning. Worship services were under the general direction of Miss Gene Maxwell of Evanston, Ill., member of the regional staff of the Women's Division of the Board of Missions.

Next meeting of the Program Council is set for February 21-24 in Fort Worth, Texas.

"MARRIAGE" OF HOMOSEXUALS DRAWS FIRE

The Reverend Roger Lynn, a United Methodist minister of Minneapolis, Minn., has been rebuked by Bishop Paul W. Washburn for performing an illegal marriage service. In a ceremony conducted in a private home, Lynn heard the marriage vows spoken by two avowed homosexual men, Mr. Jack Baker and Mr. James Michael McConnell. Some time prior to the "marriage" Mr. McConnell had legally adopted Mr. Baker.

Bishop Washburn pointed out that the marriage license was invalid and that he (Mr. Lynn) had "used the marriage service of the United Methodist Church, although modified, in a way in which it was never intended to be used." He added, "If Mr. Lynn intended to make a test case of this, he must expect to be tested on the basis of his own actions, both by the state and by the Church." The bishop further stated that "Homosexuals, like all other human beings, are welcome within the worshipping congregations and fellowship meetings of the United Methodist Church. But this fact does not justify the recent action of Mr. Lynn."

In explaining his position, Mr. Lynn stated: "So far as I knew at the time, it was a legal marriage license. I was not aware of any ecclesiastical ruling forbidding marriage." Concerning the "marriage" itself, he asserted, "I think it was a good thing. It brings the issue to the fore. And I'm in favor of this relationship. The two of them deeply love one another, and I was very glad to participate."

Mr. Lynn has been serving in the Model Cities program at the Loring-Nicollet Center in Minneapolis. Bishop Washburn, who heads the Minneapolis

Area, is to be one of the speakers at the Duke Convocation and Pastors' School scheduled at Duke University, Oct. 25-27.

DRUG AND ALCOHOL CONCERNS SUNDAY SET NOVEMBER 14

WASHINGTON, D. C. (UMI) — Church involvement in approaching the "people problem" of drug and alcohol abuse will be emphasized on Drug and Alcohol Concerns Sunday, November 14.

"This is only one day in the life of the church," stated the Rev. Larry Wayman and the Rev. Phyllis Wayman, husband-and-wife team of educational program coordinators for the Department of Alcohol Problems and Drug Abuse, Board of Christian Social Concerns. "It can serve as the beginning of an education-action involvement for churches as they consider their role in dealing with addiction and problems related to use and misuse of drugs."

The Department of Alcohol Problems and Drug Abuse has developed two new resources as supplements to a drug educational packet, **The Drug Puzzle**, produced last year. A community action guide, titled **Doing It**, outlines the conditions and guidelines for church involvement in drug problems. A special issue (October) of **engage** magazine, titled **Ups/Downs**, features articles and resources dealing with the problems related to sedatives and stimulants.

Letters to the Editor

MINISTRY IS A BROTHERHOOD

The thoughts of one of our lay pastors, Larry Shelton Price, of the Wilmington District of the North Carolina Conference, have provoked some thoughts on my part.

First, let me say, as chairman of the N. C. Conference Board of The Ministry, that I do not feel that Brother Price is completely fair in his accusations. The N. C. Conference of the United Methodist Church is and has been one of the most progressive Conferences in Methodism, throughout the years. We are not perfect by any means, but we are trying! We, like all of Methodism, are governed by rules and regulations set forth by the General Conference, through the Discipline. Granted, we have the privilege of interpreting the rules, in some instances, and our interpretation may not always be the best, however, we seek the good of all concerned.

As to the status of a lay pastor: I feel Brother's Price's accusation is very unfair. There may be some discrimination on the part of a few ministers, but, I believe each and every pastor (minister), regardless of his category, is held in high esteem by the majority. By the same token, laymen, engaged in full-time Christian work—ordained or not—tagged with the title of pastor or director, or what have you, are held in the same high esteem!

Speaking as one who is completing his eighth year on the Board of The Ministry, I am of the opinion that the feeling of inferiority is somewhat self-inflicted.

Personally, I make no difference, whatsoever, in my relationship. You are all my brothers in Christ!

I entered the ministry at the age of 32 years. I did not have the privilege of a college education in my youth. I entered college and completed the requirements to become a "traveling elder" in the United Methodist Church. I have been in the ministry nearly 24 years. Let me say, with all the emphasis at my command, thanks be to God for a fellowship and brotherhood of ministers—lay, conference member or what have you, that took me into their love and fellowship. I have not had a bishop, who did not express love and brotherhood at all times, whether I was on a small circuit or in a big city church! The district superintendents, that I have served under, have sought in every way to express Christian brotherhood, regardless of my appointment.

My fellow pastors have been most eager to help me along the way. I shall be eternally grateful to too many to mention here, some who have passed on to glory, for their love and concern for me as I came into and progressed in the ministry.

Granted there may be some "snobs"

GO WITH US THE HOLY LAND AND ROME

Departure Date, December 27, 1971

10 Day Trip Only \$664.00

Free Brochures

REV. BOB DENNIS

515 West Ridge Ave.

Landis, North Carolina 28088

857-5031

Telephone

857-5041

BIBLES REBOUND

We will re-build your hand Bible, using imitation leather. Colors: black, maroon, white. When your Bible is returned to you, postage paid, send us \$7.00. If genuine leather \$12.00. Name in gold free when requested. Large family and pulpit Bibles in imitation leather \$12.00. Genuine leather, black, brown, or tan \$20.00.

SCALF'S BIBLE BINDERY

3028 Walnut Avenue

Telephone 725-1475

Winston-Salem, N. C. 27106

in the ministry: there may be some who let pride dominate their feelings, but, isn't this true in all walks of life?

My dear fellow ministers, let us "... love one another; for love is of God; and every one that loveth is born of God, and knoweth God." I John 4:7.

Herein the fellowship and brotherhood of the ministry is consummated!

Rev. W. A. Seawell
Raleigh
Chairman, N. C. Conference
Board of The Ministry.



LIFTING OF SANCTIONS AGAINST RHODESIA OPPOSED

Having returned recently from eleven weeks in Africa, I am appalled to read (in the Durham Herald of September 24) that our Senate has voted, by the comparatively narrow margin of 46 to 36, to violate United Nations sanctions by the purchase of chromium from Rhodesia. The argument very simply (see Robert Allen's column in the Durham Herald September 18) is that we are currently buying (Rhodesian?) chrome from Russia at much higher prices.

Significantly Senator Harry Byrd has slipped his amendment (which actually revises the terms of our membership in the United Nations!) into a military procurement bill, which now goes to a joint Senate-House negotiating committee. I do not know the technical details of our military needs for chrome or of world market prices. We can be sure, however, that the State Department would not oppose the measure and urge continuation of these sanctions if either our national security or

our national budget were in jeopardy. There is still the possibility of getting this Section 503 deleted from the bill in conference.

This question of American trade with Rhodesia, especially chrome, was discussed in many circles during the month I spent there. One of the most respected and beloved American missionaries told me that he did not know a single African whose judgment he valued who did not favor the continuation of sanctions against Rhodesia — even though the Africans and the land-locked country of Zambia to the north are suffering more, indirectly, from the U.N. boycott than the white rulers of Rhodesia.

Three days before leaving the Rhodesian capital I talked with the director of the "American section" of the government Ministry of Information. He was almost gloating over the reintroduction of Senator Byrd's amendment (which had been rejected last June in the Senate Foreign Relations Committee) because he was confident that the United States was more interested in industrial profits and in its competition with the Soviet Russia than in taking a stand for democracy and freedom for blacks in Southern Africa.

A month earlier President Kaunda of Zambia, admitting the cost to his country of U. N. sanctions against Rhodesia, reaffirmed his pledge of support to the world body and to the goal of majority rule for all of Africa. But he confessed sadly that he could not understand why the United States, whose founding principles of "liberty and justice for all" many new nations are trying to emulate, should in its actual policies and practices support racist regimes which deny these rights to more than 95 per cent of their inhabitants.

CREIGHTON LACY
Professor of World Christianity
Duke University.

THE VERNON COMPANY

PEWS - CARPETS

OFFICE & CLASSROOM FURNITURE

P. O. Box 5484 High Point, N. C. 27262

Phone (919) 885-4615

GROUP PROFITS

for school projects & clubs — sell

MERITEX DISH CLOTHS

AND OTHER KITCHEN AIDS

Write for no obligation information.

CAPITOL SALES SERVICE, Dept. NCCA

P. O. Box 186, Beverly, New Jersey 08010



WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

CONFERENCE EXECUTIVE COMMITTEE TO MEET

The Executive Committee of the Women's Society of Christian Service of the Western North Carolina Conference will meet on Friday, October 15 at 2 P.M. at Greensboro College in Greensboro. Mrs. W. Frank Redding, Jr., Asheboro, Conference president, will be in charge of all sessions.

Officers, chairmen, board members and representatives will make reports of work in their special areas.

Four committees, Administrative Policy, Finance and Program, will meet one day earlier, on Oct. 14. The Task Force on Discovering and Implementing the Role of Women and the Sub-Committee on Spiritual Growth will meet on Friday morning.

OFFICER TRAINING WORKSHOP

Mrs. Carl King of Charlotte, a member of the Board of Missions of the United Methodist Church, spoke at the Officer Training Workshop held in Statesville on Sept. 11 for all district and conference officers of the Women's Society and Wesleyan Service Guild.

Mrs. King emphasized the importance of women "taking a look at the other side of the picture" in their consideration of the national board. She said in part, "The total program of the Methodist Church reaches around the world. The Board of Missions is committed to send money to

the far corners of the world. But by law we cannot spend money that is not already in the treasury. We need to get a feel for a total world commitment. When we were \$800,000 short, if you could see the other side and see that the pledge does not meet the needs of hunger, poverty, too many people."

Mrs. King urged her hearers to have trust in the decisions of the national board, saying, "Now is the time to bring unused funds into the treasury and put them to work. In the Women's Division we carry on a sustained work. We need to listen and trust. Never have we had a chance to share as much as we now have. The Board determines how undesignated funds are to be spent. . . We've got to have money in New York to meet the emergency as it arises."

Mrs. Mary Anne L. Harrell, Salisbury, Conference treasurer, presented a program on projects supported through the pledge to missions. She said, "We are: contributing to the support of all missionaries, deaconesses and workers in projects overseas and in the United States; helping to provide homes for children, business girls and retired missionaries and deaconesses; making books, libraries and teachers available to increase literacy.

"Other programs are: contributing to the support of community centers inner city and town and country ministries; assisting in providing elementary, secondary, college and graduate

professional education for those who cannot secure it elsewhere; working for peace and world understanding; in the midst of conflict and controversy.

"We are reaching out to find new ways to communicate with fellowmen; seeking to understand our relationship with those unlike ourselves whether in color, culture or economic status; seeking to develop responsible leadership among women; in all things trying to tell the story of God's love to meet the needs of people."

The theme of the day's session was "Mission dollars reach around the world — and our gift to God is a commitment to His mission."

BROOKS-HOWELL BOARD MEETS

Miss Lucy Webb, missionary to China for 29 years, spoke at a recent meeting of the Board of Directors of Brooks-Howell Home for Retired Missionaries and Deaconesses in Asheville. Miss Webb is a resident of the home.

She told of experiences on a recent tour of Methodist churches in many places behind the iron curtain. She was a member of a group of representatives of the national Board of Christian Social Concerns and the Board of Missions to tour churches in Russia, Estonia, Poland and other communist-dominated countries. She told of interviews with pastors and church leaders and their deep devotion to their churches.

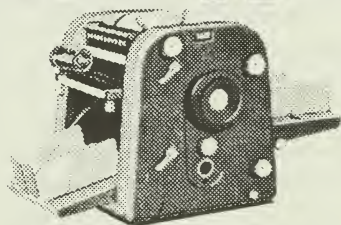
Miss Reva McNabb, director of the home, introduced new residents and said that the home now has 103 residents. Since June 1, 580 people have visited the home, including E. Stanley Jones and Bishop J. Waskom Pickett.

Annual reports were given by residents who serve as committee chairmen of the House Council organiza-

tion within the home. These included summations of the spiritual life events, cultural and recreational programs, kitchen craft work, and the courtesy committee.

The board members planned a Christmas tea for the residents to be held at the home on December 18 at 5 P.M.

NOW!



A. B. Dick 320 Tabletop
Offset Duplicator

**EVERY OFFICE
CAN HAVE QUALITY
OFFSET COPIES
AT LOW COST!**

Produce stationery, forms, bulletins, colors on this compact offset machine (21" x 24" x 35"). Photographs reproduce sharp and clear. Easy to use. Fast, too! Up to 7500 copies per hour. Call us for a free demonstration today.

Gray & Creech, Inc.
RALEIGH
Asheville, Charlotte,
Winston-Salem
Greensboro

WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

DURHAM DISTRICT

As president of the Women's Society of the Durham District Mrs. Charles H. Rich brings to her office a dedication to her task, executive ability and strength in creating a fellowship that will work well in the Master's service.

She is a member of Asbury United Methodist Church and lives at 405 Everett Place, Durham.

Mrs. Rich is the former Lunell Lewis. Since adulthood she has worked in some phase of church work. She has sung in the choir, taught Sunday School in the Kindergarten and Junior High level. She is past president of the Asbury Women's Society and has held various positions in the

Society prior to her presidency. In addition to her secretarial work as secretary at Asbury United Methodist Church often you will find her changing the altar cloths, watering flowers but she says, "we are all working for the same end, love of God and our fellow man and if I can do even a small thing to help, I am more than happy to."

Lunell has always been interested in civic affairs and when her children were younger she served in many capacities. In 1965 she was Durham's Mother of the Year.

She and husband Charles, who is in the Personnel Department of the American Tobacco Company have three children and like all parents they mean everything to them and are justified in being proud of their accomplishments.

Charnell is a graduate of N. C. Wesleyan College at Rocky Mount. She married Wayne D. McCall, a high school classmate. Since Wayne went to work with Western Electric Company in 1966, he and Charnell have lived in Honolulu, Hawaii, Italy, Denmark and at present in West Germany. Lunell and her husband have taken advantage of these experiences and visited them in all places. She says the countries were beautiful and they enjoyed every minute of travel but the main reason for traveling was to see Charnell, Wayne and granddaughter, Charwyne, who was born in Honolulu.



Mrs. Charles H. Rich

David graduated from a technical school and started working with the Air Pollution Center in Durham this summer.

Rosalie on September 18 married Dr. Jorge Patricio Delgado, a native of Quinto, Ecuador in Asbury Church. They have returned to Quinto where Patricio plans to teach in addition to his dental practice. Rosalie has completed one year at Louisburg College and will study this school year at an American Embassy School.

Lunell says she would like to have the time and energies of two people for there are so many needs in our church — but to convey to others that she loves the Lord and in her small way is trying to serve Him.

Mrs. Wilson Day, Chm.
Public Relations
Durham District.

Brevard College Receives Gift

BREVARD—President Robert A. Davis of Brevard College has just announced that the K. W. Partin family of Asheville has made a generous contribution to the Brevard College Endowment Fund for scholarship purposes. While he did not give the exact amount, he did state that the income from this gift would be adequate to pay the basic expenses for a student at Brevard College for a year, and that this will be a continuing program offered each year to assist a deserving student in securing an education.

Mr. Partin has been a Special Agent with the Lincoln National Life Insurance Company since 1929 and is now semi-retired. He has been a member of the Board of Trustees at Brevard College since 1960.



Christmas is ...Catching

It's catching . . . like the smile of a child. This spirit of Christmas should — and can — last all year long.

Share this joy now and throughout the coming year with a gift of The Upper Room daily devotional guide.

With regular prayer, Bible reading and meditations, you and your family can enjoy The Upper Room and share this joyous message with your friends.

Start your subscription with the November-December issue. Order 10 or more copies at 15 cents each, give nine copies as gifts, keep one for your own use. Individual three-year subscription, \$3.00. Order from

The Upper Room

1908 Grand Avenue Nashville, Tenn. 37203

Sunday School Lesson FOR OCTOBER 17

By DR. RAYMOND A. SMITH

(International Lesson Series)



God Responds To Prayer

Background Scripture: Matthew 7:7-12;
Romans 8:26-27; 2 Corinthians 12:1-10;
Hebrews 11:6; I John 5:14

Lesson Scripture: Hebrews 11:6;
Matthew 7:7-12; 2 Corinthians 12:7-9

The reader will recall that during this quarter our general theme is the doctrine of God. This lesson is the fifth in a unit on "What God Does", and is intended to emphasize God's side of the dialogue of prayer.

This topic has to be discussed with certain basic assumptions in mind, chief of which is stated in Hebrews 11:16. This verse occurs immediately following the reference to Enoch whom we are told "walked with God." It says: "No man can please God without faith. For he who comes to God must have faith that God exists and rewards those who seek him" (N. T. in Today's English Version). The King James version uses the phrase "God is", rather than "God exists", which may be truer to the original meaning, since we need to remember that the word "Being" is a more accurate description of the Divine Spirit than is the word "existence" which is used to describe both human beings and inanimate objects. Prayer has been described by the unbelieving as "a one-way telephone conversation." This naturally implies that God is not involved, and that there is no actual dialogue going on.

But when we turn to Jesus' teaching on prayer, an example of which

is found in Matthew 7:7-12, we see that he affirmed a faith in God's involvement with the soul in the act of prayer. Just as a human parent is deeply involved and responsive to the needs of his children, so God is concerned about the needs of men. "As bad as you are, you know how to give good things to your children. How much more, then, your Father in heaven will give good things to them that ask him!" This does not mean that God will always give men what they ask for; rather he will give them what is best for them. Jesus' own example is even more convincing than his teachings, if that is possible. His prayer in Gethsemane has been called the very height of the doctrine of prayer as taught in the Bible. He set the example by his act of surrender to God's will. Every prayer should end the way Jesus ended his prayer: "Not what I want, but what you want."

The above statement, if accepted leads us immediately to see that prayer is no feeble or heartless undertaking. It is serious business! It implies "high religion" in that we have cut the cords that bind us to self. We have unreservedly committed ourselves to a love and a wisdom that far exceeds any scheme of existence we may have hitherto worked out for ourselves. Note the strong verbs in Jesus' description of prayer—ask! seek! knock! One thinks of Fosdick's belief in prayer as "a battlefield" where the stakes are high and where blood is being spilled! Or a prayer as "dom-

ant desire", where one is praying: "This must be, or life is not worth while." It is for causes, conditions and persons with which we are deeply involved that we really pray. It is far more than the childish whimsy which is here today and gone tomorrow.

In 2 Corinthians 12:7-9 we have what might be called a "case study" in unanswered prayer. To the unthinking this means prayer that is not answered in the way we hoped for. Paul is writing here of some handicap, weakness or illness which he was sure had hindered him in his work for God. He prayed earnestly more than once that it might be removed, no doubt seriously believing that he could serve God better if such an annoying hindrance were taken away. However, "the thorn in the flesh", as he called

it, was **not** removed. Instead, he was assured that God would give him sufficient grace and strength to bear it. Having accepted it as something he had to live with, he came at last to the place where he could rejoice in it. Says he: "I will all the more boast of my weaknesses, that the power of Christ may rest upon me."

Many a page would be required to list the names of Christians mentioned in history who learned Paul's lesson. They carried a heavy burden and yet made an effective witness to their faith. But there are others, numbered in the millions, whose names have been forgotten, and whose record of high devotion is known only to God. Think of them when next you say in the words of the Creed: "I believe in the communion of saints."

SUNDAY SCHOOL LESSON

FOR OCTOBER 24

God Heals Broken Humanity

Background Scripture:

Isaiah 61; Ephesians 2:11-19; Matthew 23:37; Colossians 1; Lesson Scripture: Isaiah 61:1-4; Colossians 1:21-23; Luke 4:18-21

A word which has come into frequent use as a description of the human condition is the word "brokenness." This state of existence is characteristic of humanity everywhere, not only those with physical or mental handicaps. It refers not only to man's apparent alienation from God, but also his estrangement from his fellow human beings.

When Jesus began his ministry, according to Luke 4:18-21, he outlined the purpose of his ministry in virtually

the same words as we find in Isaiah 61:1-2 and 58:6. It is to be a ministry to the poor (the economically disinherited), to the captives (perhaps those who had been captured in war and made into slaves), to the blind (which might include all the physically handicapped) and "to set at liberty those who are oppressed (the vast multitudes who lived under the lash of harsh despots). The scope of such a program staggers the imagination. It could be conceived only by a God.

In this new, yet old, program there is a place not only for new creations, but also for the rebuilding of that which has been destroyed: "They shall build up the ancient ruins, they shall raise up the former devastations, they

shall repair the ruined cities, the devastations of many generations" (Isaiah 61:4). When we stop to meditate upon the last five words of this verse, "the devastations of many generations", we cannot ignore its implications for our own time. When we think of our polluted lakes and rivers, of our slag-heaps cluttering the landscape, of strip-mining and dust-bowls — and much more, there is regret (if not repentance) and a desire to repair the devastation man has wrought upon the good earth. We need to recall also that it is our much-criticized youth who have done most to awaken us to our ecological sins!

It is in our New Testament Scripture for this lesson that we are led to consider a different sort of devastation — the havoc wrought in the human soul by sin which is, after all, a special form of pollution. Paul in his letter to the church at Colossae reminds these Gentiles of their spiritual state before they became a part of the community of faith. He says they were "hostile in mind, doing evil deeds." We have written in these columns many times of the many hostilities that exist today. These not only rip the social fabric which makes up our common life; they also wreak havoc in the individual soul. Its effects are seen in the divisions and estrangements that exist in the nation and in the family. It is indeed sad to have to witness the hos-

tility between Christians of different faiths in Ireland, or the tragic instances of anti-Semitism that two millenniums of history have failed to abolish. Sad to say, we may find these hostilities even between people in the same church when they cannot agree upon what the purpose of the church is.

The blessings to be realized in the community of faith, the church, Paul warns, do not come without effort. The program of reconciliation proposed by the apostle has a provisional clause: "Providing you continue in the faith, not shifting from the hope of the gospel." It is not unusual to read on to hear expressions to the effect that the church is helpless to do anything constructive to remedy the ills that afflict us. Have we "shifted from the hope of the gospel?" Many readers will recall that when the World Council of Churches met in Evanston, Illinois, some years ago the theme of the assembly was "Christ the Hope of the World." Do we need, once again to make that our announcement to the world?

This hope rests basically upon faith that God is a God who cares. Once a skeptic said to a churchman: "You should think all the sin and suffering of the world would break God's heart." The churchman, pointing to the cross, responded: "It does break."

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA



Art & Stained Glass Co.
Complete Church Window Service

1000 Tryon Ave.
HIGH POINT, NORTH CAROLINA 27601
Phone 883-0516

IN MEMORIAM

MRS. EFFIE ELLIOTT

Funeral rites for Mrs. Effie Elliott, age 79, who died on April 19 were held at the West Rockingham United Methodist Church, Rockingham, on April 21, with Rev. L. A. Phillips presiding.

Mrs. Elliott, was up until the very last few months of her life, a very active member of our church. She was a faithful member of our Sunday School, a very devoted Christian in so many organizations of the church. She was a member of our church choir and never missed the practice nor did she miss serving during times that our choir was called on all these years. She was a member of the Women's Society of Christian Service. But above all of these services she rendered to our Church and of course community, we stand to love her for her love of God's beauty through her flower garden. Our sanctuary was filled with his love deeper by the beautiful array of flowers from her wonderful way of displaying these flowers with her hands of talent. We miss the empty seat she willingly filled each service but we thank God for her life and the abundance, of memories that she left with us for us to believe that we must have the faith and know that we will meet again. I respectfully submit the following poem (author unknown) that was read at the rites of Mrs. Effie Elliott, that so well fitted her life, that surely the author must have known another "Miss Effie" such as ours.

THE PASSING OF A LADY

So gentle was her manner, and so quiet was her way
That we just took her for granted—until she went away.
But safe upon the Plains of Peace, I know she'd smile today
To hear what people thought of her and hear the things they say.
She never did have much to say—but what she said was kind.
And what her duty was, she did and never seemed to mind.
Come good or ill, come gain or loss, she went her steady way.
She marked her pathway straight and sure, and walked it day by day.
She had so few requirements, and she never made demands.
But, O, how willing was her heart, how ready were her hands.
In any work for others, if she suffered pain or grief,
None ever saw her shaken in her courage or belief.
And so she lived among us—and so she went her way.

But up and down and all around the people speak today.
And so, Dear Lord, with all the joys she so deserved to win
Grant her the joy of knowing just what people thought of her.

RESPECTFULLY,
MRS. MARTHA YATES BELLAMY.

HENRIETTA PETTYJOHN BURWELL

It is said that all the books ever written could not contain a record of those things which Jesus did here on earth, that the magnitude and import of his work was beyond human conception. When persons of great spiritual endowment are taken in death we sustain an irreparable loss, but in our Christian faith we do not look upon death as the end but rather as a transition into a beautiful life with God.

By example, Henrietta Pettyjohn Burwell who died June 14, 1971 fulfilled her obligation to her Lord.

During her years as a member of Wesley Memorial United Methodist Church she faithfully fulfilled her commitment to Christ and His Church and supported it with her prayers, her presence and her gifts. The depth of Mrs. Burwell's influence was evident in the church, especially in the choir, being organist for 50 years.

Her loyalty to the Women's Society of Christian Service was given in depth, she was an inspiration to the local society and served as Spiritual Life Leader for the Women's Society of Christian Service on the Conference level for years.

Significant to those who knew her, was the fact she served her community and conference and her church faithfully.

In token of affection and appreciation, we give thanks to God for the life she shared with us.

Respectfully submitted
Women's Society of Christian Service
Wesley Memorial United Methodist Church
Warrenton, North Carolina.

	<p>STAINED GLASS</p> <p>Designers — Manufacturers Traditional — Modern Glass & Steel Frames Complete</p> <p>LAW'S STAINED GLASS STUDIOS Dial TR 3-8463 Statesville 4, N. C.</p>
---	--

METHODIST NEWS ROUNDUP

1,000 IN SERVICE PROGRAM

NEW YORK (UMI) — By the end of 1972, it is likely that 1,000 persons will have served in United Methodist Voluntary Service (UMVS), thrust of the denomination's 1968-72 Quadrennial Emphasis, "A New Church for a New World."

The estimate of 1,000 volunteers by the end of next year is based on figures for the first three years of UMVS, a major project supported through the quadrennial \$20,000,000 Fund for Reconciliation. Also based on this quadrennium's experience is action by the Quadrennial Emphasis Committee recommending a voluntary service program for the 1972-76 quadrennium to be funded at an annual rate of \$1,000,000.

ACTION ON PRISONS URGED

EVANSTON, Ill. (UMI) — President Nixon, Congress and state governors have been urged by a group of United Methodist leaders meeting here to undertake "immediate, intensive study and action . . . to bring reform in (the) critical area" of prison reform.

The telegram was sent September 15 to the President by three bishops and 88 district superintendents from ten states attending a seminar at Garrett Theological Seminary here. Bishops participating were James Armstrong, Aberdeen, S. D., Lance Webb, Springfield, Ill., and D. Frederick Wertz, Charleston, W. Va.

GENERAL CONFERENCE SEATING DRAWN

EVANSTON, Ill. (UMI) — Dele-

gates from eight states and three countries outside the United States will be on the front row of voting members when the 1972 United Methodist General Conference opens April 16 in Atlanta, Ga.

Seating for the even 1,000 delegates was determined here September 15 in drawing conducted by Dr. J. Wesley Hole of Los Angeles, Calif., secretary of the denomination's top lawmaking body. First drawn of the 114 conferences to be seated in the assembly was the Mindanao Conference of the Baguio Area in the Philippines Central Conference. Next in order drawn was the South Dakota and Oklahoma conferences. It was also determined that in 1972 the first two rows in the Atlanta Civic Center will be reserved for members of the Council of Secretaries, representatives of the affiliated autonomous churches and the provisional annual conferences outside the United States, and jurisdictional conference secretaries.

Voting delegates from Mindanao, South Dakota, New Hampshire, Northern New Jersey, Denmark, Oklahoma, West Michigan, Southern Illinois, Wyoming, Georgia and North Georgia and Czechoslovakia conferences will occupy the third row. Fanning out behind them will be the remainder of the delegates.

BOLIVIAN CHURCH ROLE DISCUSSED

NEW YORK (UMI) — In crisis-torn Bolivia, where a recent coup toppled the government of Gen. Juan Torrez, the Methodist Church's role is to continue its "prophetic witness" against

poverty and social injustice, and its "reconciling ministries" to heal divisions in church and nation, believes Bishop Mortimer Arias.

The episcopal leader of the autonomous Methodist Church of Bolivia was in the United States early in September to complete a visit interrupted by the turmoil in his country. Shortly after speaking at a worship service at the World Methodist Conference in Denver, Colo., Bishop Arias left for Bolivia, following news of the coup led by Gen. Hugo Banzer Suarez, who is now president.

TELEVISION SPOTS PLANNED

NASHVILLE, Tenn. (UMI) — Five short television "spots", resulting from concerns expressed in more than 50 "Survival in the Seventies" workshops across the nation, are being produced by the United Methodist Television, Radio and Film Communication division in cooperation with the United Presbyterian Division of Mass Media.

Being filmed in TRAFICO studios here, the spots will be released for use beginning in January. A second series is planned for release next autumn. TRAFICO initiated the local church "survival" workshop earlier this year with a two-pronged purpose: First, the group was to consider the issue of survival as it relates to humanness and the conflicts of everyday life. Second, the group was to suggest ways the broadcast media might reach persons caught up in personal conflict.

PENSION DISTRIBUTIONS INCREASED

CHICAGO, Ill. (UMI) — Increased distributions from earnings and realized appreciation to participants in

United Methodist pension programs was voted here September 15 by the denomination's General Board of Pensions.

For the past several years, a total of 6 per cent has been credited to the accounts of individuals, conferences, boards and agencies. By this latest action, the distribution will now be increased to 6½ per cent. The increase will mean distribution of a total of about \$13,000,000 to the accounts in 1972.

STUDENT EXPERIMENT BEGUN

NEW YORK (UMI) — Six young Rhodesians begin undergraduate studies in September in the United States as recipients of aid under a special experimental project of the Crusade Scholarship Program of the United Methodist Church.

Usually, Crusade Scholarships are awarded only to graduate students, according to Miss Margaret Swift, New York, executive secretary of the Crusade Scholarship Committee, but in the case of Rhodesia, a special \$100,000 Crusade appropriation was made for undergraduate students. All but one of the students beginning studies in September plan to become teachers in Rhodesia when they return.

'YOUNG CULTURE' PROJECT PLANNED

NASHVILLE, Tenn. (UMI) — A "Young Culture Lifetime Cassette Service" has been launched here by the United Methodist Board of Education's Division of the Local Church.

The cassette tapes will include selected tunes from the current "top 40" interspersed with interviews with major artists from the music world

(Continued on page 31)

CAROLINA BRIEFS

HOMECOMINGS

Listed below are dates, places and speakers for Homecomings:

Oct. 10, Wesley Memorial, Statesville, Rev. George Rudisill
Oct. 10, Cokesbury, Stedman, Rev. R. A. McLean
Oct. 10, Lane's Chapel, Kinston, Rev. Bruce Pate
Oct. 10, Camp Ground, Fayetteville, Rev. Blake Craft
Oct. 10, Fairgrove, Newton-Conover, Rev. John K. Miller
Oct. 17, Cordova Church, Cordova, Dr. J. V. Early
Oct. 17, St. Trinity, Brevard, Rev. Joseph M. Reeves
Oct. 17, Rosemary, Roanoke Rapids, Rev. W. A. Tew
Oct. 24, Shiloh, Town Creek Chg., Rev. Thomas R. McKay
Oct. 24, Hope Mills, Hope Mills, Rev. I.-J. Strawbridge
Oct. 24, Boger City, Boger City, Bishop Earl G. Hunt
Oct. 24, Aulander Church, Aulander, Rev. C. Maness Mitchell

St. Mark Church, Kinston, will have a Lay Witness Mission Oct. 15-17. Lay witnesses from across the state will be present, and Robert Davidson of Grace UM Church, Burlington, will be the coordinator.

A Lay Witness Mission will be held at the Eureka UM Church in the Goldsboro District Oct. 15-17. Andy Andrews is the coordinator. The public is invited.

The Rev. Dr. John R. Church of Winston-Salem will conduct a revival service at First UM Church, Denton, Oct. 24-31.

Governor Robert Scott will be the Laymen's Day speaker at Wilson Temple Church, Raleigh, Oct. 10, at 11 a.

m. Hubert Poole, president of the UMM, and John Baker, Jr., also will take part in the service. The public is invited.

Biltmore UM Church, Asheville, will observe the seventeenth anniversary of its new church building on Oct. 10. The Rev. Dr. Charles D. White, a former pastor and at present Gastonia District superintendent, will preach. A picnic lunch will be served at 12:30 p.m., in the Fellowship Hall. Former ministers of Biltmore Church are invited to attend.

Revival services are scheduled for Cordova Church, Cordova, Oct. 10-15 with Rev. S. D. McMillan of Mount Gilead as guest preacher. The Youth

8%

or Phone Toll-Free
1-800-241-3166

FIRST MORTGAGE CHURCH BONDS

*Registered as to principal and interest
Interest payable semi-annually*

Write **CHURCH SECURITIES, INC.**
(Formerly Church Investors)

4095 Clairmont Road

Atlanta, Ga. 30341

This advertisement is neither an offer to buy or sell any security. In states where this dealer is not qualified to act as a dealer, sales literature will be deleted from descriptive brochures.

(Continued from page 29)

giving their testimony of the worth of the Christian ethic in the lives of their listeners.

COCU EXECUTIVE NAMED

PRINCETON, N. J. (UMI) — The Rev. William C. Larkin, a 30-year-old former district executive of the Christian Methodist Episcopal Church currently on study leave, has been named associate general secretary of the nine-denomination Consultation on Church Union (COCU).

Rev. Mr. Larkin in mid-September assumed the position vacated last spring by the Rev. W. Clyde Williams, who became president of Miles College in Alabama. The new associate will undertake general administrative responsibilities including regional and local interpretation and work with black church members and black denominations participating in COCU.

A Body of Loving People

(Continued from page 5)

tendance is down nearly everywhere. Our Conference reports show a net loss in membership.

We do not have to be impotent, we do not have to be overlooked and despised. The power of the church lies in real fellowship. It is the power to find strength and the power to help others in the solution of personal and social problems that are now destroying lives without number.

There is work to do that neither preacher nor isolated laymen can do, work which could be easily and joyfully accomplished by a body of loving people. If we cannot, under God, provide a body of loving people, we are through and nothing else can revive us!



AVAILABLE TO SPEAK

The Rev. Rudolph Benesh, pastor of the Bladen Circuit near Whiteville, is a former missionary to refugees escaping from the Iron Curtain. He and his wife served the Steiner Street Methodist Church in Vienna, Austria, from 1966-1971 under the Board of Missions. He is available on a limited basis to share his experiences with other churches. He may be contacted at P. O. Box 34, White Oak, N. C. 28399, Phone 866-3597.

Choir of East Rockingham Church will sing for the Oct. 10 service. Services begin at 7 p.m. The public is invited.

Bishop Earl G. Hunt, Jr., has appointed Dr. Owen Weatherly as supply pastor of St. Timothy Charge, High Point District. Dr. Weatherly is professor of Philosophy and Religion at High Point College.

James G. Huggin
District Supt.

The Church On The Go

(Continued from page 11)

Other special activities include the beginning of a newsletter, "The Bride Builder," a workshop to train 20 students in literacy instruction and organization of sewing clubs for which our sewing machines have been donated.

27706
DURHAM N C
DUKE UNIV LIBRARY
DEC 2

I Think She's On To Something

by Russ Montfort

One day this week, I was trying to get from Memorial Hospital to Presbyterian Hospital during five o'clock traffic. Just in front of me was a little lady of indeterminate age who kept stopping along the way. At intersections, drive-ways, side streets and wherever she saw some person trying to enter the monstrous traffic, she gaily waved them in front of her. No sooner would she start up again until she would see some other unfortunate soul waiting to bluff his way in and she would put on her brakes and motion him in. Mostly her benefactors were so startled, they just lurched ahead into the line without even throwing up a hand of appreciation.

She annoyed me. She probably added ten full minutes to my journey. I've thought about it since, however. I can't really think of anything of consequence that I would have done with that ten minutes when the day finally ended. I think maybe she's on to something. I have no idea when she got home. It may take her until the middle of next week but when she does, I rather think it will be with considerable satisfaction at having unexpectedly ministered to so many frantic rush-hour travelers.

I remember D. T. Niles telling the story once of a man who had been converted in an evangelistic rally in a city in India. The man was hurrying along the dark streets afterwards when he almost fell over a beggar sitting beside the way asking alms. "I'm sorry, my friend, I would like to stop and help you, but I have just found Christ this evening and I am in a great hurry to reach my home and tell my wife and children about it." Niles' wry comment was "He had just missed Christ where he might have found him—in the beggar along his way."

Somewhere in this city, there is a lady of indeterminate age in a not-very new green Chevrolet who is on to something.

The Rev. Dr. Montfort is pastor of Dilworth UM Church, Charlotte.

Conference Program
Supplement

DUKE UNIVERSITY LIBRARY

OCT 26 1971

DURHAM, N. C.

NORTH CAROLINA

christian advocate

Vol. 116 Greensboro, N. C. October 21, 1971 No. 34



The North Carolina Conference Women's Society of Christian Service held its Annual Meeting October 5-6 at Hay Street United Methodist Church, Fayetteville. Pictured above are the new conference officers elected at the meeting. Left to right, front row: Mrs. Charles Miller, Elizabeth City, chairman, Spiritual Growth Work Area; Mrs. Earl Peterson, Fayetteville, treasurer; Mrs. E. G. Craig, Cary, secretary; Mrs. D. K. Fry, Raleigh, president; Mrs. Charles Dorsett, Mt. Gilead, vice-president; Mrs. George Tyson, Durham, chairman, Wesleyan Service Guild; Mrs. Bruce Pate, Clinton, member, nominating committee; left to right, back row: Mrs. Robert Minor, Durham, secretary, program materials; Mrs. Joseph Hiatt, Southern Pines, chairman, Christian Social Relations; Mrs. James High, Whiteville, chairman, nominating committee; Mrs. Bruce Hargrove, Raleigh, chairman, public relations and contributing editor to **N. C. Christian Advocate**; Mrs. T. Marvin Vick, Raleigh, chairman, Missionary Education, and also nominee for membership on the General Board of Missions.

WHERE IT IS

- 4 UNITED METHODISM GOES TO FAIR
- 8 HEARINGS ON MINISTERIAL SUPPORT SET
- 11 CIVIL RIGHTS LEADER TO ADDRESS N. C. PASTORS
- 12 CONFERENCE PROGRAM SUPPLEMENT
- 27 CSC BOARD OPPOSES PRAYER AMENDMENT

Our Fifth Annual Bible Lands Tour Departing — KLM Royal Dutch Airlines

April 3, 1972

Fifteen Days Bible Lands \$ 849.00
Seven Day Rome and London Extension \$229.00
(Based on Group Itinerary Fares)

WRITE OR CALL

Rev. and Mrs. William A. Rock, Jr.
New Hope United Methodist Church
4693 Andrews Drive
Winston Salem, North Carolina 27106
Telephone 919 924 2110

Or one of the following associate hosts

Rev. and Mrs. R. Delbert Byrum
Wesley Memorial United Methodist
Church

Post Office Box 5261
High Point, North Carolina 27262
Telephone 919 885 4261

Rev. and Mrs. H. S. Carter
Oak Summit United Methodist Church
732 Oak Summit Road
Winston Salem, North Carolina 27105
Telephone 767 2192

Rev. and Mrs. Charlie L. Grant
Retired Methodist Minister
Route 7, Box 189
Asheboro, North Carolina 27203
Telephone 919 629 1142

Mr. and Mrs. Harmon Porterfield
New Hope United Methodist Church
4570 Kreeger Road
Winston Salem, North Carolina 27106
Telephone 919 924 8649

And Hosts of Other Denominations

NORTH CAROLINA

christian advocate

Official Organ of the North Carolina and
Western North Carolina Conferences
of the United Methodist Church

ESTABLISHED 1855

James C. Stokes... Editor and Manager
Ray Young Production Manager
Ruth Laughlin Editorial Assistant
Betty Dean Circulation Manager

Second-class postage paid at Greensboro, N. C.

Published bi-weekly on Thursdays by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401.

The Methodist Board of Publication

C. P. Morris, Raleigh, President; H. C. Allen, Statesville; Paul Carruth, Rocky Mount; James H. Coleman, Marion; J. Slade Crumpton, Durham; N. E. Edgerton, Raleigh; James W. Ferree, Charlotte; Albert F. Fisher, Goldsboro; J. Nelson Gibson, Jr., Gibson; N. W. Grant, Raleigh; William R. Henderson, High Point; S. Herbert Hitch, Charlotte; Julian A. Lindsey, Greensboro; N. D. McNairy, Greensboro; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Christian White, Greenville; Carl C. Woocen, Kinston.

Single subscription \$3.99 per year payable in advance.

All-Administrative Board rate, \$3.49 per year; Every Family Plan, \$3.19. Make checks and money orders payable to the North Carolina Christian Advocate.

Rates for obituaries and resolutions as follows: \$2.00 for first 100 words; \$2.50 per hundred for next 200 words; \$3.00 per hundred for all over 300 words.

Advertising rates furnished on request.

We do not necessarily endorse products or services advertised.

Opinions expressed by our writers do not necessarily represent the official position of The United Methodist Church or of the editor.

Articles and news items offered for publication should be addressed to the editor, and if their return is requested postage for same should be included.

Address all correspondence to

P. O. Box 508, Greensboro, N. C. 27402
Telephone: (919) 272-1196

Member of Associated Church Press and
The United Methodist Press Association

Calendar of Coming Events

MEETINGS OF WIDER INTEREST

- Oct. 21-30—Annual Meeting, Board of Missions, Minneapolis, Minn.
Oct. 22—Regional Evangelistic Rally, First Baptist Church, Hickory, 7:30 p.m.
Oct. 25-27—Duke Convocation and N. C. Pastors School
Oct. 26-27—General Board of Publication, Nashville, Tenn.
Nov. 3-6—General Board, Health and Welfare Ministries, San Francisco
Nov. 12-14—Annual Meeting, General Board of the Laity, Evanston, Ill.
Nov. 15—Regional Commission on Christian Higher Education, and Campus Ministry, UNC-Charlotte
Nov. 19-21—The Nashville Sound Young Adult Weekend, Nashville, Tenn.

NORTH CAROLINA CONFERENCE

- Oct. 21—Rocky Mount District Program Council, District Parsonage, 10 a.m.
Oct. 22-23—Testing and Guidance Clinic, N. C. Wesleyan College, 4 p.m.
Oct. 23—N. C. Conference, Special Session, Edenton Street, Raleigh, 10 a.m.
Oct. 24—Consultation on Leadership Development, Wallace, 2:30 p.m., Wilmington, 7:30 p.m.
Oct. 28—Board of the Ministry, Methodist Building, 10 a.m.
Oct. 30—Youth Rally, Duke University, 10:15 a.m.
Nov. 3—Board of Education, Methodist Bldg., 10 a.m.
Nov. 3-4—Choral Music Workshop ECU, Greenville
Nov. 6—Fall Meeting, Board of the Laity, Methodist Bldg., 10 a.m.
Nov. 8-9—Sanford District Pastors Retreat, 3 p.m.
Nov. 11-12—Evangelism District Chairmen Retreat, Methodist Bldg., 2 p.m.
Nov. 12—Conference Program Council, Methodist Bldg., 10 a.m.
Nov. 14—Fayetteville District Conference, Camp Ground, Fayetteville, 2:30
Nov. 21—Rocky Mount District Conference, Rosemary Church, Roanoke Rapids
Nov. 28—Burlington District Conference, Whitney Cross Chg. at Concord Church, 2:30 p.m.

WESTERN NORTH CAROLINA CONFERENCE

- Oct. 21—Communications Workshop, North Wilkesboro District, Wilkesboro Church, 7 p.m.
Oct. 21—Salisbury District Program Council, Epworth, Concord, 7:30 p.m.
Oct. 21—Waynesville District Mission Society, First, Sylva, 6:30 p.m.
Oct. 21-23—Creative Teaching Workshop, Dilworth Church, Charlotte
Oct. 24—Albemarle District Mission Study Workshop, Central, Albemarle, 5 p.m.
Oct. 25—Commission on Ecumenical Affairs, Graduate Center, Duke Univ., 12:30 p. m.
Oct. 27-28—WNC Conference Cabinet session, Durham.
Oct. 28—Seminar on Interpretation, Milford Hills Church, Salisbury, 7:30 p.m.
Oct. 28-30—Creative Teaching Workshop, Centenary Church, Greensboro.
Nov. 2—Statesville District Communications Workshop, First, Conover 7 p.m.
Nov. 4—WS/NE District Communications Workshop, Stokesdale Church, 7 p.m.
Nov. 4—Seminar in Interpretation, Central Church, Spencer, 7:30 p.m.
Nov. 7—Waynesville District Communications Workshop, Cullowhee Church, 7 pm
Nov. 9—Program Council Meeting, Hartzell Church, Hickory, 10:30 a.m.
Nov. 11—Marion District Communications Workshop, First Church, Marion, 7 pm
Nov. 14-18—Confirmation Laboratory, Main Street Church, Reidsville
Nov. 16—High Point District Communications Workshop, West Bend, Asheboro, 7 p.m.
Nov. 16—Gastonia District Program Council, 7:30 p.m.
Nov. 18—Greensboro District Communications Workshop, Centenary, Greensboro, 7 p.m.
Nov. 18—Salisbury District Program Council, Epworth, Concord, 7:30 p.m.



Two of the volunteer workers prepare to "check-in" for four hours of duty at the "church on wheels" mobile unit at the Catawba County Fair.

UNITED METHODISM GOES TO THE FAIR

During the annual Catawba County Fair this year — Sept. 13-18 — United Methodists of the county tried what they called an "Experiment in Concern." They borrowed the Mobile Unit of the Western North Carolina Conference and took it inside the Fair as a "Church on Wheels." Volunteers, mostly from the laity, worked in shifts serving fair workers, school students and families. They passed out literature, witnessed, listened and served where they could. Clergyman offered counseling. The Rev. Lewis C. Gibbs, pastor of St. John's Church of Hickory, headed the project.

In explaining the motivation behind the project, Mr. Gibbs said, "We wanted to say to the visitors and workers at the Fair that here, where you are, United Methodism cares enough for you to share the Good News of Jesus Christ. Here, in the midst of all the secularism, we want you to know there are peo-

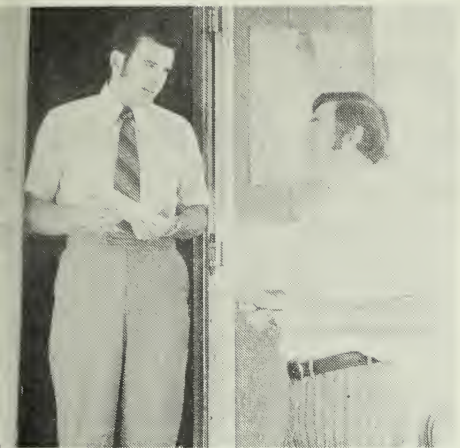
ple who love and care and are willing to share."

Mr. Gibbs describes one among many meaningful encounters at the Fair:

"One evening during the first part of the week a group of young radicals approached the Mobile Unit asking in an arrogant way if we were trying to convert all the people who came to the Fair.

"Our lay leader, Jay Lambeth happened to be there at the time and spoke to the youth. There was no condemnation in his voice, only concern. There was no backing away only a steady urgent-filled moment when he showed the young people his real concern.

"He invited them into the Mobile Unit to hear some tapes about the drug problem, and while they were there he continued to witness in a marvelous way and as the young people left, one asked if he could purchase one of the



Jay O. Lambeth (left) chats with his pastor, the Rev. Lewis C. Gibbs, about happenings at the mobile unit.



Two volunteer workers (left), Mrs. Pam Lowdermilk (l) and Mrs. Mary McCaslin discuss literature with two visitors to the "church on wheels" mobile unit at the Fair.

Good News for Modern Man New Testaments we had available.

"The whole week was worth this moment! The Holy Spirit had turned corn into concern, had turned a sense of arrogance into a deeper yearning for more of the truth."

Workers at the Mobile Unit gave away small round stickers reading: "Get the Word Around." When visitors inquired about the meaning of the phrase, this gave further opportunity for witnessing.

Mr. Gibbs had high praise for the dozens of men and women who attended the training sessions and served during the Fair in the Mobile Unit. Training sessions were held on Saturday and Sunday prior to the opening of the Fair.

Resource personnel included the Rev. Bill Bobbitt, pastor of First UM Church of Maiden, and two members of the Conference Program Council staff, the Rev. H. Claude Young, Jr., and the Rev. Bill Brantley of Statesville.

'GENEVA' II OPEN TO CLERGY, LAITY

Laity and clergy are invited to participate in Geneva II, scheduled Nov. 2-14 at A. and T. University in Greensboro.

Registration deadline is Nov. 1 and the pre-registration fee is \$5.00, and could be sent to: the Rev. James W. Erree, 307 Cole Bldg., 207 Hawthorne Lane, Charlotte, N.C. 28204.

Geneva II is a sophisticated tool for understanding the urban complex. Utilizing a computer the participants will plan and operate a medium-sized

city. A broad range of urban problems will be faced and the group will be able to see the results of decisions.

Geneva II is sponsored by the Committee on Urban Work of the Board of Missions, Western North Carolina Conference. Leadership will come from Triangle COMPLEX, Inc. (a consulting firm of churchmen and others).

Participants will be housed at Kent Court Hall at A. and T. Univ. and meals will be served at the cafeteria in the Student Union.

The Coming Decision on Pensions

A special session of the North Carolina Conference has been scheduled to take place at Edenton Street Church, Raleigh on Saturday, October 23 at 10 a.m. It goes without saying that such a session implies some very important item of business to be taken up.

In this case, the important business is a decision regarding the ministerial pension program of the conference. A Pension Study Committee, together with the conference Board of Pensions has been looking into the possibility of establishing a reserve pension program. As a result of their findings, the conference Board of Pensions brought a proposal to the annual conference of June, 1971. The conference decided not to act upon the recommendation at that time, but to take it up at a special session. This explains the meeting scheduled for this Saturday at Raleigh.

The recommendation which the Board of Pensions is offering now is entirely different from the proposal which it made to the annual conference in June. A copy of the proposal, including detailed supportive information, has been in the hands of those who will consider it on October 23, and it is presumed that they have given this information their careful examination.

The Discipline places upon every annual conference a responsibility to its retired ministers, wives, widows and dependent children. Heretofore, the North Carolina Conference has been meeting this obligation on a current income distribution plan, whereby pensions are paid out of current income, with little or no reserve funds available.

The Board of Pensions has pointed out that in the long run this is a costly way of paying pensions; and that it does not give the program the financial reserve strength which such a program should have. The Board has estimated that the current income payment plan, now in effect, will call for an outlay in 1973 of \$490,657. In 1983, the cost figure will be \$522,346; by 1993, \$717,090; and by the year 2002, the annual payment for pensions will reach \$962,277.

Elaborating upon this, the Board has said: "Under our present plan, the annual costs must be raised from current income. The Conference must provide one dollar from current funds for every dollar of pension paid. This is the problem facing the Conference and is why our Conference Board of Pensions was directed to conduct these studies."

Continuing its explanation, the Board has further stated, "There is a better way to provide pension benefits. Under a **funded** pension plan, the Conference can set up **interest-earning** reserves with which to meet pension obligations. The compound interest earned by these reserve funds lowers the total long range cost to the Conference. **Pensions are funded during the time in which the service is rendered.**"

In recent years, the trend among United Methodist annual conferences has been toward the setting up of pension reserve programs, either through the Ministers Reserve Pension Fund of the General Board of Pensions or through some other such program. Actuarial consulting experts seem to be unanimous in recommending that such programs be adopted.

SPOTLIGHT ON MECKLENBURG AND MOORE

The citizens of Mecklenburg and Moore counties are scheduled to go to the polls on Friday, November 5 and vote on whether or not to have liquor by the drink. The outcome of these elections are of vital concern not only to the people of those counties but to all who reside in North Carolina.

It is not our prerogative to tell anybody how to vote. However, we are well within the area of our responsibility when we seek to lay upon the hearts of United Methodists residing in those counties some considerations for them to think about.

First of all, go to the polls and vote. A Christian who will not execute his obligation to vote is not acting as a good steward. Of course, there are legitimate hindrances which must be recognized. But unless one is situated so that he cannot exercise his franchise, he should take the time and trouble to vote.

But do more than merely vote. Vote intelligently and consecratedly. Learn the facts involved. Study the issues. Find out what both sides are saying. Weigh the truth content of what they are saying. This may not be easy to do, especially when we ourselves may have pre-judgments about the issues.

Then, vote for the welfare of the people. Ask yourself "What will be really best for the most people? Will liquor by the drink make for more drinking? And will more drinking make for better persons, for better communities?" Ask yourself "Why are some people pushing for more liquor? What are their motives? Are they interested in the general well-being of the community, or are they promoting their own set of special interests to the detriment of the general public?"

The most important question of all is this: How would God want you, as a follower of Christ, to vote? For liquor by the drink, or against it? The answer must be yours.

HP COLLEGE JOINS

WORLD CAMPUS AFLOAT

HIGH POINT — High Point College has been accepted into membership in the World Campus Afloat Association of colleges and universities.

World Campus Afloat is a unique experience in education initiated by Chapman College, Orange, California, in 1965 with emphasis placed on international and cross-cultural affairs within the context of liberal arts education.

The campus for the World Campus Afloat is the S. S. Seawise, formerly the R. M. S. Queen Elizabeth, the famous 83-ton luxury liner.

With 14 other institutions being members, High Point College is the only college in North Carolina that is a member of the program.

Courses offered are in line with the curriculum at High Point College and the college will give full credit for any course taken on the campus afloat.

The World Campus Afloat will leave an East Coast port on December 26, 1971 and return to the same port on February 1, 1972. Caribbean ports will be visited to supplement the courses to be offered.

WELDON IN BELMONT

Dr. Wilson O. Weldon, editor of the *Upper Room*, will hold special evangelistic services at First UM Church, Belmont, Oct. 24-27.

HEARING ON MINISTERIAL SUPPORT SET

The Special Committee on the Support of the Ministry of the Western North Carolina Conference will hold hearings across the conference during the next month.

Headed by Mrs. Fletcher Nelson of Morganton, the committee grew out of a resolution presented by James H. Wommack of Charlotte at the 1971 Annual Conference, which called for a special study of the support of the ministry as it relates to housing, vacation, retirement, insurance and salary.

The hearings are scheduled as follows:

Oct. 31, 3-5 p.m., Groce UM Church, Asheville, for Asheville, Waynesville and Marion districts.

Nov. 8, 7:30 p.m., Ardmore UM Church, Winston-Salem, for Winston-Salem Forsyth, Winston-Salem Northeast, North Wilkesboro and Statesville districts.

Nov. 21, 3 p.m., Wesley Memorial, High Point, for Thomasville, High Point, Greensboro and Salisbury.

Nov. 22, 7:30 p.m., Providence Church, Charlotte, for Charlotte, Gastonia and Albemarle.

These persons from each local church are asked to attend: Pastor, chairman of Pastor-Parish Relations



Mrs. Fletcher Nelson

Committee, chairman of Stewardship and Finance, chairman of Parsonage Committee, chairman of Administrative Board, lay leader, treasurer and other interested persons.

The Committee on Support of the Ministry will be present at each hearing and will sit as a panel to hear any suggestions, recommendations, directives or complaints. However, this will be a hearing panel only and the committee will not present any of its findings or recommendations.

In addition to Mrs. Nelson, other members of the committee are Rev. George W. MacDow, Rev. David L. Baxter, Rev. Cecil H. Marcellus, Jr., Rev. Glenn R. McCulley, Rev. J. Alton Fitzgerald, Rev. W. Harold Groce, William R. Henderson, James H. Wommack, E. M. Dudley, Alvin Morrison, Edwin Ford, Bishop Earl G. Hunt, Jr., Dr. C. C. Herbert, Jr., James Culbertson, and Rev. John Sills.



**EDUCATIONAL FURNITURE
DIXIE EQUIPMENT COMPANY, INC.**

418 N. Greensboro St.
Liberty, N. C. 27298
Phone: 919-622-2204

AN ECUMENICAL

YOUTH HAPPENING

An inter-denominational and interracial Christian experience was participated in by some 45 Senior High Students on Sunday, Sept. 19, and some 80 Junior High School students on Sunday, Sept. 26. Their enthusiasm made clear the need for a more meaningful Christian direction.

The "Happening" theme was "Living the Now" and was conducted by the Diocesan Center of Religious Education, Raleigh. The purpose was to give the students an awareness of what it means to be a member of a Church and to realize the activity of the Lord in individual lives and in collective lives.

The most gratifying was the mutual co-operation of the eleven city churches: Long Memorial United Methodist Church (where the group met), St. Mark's Episcopal Church, Roxboro Baptist Church, Mebane Memorial Presbyterian Church, Sts. Mary and Edward Catholic Church, First Baptist Church, Mount Bethel Baptist Church, New Mount Zion Baptist Church, Quinn's Chapel UM Church, Gospel Tabernacle Holiness Church, and Shady Hill Baptist Church.

There were ministers and lay people from these eleven churches who helped the group from Raleigh conduct these two evenings. These concerned Christian adults were in themselves an inspiration to acclaim the Lord's work.

After more than two hours of participating in this "Happening" the lights were turned out and several candles were lighted. The youth sat on the floor and most of their work was shown on a screen to them as the culminating event.

The youth were served Cokes and potato chips which they enjoyed. Many of the youth, as well as the adults, want another "Happening" some time in the future. It certainly was quite an experience for all who were present.

GAIL WALKER

PELHAM TO HAVE CENTENNIAL

On October 31 Pelham United Methodist Church will have its annual homecoming and at the same time celebrate the 100th Anniversary of the church.

Dr. Chester Herbert, assistant to the bishop, will speak at the 11:00 o'clock service. A number of former pastors and their families will attend, and all former pastors and members, as well as friends, are invited.

The history of the church will be read, and pictures of most all of the former pastors will be on display, as well as articles of interest from the old church and from the new.

After the morning service lunch will be served in the recreation hall.



FIBERGLASS

- STEEPLES
- STAINED FIBERGLASS WINDOWS
- CROSSES
- LIGHTED SIGNS

Write for free
color brochure.



Fiberglass Specialties

A/C 214 - 657-6524 P.O. Box 931 Henderson, Texas 75652

"CREATIVE TEACHING

WORKSHOP" IN

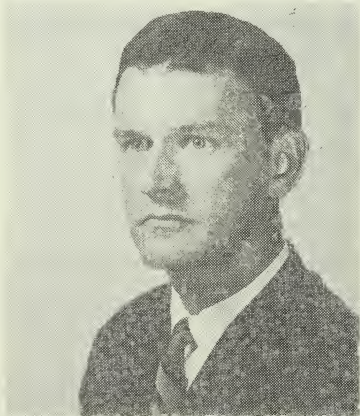
GREENSBORO

A "Creative Teaching Workshop" sponsored by the Western North Carolina Conference Board of Education for the Greensboro, High Point, Thomasville, and Winston-Salem Districts will be held at Centenary United Methodist Church, 2300 Friendly Avenue in Greensboro on October 28 - 29 - 30.

The nine Workshop Groups and leaders are as follows: "Creative Dramatics for Youth and Adults" by The Rev. DeArmon Hunter, formerly of Greensboro, now of Reidsville; "Church Music" by Mr. and Mrs. William Stephenson of Charlotte; "Creative Worship" by Dr. and Mrs. James E. Hull of Greensboro; "Creative Use of Music with Children" by Mrs. W. I. English of Greensboro; "Multi-Media" by Mr. Jose' P. Bove' of Florida; "Creative Dramatics" by Mrs. Dorothy L. Hill of Illinois; "Interpretive Movement" by Mrs. Wallace Smith of Maryland; "Puppetry" by Mrs. William Tiszai of Raleigh; "Creative Art" by Mrs. Victor O. McIntyre of Statesville.

Interested persons should send their names and addresses with check for the registration fee of \$3.00 to:

Mrs. Vickie Meadows, Registrar
P. O. Box 749,
Statesville, N. C. 28677.



REV. DEARMON HUNTER

NCC TO STRESS

HUNGER, PRISON REFORM

The Commission on Social Ministries of the North Carolina Council of Churches has decided to give top priority during the year ahead to the issues of welfare and hunger.

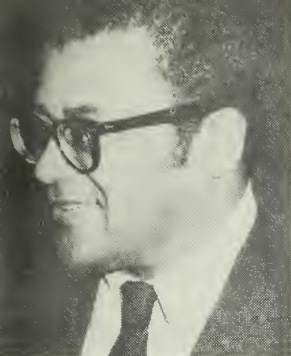
A primary goal of the effort will be to make church people aware of the plight of the welfare recipient and the nature of the welfare system.

Representatives of ten denominational groups agreed on September 28 to support the program. John Lackey, pastor of Community United Church of Christ in Raleigh, will lead the Welfare/Hunger Task group which will implement the plans.

The Commission also vowed to continue its efforts in the area of prison reform. The events at Attica were cited as evidence for the need of continued attention to this area. The Council's effort will stress the importance of community volunteers in the correction process. Also, the focus of the effort will be expanded to include a study of juvenile corrections.

The Commission also approved plans for a series of consultations on the State's tax structure and social needs. Members of the Commission argued that the issues of equitable taxation and finding money for human services are the most important political issues in the State. They also contended that these issues should be explored in the coming political campaigns.

Collins Kilburn, Director of Social Ministries for the North Carolina Council of Churches, will coordinate the programs.



LAWSON



LEHMANN



ROBBINS

CIVIL RIGHTS LEADER TO ADDRESS N. C. PASTORS

As Convocation Preacher, Rev. James M. Lawson, Jr., well-known civil rights leader, will preach three times during the North Carolina Pastors' School and Divinity School Convocation at Duke University Oct. 25-27.

Pastor of Centenary United Methodist Church in Memphis, Tenn., the Rev. Mr. Lawson is chairman of the Black Methodists for Church Renewal and chairman of the Tennessee Council on Human Relations.

His sermon topics are "Serving God in a Revolutionary Age," "Can Johnny Be Healed?" and "The Terrible Alternative."

The James A. Gray Lectures will be given this year by Dr. Paul Louis Lehmann, Charles A. Briggs Professor of Systematic Theology at Union Theological Seminary, New York. He was ordained into the ministry of the Evangelical and Reformed Church, but since 1946 has been a member of the

Presbytery of Boston, United Presbyterian Church, USA. His four lectures will center around "A Politics of Transfiguration for an Age of Revolution."

Dr. Cecil W. Robbins will give the Twelfth Annual Alumni Lecture on "The Minister as Ecumenical Leader." President of Louisburg College since 1955, Dr. Robbins is president of the Commission on Ecumenical Affairs in the North Carolina Conference and chairman of the Franklin County Good Neighbor Council.

Other speakers during the three-day meeting include Bishop Paul A. Washburn, presiding bishop of the Minnesota Area, United Methodist Church, and The Very Rev. Edward H. Patey, Dean of Liverpool Cathedral. Bishop Earl G. Hunt, Jr., and Bishop William R. Cannon will take part in a Bishops' Panel on Tuesday afternoon. Dr. Thomas A. Langford, Dean of the Divinity School, will speak at the Alumni Association luncheon.

BIBLES REBOUND

We will re-build your hand Bible, using imitation leather. Colors: black, maroon, white. When your Bible is returned to you, postage paid, send us \$7.00. If genuine leather \$12.00. Name in gold free when requested. Large family and pulpit Bibles in imitation leather \$12.00. Genuine leather, black, brown, or tan \$20.00..

SCALF'S BIBLE BINDERY

3028 Walnut Avenue Telephone 725-1475
Winston-Salem, N. C. 27106

STAINED GLASS WINDOWS

DIRECT ARTIST TO CUSTOMER TRANSACTIONS

SKETCHES & BUDGET PRICES ON REQUEST
ALL STYLES LEADED GLASS—FACETED GLASS
EXPERIENCED SINCE 1946

GENTRY STAINED GLASS STUDIOS

P.O. BOX 4022 / WINSTON-SALEM, N. C.
PHONE 969-5000

NORTH CAROLINA CONFERENCE

Vol. 3

October 21, 1971

No. 9

Thanksgiving Season —

TIME TO SUPPORT FUND FOR RECONCILIATION

Approximately one-half of a year remains to support the wonderful work of The Fund for Reconciliation. Across the N. C. Conference you, through your support, have made it possible for your leaders to minister to many who need us.

WHAT ELSE CAN WE DO?

(1) During Thanksgiving season lead your people to complete payment of pledges made three years ago to Fund for Reconciliation.

(2) If pledges were not made be sure your church meets the general church asking of \$2.00 per member.

(3) What resources are available for your support of the Fund for Reconciliation from: Dr. Raoul Calkins, 601 W. Riverview Avenue, Dayton, Ohio 45406.

- Posters
- Bulletin inserts

- Special worship service
- Special offering envelopes
- Information on projects funded

(4) Read the following report of projects which have been funded from the Fund for Reconciliation within the bounds of the North Carolina Conference. This is an account of your work!

PROJECTS FUNDED BY FUND FOR RECONCILIATION

BURLINGTON DISTRICT:

1. INNER-CITY YOUTH PROGRAM

Purpose: To provide a constructive use of youths summer time in the inner city. To serve Black and White areas that are made up of indigent families. The children are in grades 4-8.

Objectives:

1. Supervised indoor and outdoor personal enrichment experience with arts and crafts, etc.

2. Provide youth with the opportunity for field trips and to get to know the public workings of the community and to learn social and recreational skills.

3. Development of inter-racial cooperation and wholesome experiences between races.

This project has received \$3,000.00 from The Fund For Reconciliation.

2. EFLAND-CHEEKS DAY CARE CENTER

Purpose: Provide adequate day care for all children between the ages of 2 and 5 in the Efland-Cheeks area.

Objectives:

1. Good nutritional snacks and lunches for the children.

2. Supervised outside play time.

3. Supervised inside play and planned activity times.

4. Allow mothers in the area to work and know that their children are well cared for.

5. Provide children the opportunity to learn the social skills of playing with other children.

6. Develop the children's emotional and intellectual abilities.

This project has received \$225.00 from The Fund For Reconciliation.

3. JORDAN GROVE-SILER CITY COOPERATIVE DAY CARE CENTER

Purpose: To provide day care services for the preschool children of working parents in the Jordan Grove Community and surrounding communities.

To provide an environment for young children which will encourage their optimum growth and development, physical mental, and social.

To provide a focal point for community development whereby persons in the Jordan Grove Community can work together and in cooperation with other groups in the area to solve a social problem and, in so doing, to open channels of communication and cooperation between

various different groups in the Siler City area.

This project has received \$660.00 from The Fund For Reconciliation.

4. WESLEY HALL OF ALAMANCE, INC.

Wesley Hall of Alamance, Inc. is a private non-profit organization designed to assist the problem drinker and individuals suffering from the illness of alcoholism by providing an environment conducive to social, psychological and vocational rehabilitation. It will provide a place or places to live for the problem drinker who has been in a treatment facility and has shown a willingness and motivation to remain sober and to enter a work situation, but who has no other place to live or the place where he has been living has been shown to contribute to his drinking problem. It will also provide a place to live for the problem drinker who may not have been in a treatment program, but has shown a willingness to discontinue drinking and to enter a treatment facility or a program or to work with a local rehabilitation program or find useful employment.

This project has received \$1,465.00 from The Fund For Reconciliation.

DURHAM DISTRICT:

5. EDMONT COMMUNITY CENTER

The Edgemont Community Center is situated in a low income section of Durham, where about 6,000 people live. It was started in 1942 by the Religious Council of Duke University and was originally all white, but is now 65 per cent black and 35 per cent white. This multi-purpose center serves over 400 persons per week of all ages, beginning with preschool children, 4 and 5 years old. It is a settlement house that seeks to enable individuals, families, and groups in the community to develop their own unique

(Continued on page 14)

Time To Support Fund

(Continued from page 13)

abilities and strengths. It strives to offer appropriate outlets for volunteers to serve and to learn in this low income setting. It serves in the areas of Social Services, Education, Recreation, etc.

This project has received \$2,500.00 from The Fund For Reconciliation.

ELIZABETH CITY DISTRICT:

6. THE CIRCUS TENT AND GARDEN MINISTRY AT KITTY HAWK

The Circus Tent Ice Cream Parlor is located on land owned by the Methodist Board of Missions near the Wright Brother's Monument in the Kitty Hawk resort area. This unique Christian ministry is interdenominational and inter-racial. It is operated by over 200 Christian volunteers from the local communities. Some 40,000 of the one million visitors to the area attend the Circus Tent between June 1th and August 21st. The Circus Tent provides a wholesome place for people of all ages to gather for Christian fellowship. A folk singing group of Christian youth demonstrates the joy in the life of a Christian through music and testimony. Visiting youth and local youth are encouraged to make a witness in song or drama. The Garden of The Circus Tent is another phase of this resort ministry. From the first it was determined that such a place was needed for meditation, for counseling by the workers, and a place for private prayer. Thousands of persons have used this place of prayer since it was built last summer. The Garden is also a place for local art shows.

This project has received \$1,500.00 from The Fund For Reconciliation.

7. CHOWAN COLLEGE CENTER

Support of Student Work Facility at Chowan College.

This project has received \$900.00 from The Fund For Reconciliation.

FAYETTEVILLE DISTRICT:

8. ROBESON COUNTY CHURCH AND COMMUNITY CENTER

This project began December 1, 1969, and was the first to be funded nationally by the Bishop's Fund. The Center is involved in a person to person christian social service ministry to the needy. During the first year, the Center dealt with 479 different cases, providing emergency aid, referral, and counseling services, helping persons to find jobs, social services assistance, food stamps, medical attention, and other services. The Center distributed 22,305 pieces of used clothing and shoes, distributed numerous pieces of used furniture for "burned out" situations, and spent \$2,231.75 on emergency aid which is supplied by the sale of clothing and direct donations. The Center has involved some 300 adult and student volunteers in numerous service projects, e.g. door to door canvassing, casework, adult education at a prison, tutoring, clothing ministry, Vacation Church Schools, and others. The Center is involving Methodists and others in tasks and dialogue across racial class, and denominational separateness. The Center is directing energy toward the causes, as well as, the symptoms of social ill.

This project has received \$13,000.00 from The Fund For Reconciliation.

9. CONTACT MINISTRY

Contact is a telephone counseling ministry. One hundred and fifteen lay volunteers from twenty churches in Fayetteville subject themselves to intensive and continuing training and then man the telephone 24 hours a day, 7 days a week. In a compassionate, non-judgemental, and concerned way, they listen to those who are in trouble, depressed, lonely, lost, with emotional difficulties, victims of alcohol and other drugs, suffering with domestic problems, and those who feel life no longer has meaning. In addition to the lay people involved, there are ministers, doctors, and other professional

persons who serve as senior workers in the ministry. After six months of operation (July 13, 1970 to January 13, 1971), the telephone center (485-4134) has received over 3000 calls.

This project has received \$3,500.00 from The Fund For Reconciliation.

GOLDSBORO DISTRICT:

10. COHARIA MISSION

Support of Coharie Mission in Sampson County under the direction of Miss Bernice Ballance, Deaconess, assigned to Salemburg Area.

This project has received \$1,050.00 from The Fund For Reconciliation.

GREENVILLE DISTRICT:

11. FARMVILLE CHILD DEVELOPMENT CENTER

The Farmville Child Developmental Center is an inter-racial, ecumenical endeavor. This school is providing training for children ranging in ages from three through nine who are mentally retarded and operates five days a week with hours nine o'clock a.m. to three o'clock p.m. A goal of the Center is to give the utmost care with the hope of giving mentally retarded children every opportunity to strive socially and physically to the best of his or her ability.

This project has received \$1850.00 from The Fund For Reconciliation.

NEW BERN DISTRICT:

12. BOGUE BANKS MINISTRY, MOREHEAD CITY

Resort Ministry: The philosophy behind this work is simply a concern for people in relationship to Christ and His Church. We seek to extend the influence of the Church to the tourist and visitors for several campsites and operate the Koinonia Coffee House in the center of the beach where young and old can come and rest

and while relaxing in the Coffee House be entertained by music lending itself to the Christian philosophy.

Seaman's Ministry: The Bogue Banks Resort Ministry provides a program for the thousands of seamen who come in to the State Port Facilities in Morehead City.

Migrant Ministry: The Bogue Banks Resort Ministry offers a ministry to the migrant workers in Carteret County. This ministry seeks to support the work of other agencies and to provide such services that are not being met.

This project has received \$3,500.00 from The Fund For Reconciliation.

Open Forum To Air Vital Issues

The first session of the OPEN FORUM in The North Carolina Conference will be held on Saturday, November 20, 10:30 a.m., at the St. Luke United Methodist Church, Goldsboro.

An invitation to attend this FORUM is extended to all interested ministers, laymen, and lay women in the churches of The North Carolina Conference. The purpose of this Forum is to provide a context in which laymen and ministers together might engage in ongoing discussions of the vital issues before our Conference.

The announcement of the initial meeting is made by a Committee of N. W. Grant, Leo C. Thompson and O. K. Ingram, elected as the Convening Committee. The Rev. O. Kelly Ingram is out of the country on sabbatical leave.

Interested laymen and ministers are invited to prepare for this meeting by formulating a list of the issues which you feel should be discussed by the OPEN FORUM. Please prepare your list in priority order

(Continued on page 19)

YOUTH MINISTRY

F. Belton Joyner, Jr.

"GOD IS FOR REAL . . . ARE YOU?"

The Conference Youth Rally is at Duke University, Saturday, October 30, beginning at 10:15. The program will conclude at 3:00 p.m. Under the theme "God Is for Real . . . Are You?", the Rally will provide a number of opportunities for youth. A multi-media presentation "Creation Re-visited" and a drama "Christ in the Concrete City," will highlight the morning. In the afternoon, there will be a service of worship in Duke Chapel. Lunch will be available in the Duke Dining Halls or persons may bring their own picnic lunch. There will be displays on the Youth Service Fund, the Legislative Affairs project, and Youth Evangelism. Conference Youth President, Flynn Surratt of Edenton, will preside.

HELPS FOR CHRISTIAN EDUCATION

Looking for resources to strengthen your program of Christian Education with youth? A new catalog of "Guidance Materials Helps for Christian Education in the Local Churches" is now available. You can obtain a copy free of charge by writing Youth Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605. In addition to general resources, there are at least fifty items related just to youth ministry.

MORE INFORMATION ON UNICEF

After the Halloween collections for UNICEF (United Nations Children's Fund) some youth groups may want to sell the UNICEF greeting cards, books, and games. This is another way

of raising funds for the UNICEF program. To get copies of materials about the greeting cards, write the U. S. Committee for UNICEF, P. O. Box 22, Church Street Station, New York, New York 10008. If you want other materials to promote UNICEF or to tell its story, use this address: U. S. Committee for UNICEF, 331 East 38th Street, New York, New York 10016.

NEW RESOURCE FOR JUNIOR HIGH MINISTRY

Your Ministries with Junior Highs is a new volume, especially helpful for persons who are just beginning to work with Junior High's. Chapters look at the youth with whom we work, ways to organize the program, expectations of adult workers, and the purpose of this ministry. For beginning workers, counselors and teachers, there are helps for getting started and suggested resources. The suggestions are practical and realistic. You can order this book for \$1.00 from Cokesbury. There are companion volumes (also \$1.00 each) **Your Ministries with Senior Highs** and **Organizing for Youth Ministry**.



Children's Ministry

F. Belton Joyner, Jr.

GUIDEBOOK FOR PARENTS OF ELEMENTARY V-VI

"The Church At Your House" is a guidebook for parents of Elementary V-VI children. It helps persons gain insight into what fifth and sixth graders, pre-adolescents, are like, why they act the way they do, and how the Christian faith speaks to them in their family life. The guidebook can be used in a number of ways: a couple reading it together; perhaps two mothers might meet over coffee for a number of mornings; a study group of parents and/or teachers could work on it together; use a panel discussion to get out the key ideas; of course, an individual might read the book by himself. Order from Cokesbury, Fifth and Grace Streets, Richmond, Virginia. . . \$1.50. This is a part of a series for parents of children and youth of all ages, and can be ordered along with the regular curriculum order.

SELF-INSTRUCTION FOR LEADERS OF CHILDREN

There is now available a four-part cassette tape series designed to provide resources for self-instruction for persons who work with children. Leaders, teachers, and other workers will find this a good way to learn more about children, about themselves, and about problems in communicating with children. The series is entitled "Communicating the Faith with Children" and is ordered from Service Department, P. O. Box 871, Nashville, Tennessee 37202. If your order goes in before November 1, the price is

\$19.95 (for cassette series and workbook). After November 1, it will cost \$24.95.

MUSIC MINISTRY

F. Belton Joyner, Jr.

A GREAT DAY OF UNITED METHODIST SINGING

Many churches are observing November 7 as a Great Day of United Methodist Singing. Each local church can choose the time that best fits its own schedule. In addition to a special service, here are some suggestions for observance of this day: (a) banquet honoring choir members; (b) community sing; (c) choir can sing in a shopping mall; (d) begin a study series on United Methodist hymn-writers; (e) UMYF program on United Methodist musical heritage; (f) have guest choir, perhaps from one of our colleges; (g) sing hymns written by members of your church; (h) have a singing service in which persons express favorites to be sung; (i) survey congregation for favorite hymns to be used in future services; (j) prepare booklet giving story behind hymns written by United Methodists; (k) do your own thing and let others know about it!

CHILDREN'S CHOIR FESTIVALS

Several of the districts are planning Children's Choir Festivals for the spring. If you would like to be involved in the Festival nearest you, write Music Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605. You will be advised as plans develop for your district.

MISSION RALLIES SET ACROSS CONFERENCE

Mission rallies are scheduled in each district of the North Carolina Conference during the first three weeks of November. Leaders for the rallies will be executives from the United Methodist Board of Missions.

Rev. Billy Starnes, a director of the Advance Special Program of the UM Board of Missions assigned to the Southeastern Jurisdiction, and Rev. Avery Manchester, secretary of the Board of Missions Joint Committee on Missionary Personnel, will lead the November 1-4 rallies. Here are the dates:

Nov. 1, Sanford District, Southern Pines Church, Southern Pines

Nov. 2, Raleigh District, Edenton Street Church, Raleigh

Nov. 3—Greenville District, St. James Church, Greenville

Nov. 4 — Durham District, Carr Church, Durham.

Leaders for the November 8-11 series of rallies are Rev. Joe Walker, director of the Advance Special Program of the UM Board of Missions, and Dr. John Jordan, executive secretary of the Office of University World in the Board of Missions National Division. These rallies will take place:

Nov. 8, Elizabeth City District, First Church, Elizabeth City.

Nov. 9, Rocky Mount District, Englewood Church, Rocky Mount

Nov. 10, Burlington District, Graham Church, Graham

Nov. 11, Wilmington District, Grace

Church, Wilmington

Leaders for the concluding rallies, Nov. 15-17, will be Dr. Richard Nesmith, executive secretary of Planning and Strategy for the National Division of the Board of Missions, and the Rev. Mr. Walker. These three rallies are scheduled:

Nov. 15, Goldsboro District, St. Paul Church, Goldsboro

Nov. 16, New Bern District, Garber Church, New Bern

Nov. 17, Fayetteville District, Haymount Church, Fayetteville.

The time for each meeting will be from 7:30 to 9:00 p.m.

Anyone is invited to attend a rally but certain local church leaders are requested to be present. These persons are the WSCS chairman of Missionary Education, WSCS president, UMYF president and two youth representatives, Administrative Board chairman, Council on Ministries chairman, Missions Work Area chairman, Methodist Men's president, Finance Committee chairman and the pastor.

On the district level the district WSCS president, District Program Council members, District UMYF officers and District Board of the Laity members are urged to attend.

At each rally the two staff members of the General Board of Missions will give information about the current mission outreach of the Church, answer questions about Board of Missions policies and programs, listen to ideas and suggestions, and inspire their hearers to be more in mission.

AMU OPENS THIS FALL WITH NEW PRESIDENT

NEW YORK (UMI) — With a new president and a new chairman of the board of trustees, Alaska Methodist University (AMU) in Anchorage has opened for the 1971-72 academic year with an enrollment, according to latest reports, of more than 600 full and part-time students. Because of financial difficulties, there were reports earlier this year that the school might not open for the fall term, but the board of trustees decided to move ahead.

An Alaska fund drive for \$200,000 has been scheduled. A \$100,000 gift to AMU from the Atlantic Richfield Company was announced in July. State officials, including Gov. William A. Egan, are reported exploring how public funds might aid the school, on at least a temporary basis. The National Division of the United Methodist Board of Missions, which founded and is still related to AMU, says it continues to seek aid for the university through Advance Special gifts. AMU remains the only four-year private institution of higher learning in Alaska.

New AMU president is Dr. John O. Picton, 48, a research and development specialist with the Northwest Regional Educational Laboratory in Portland, Oreg. A United Methodist layman with 20 years of educational and administrative experience, the school's third president said one of his primary concerns is "to work closely with the entire university community to develop long range plans for AMU and to move as rapidly as possible to implement them."

Announcing Dr. Picton's appointment was the Rev. A. C. Wischmeier, superintendent of the Alaska Mission of the United Methodist Church and newly elected (in late September) chairman of the AMU board of trustees. Also at the September meeting,

the board named Alaska residents to head most of its committees, which is intended to relate the school more closely to the Alaska scene.

MINISTER'S MOTHER DIES

Mrs. Ludie Aycock, mother of the Rev. J. D. Aycock who is pastor of the Winstead United Methodist Church in Wilson, died at the age of 84 at the Methodist Retirement Home in Durham on October 1. Mrs. Aycock had resided at the Home in Durham for a little over ten years.

Funeral services and burial were held at the Calvary United Methodist Church near Littleton on Sunday afternoon, October 3, by the Rev. C. R. Breedin, Rev. Harvey B. Johnson, and Rev. Sidney G. Boone. A memorial fund in honor and memory of Mrs. Aycock has been established at the Methodist Retirement Home in Durham.

The Rev. Mr. Aycock's brother, Robert Ernest Aycock, died two weeks prior to his mother.

OPEN FORUM TO AIR

(Continued from page 15)

and submit to the office of N. W. Grant, The Methodist Building, Room 203, 1307 Glenwood Avenue, Raleigh, N. C. 27605, no later than November 1, 1971. A single list of all issues submitted will be prepared for use in the first meeting.

Adjournment will come at lunch, which each person will secure on his own.



WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

A MISSIONARY LOOKS BACK

The Rev. and Mrs. Charles Clay are retiring this October after 35 years of missionary service in Brazil. As they left the field they shared their reactions with friends in a letter that reached across the span of years remembering the events that had taken place.

Portions of the letter follow:

"You can imagine how hard it was for us to pull up stakes in Brazil, after 35 years of service in that our adopted land, where three of our four children were born, and where my own parents had served as missionaries, as well as our son, whose daughters are now the fourth generation of Clays in that country! The amazing changes that we have seen take place in Brazil, and especially in our Methodist work encourage us to hope for still better things to come in the future. Young people could not find a better opportunity for service, either for a short term or for life, than this great rapidly developing land that is finally taking its place among world powers. No longer 'the land of tomorrow', Brazil is TODAY, NOW!

"During our stay in Brazil we have seen the Protestant population increase from a few hundred thousand to four or five million. Our relationship to the Roman Catholic majority has changed from one of mutual suspicion and bitter opposition to one of growing respect and understanding. During our first few years our churches were occasionally burned, our Bibles torn to shreds, and we were sometimes stoned

when preaching the Gospel. Now the Catholic Church has its own distribution of popular editions of the Bible and is becoming more socially and ecumenically minded than the Protestants. In my last two assignments I have participated in numerous ecumenical meetings and endeavors of various kinds.

"The Methodist Church continues to pioneer in the fields of education with various types of courses to meet modern changing conditions. Practically all of our schools are now under the leadership of competent Brazilians, whereas when we arrived they were all run by missionaries.

"As to our personal contribution, we can look back to the founding of a school for rural youth, the establishment of various churches, the training of many of our present leaders, the founding of two of our magazines, the editing of many books, as well as influencing the lives of countless people in various churches we have served."

Charles and Helen Clay thank their friends for their interest and prayers all through the years. They are now living at 1626 Ebert Street, Winston-Salem, N. C.

They had planned to do a good deal of sightseeing in "this beautiful country which is our homeland, but where we have spent only a part of our lives." During the summer they planned to visit many National Parks across the nation.

They have hundreds of friends in the Conference who wish them well in their retirement. They are greatly

loved, not only in Brazil, but also in Western Carolina.

PUBLIC AFFAIRS FORUM

The 1971 North Carolina Women's Public Affairs Forum will be held at the Sir Walter Raleigh Hotel, Raleigh, on Thursday, November 11, from 10 A.M. to 3 P.M.

Mrs. Ruth Stephens, Public Affairs commentator for WATE-TV, Knoxville, Tenn. will be the featured speaker at the morning session and Mrs. Lisa Aversa Richette, Philadelphia lawyer, will give the luncheon address.

The theme for the day will be "Humanizing Our Society."

The annual forum is sponsored by the North Carolina Council of Women's Organizations and was formerly called the Fall Forum.

Mrs. Robert W. Scott of Raleigh is honorary chairman of the event and Mrs. Phebe Emmons, Raleigh is chairman.

Reservations may be made by sending \$6.50 to Mrs. Marse Grant, 1428 Ridge Road, Raleigh, N. C. 27607, not later than **October 25**. Three dollars of this sum is for registration fee and \$3.50 for the luncheon.

The complete schedule for the day is as follows: 9 A.M. Registration at Sir Walter Hotel, Raleigh; 10 A.M. Opening session, general information and address by Mrs. Stephens; 1:00 P.M. luncheon, address by Mrs. Richette, who was given the 1970 Delta Kappa Gamma award for her book on child abuse, called **Throwaway Children**.

The Women's Society of Christian Service and the Wesleyan Service Guild of the Western North Carolina Conference are members of the North Carolina Council of Women's Organizations.

N. WILKSBORO DISTRICT

TO HAVE FAMILY ENRICHMENT RETREAT

The North Wilkesboro District is sponsoring a Family Enrichment Retreat at Elk Shoals Camp, near West Jefferson, on October 22-23. Family Life Coordinators and their families, from each local church, are invited to attend.

The adult group leader will be the Rev. Jack Caudill, pastor of Fairgrove United Methodist Church, Conover. He served an internship and a residency in clinical pastoral education at Central State Hospital in Georgia and as counselor at the Georgia Baptist Hospital in Atlanta.

The youth group leader will be the Rev. J. Frank Herman, pastor of Arbor Grove-Union United Methodist Charge. He is serving as District Coordinator of Youth Ministries.

The children's group will be led by Mrs. John V. Sagar, a member of the First United Methodist Church, Elkin, and Mrs. Earl Petrey, a member of the First United Methodist Church, Boone. They are Associate Coordinators of Children's Work.

This retreat is under the leadership of the Rev. Mr. James L. McKinney, pastor of Millers Creek United Methodist Charge and District Coordinator of Family Life.

Quality Church Windows since 1906

**HIGH POINT
GLASS & DECORATIVE CO.**

A. W. Klemme, Pres. & Mgr.
Box 101 High Point, N. C.
Fiberglass Baptistries & Spires

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA

WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

HIGHLIGHTS OF WSCS ANNUAL MEETING

Over 500 United Methodist women from all over eastern North Carolina gathered at Hay Street United Methodist Church for the annual meeting of the N. C. Conference Women's Society of Christian Service. Theme of the meeting was "For the Love of God."

During the conference addresses were heard by Dr. Nick Grant, Program Council chairman of the N. C. Conference of the United Methodist Church; Dr. Thomas Langford, dean of Duke Divinity School; and Mrs. J. Boyd Tyrell and Mrs. George Cherry, members of the Board of Missions of the United Methodist Church.

One of the highlights of the meeting was the World Federation of Women's banquet. Bishop Cannon and the twelve members of his cabinet were present.

The banquet theme was the continent of Africa.

At the pledge service the women of the conference made a pledge goal of \$215,060 to be paid to missions during 1972. New officers for 1972 were elected and installed by the Rev. Ed Smith, president of the N. C. Board of Missions.

A Love Offering of over \$4,000.00 was received to be given to the work areas in the N. C. Conference that receive support from the Women's Society of Christian Service.

Mrs. Harold Mann, Conference president, presided at the meetings. The Rev. Wilbur Jackson was in charge of music. The Wire Service, a contemporary group, sang pertinent songs of today.



Attending the Women's Federation banquet are, left to right, Mrs. Nick Grant, Mrs. Clarence Cade, Fayetteville District WSCS president; Dr. Graham Eubank, Fayetteville District superintendent; Mrs. D. K. Fry, Conference WSCS vice-president and newly-elected president; Bishop William R. Cannon; Mrs. Harold Mann, Conference WSCS president; Dr. Guion Johnson of Chapel Hill, banquet speaker; Dr. Nick Grant, chairman, N. C. Conference Program Council; Mrs. George Berry, vice-president, National Board of Missions; Dr. Guy Johnson of Chapel Hill, and Mrs. J. Boyd Tyrell, of the National Board of Missions.

TRIBUTE TO CONFERENCE WSCS PRESIDENT

The quadrennium 1968-72 has been an exciting and challenging time in the life of Mrs. Harold L. Mann of Sanford. As president of the Women's Society of Christian Service and Wesleyan Service Guild, Margie has rightfully earned the highest respect of both the women and the men of the North Carolina Conference, and she has freely given of her time to help all who need her.

For the first time in the Southeastern Jurisdiction (and perhaps in the entire church), Mrs. Mann was elected as the first woman to serve as chairman of a conference delegation to a General and Jurisdictional Conference. Margie has also been placed on the Committee on Episcopacy whose job it is to place the bishops in their areas for the next quadrennium.

Most recently Mrs. Mann has served as a delegate to the World Methodist Conference and was elected to the World Methodist Council. Before becoming president of the Women's Society of Christian Service and Wesleyan Service Guild of the North Carolina Conference, this versatile woman served efficiently for four years as conference treasurer. She also served as district chairman of Spiritual Life and has held many positions in her local church, Jonesboro Heights United Methodist Church, in Sanford. The members of the Wesley Workers Sunday School Class (a group of senior citizens who love her dearly) can vouch for Margie's service and devotion.

In speaking of Mrs. Mann, Dr. N. W. Grant said, "One cannot place a value of her worth in the Conference Program Council. Her judgment is always the best when decisions have to be made. She understands people and refuses to move so far ahead that she loses her place of leadership, yet at the same time refuses to let baseless conversation keep her from moving for-



MRS. HAROLD L. MANN

ward to the opportunities of today's world."

Not only is Margie a Christian leader in the United Methodist Church, she is a devoted wife who considers Harold's feelings and concerns at all times. The Manns have five fine children, five fine in-laws, and seven beautiful grandchildren.

One of the nicest compliments that can be paid to the Manns came from their sister-in-law, Julia Mann, who said, "Their home has been open to young people through the years for fun and fellowship. In fact, she is the only person I know who can sit on the side of the swimming pool and teach every kid in the neighborhood to swim and can't swim herself."

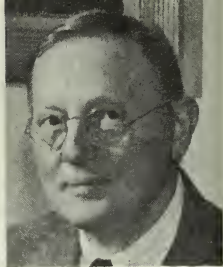
It is an impossibility to express gratitude for a person like Margie Mann. In the 12th chapter of Luke, we read, "Where a man has been given much, much will be expected of him." God has certainly endowed Margie with many gifts, and Margie has lovingly used them for others.

—MRS. ROBERT L. (LOU) NICKS

Sunday School Lesson

By DR. RAYMOND A. SMITH
(International Lesson Series)

FOR OCTOBER 31



God Judges Nations

Background Scripture: Habakkuk 1 and 2; Acts 17:22-31

Lesson Scripture: Habakkuk 1:5-13

This lesson is the first in a unit of five which will bring to an end our consideration of the general theme for this quarter: "The Doctrine of God." In these five lessons we shall be exploring the question of how God works. Probably all of us know the old hymn the first stanza of which goes like this:

"God moves in a mysterious way
His wonders to perform;
He plants his foot-steps in the sea,
And rides upon the storm."

We have pointed out in these columns from time to time that, while the Hebrews clearly saw the work of God in nature and its processes, they believed the arena of history more clearly revealed his mode of operation. The prophet Habakkuk evidently shared this belief. Like Isaiah (see Isaiah 10:5-6) this prophet saw God using the power of a foreign nation to punish his own people for their sins. That is what is meant in Habakkuk 1:5-6 when he represents God as saying: "I am doing a work in your days which you would not believe if told. For lo, I am rousing the Chaldeans, that bitter and hasty nation who march through the breadth of the earth to seize habitations not their own."

Following the above-quoted verse the prophet then gives a graphic description of the Chaldeans and their

war practices. But then one suddenly comes upon a verse which appears to contain a sort of challenge to God: "Why does thou look on faithless men, and art silent when the wicked swallows up the men more righteous than he" (vs. 13). Habakkuk was not the first to challenge the manner of God's work. Even Abraham, "the father of the faithful", could not resist the impulse to remind God of God's own righteousness when he addressed the Divine Spirit with these words: "Shall not the Judge of all the earth do right?" (Genesis 18:25). Thus when it seemed to some of the great figures of the Bible that justice was at stake they dared even to question the Divine intentions.

Habakkuk did not get from God a clarification of what he was doing or why. But he came to the place where he could say: "I will stand at my post, I will take up my position on the watch-tower, I will learn what he will say through me, and what I shall reply concerning my complaint" (Habakkuk 2:1). After this God assures Habakkuk that patience (which is, after all, a form of prayer) in waiting will have its reward: "The righteous man will live by his faithfulness" (Hab. 2:4). These words were taken over by St. Paul when he taught the doctrine of salvation by faith (see Romans 1:17 and Galatians 3:11).

In the second citation from Habakkuk (see 2:6-8) we have the declaration that those who violate the eternal moral law will, in the end, have to

CSC BOARD OPPOSES PRAYER AMENDMENT

WASHINGTON, D. C. (UMI) — United Methodist Board of Christian Social Concerns has spoken out here against the "Prayer Amendment" bill before the House of Representatives and after extended debate, also adopted a Vietnam resolution rejecting the "concept of Vietnamization," calling for military withdrawal, expressing concern for prisoners and asserting the U.S. bears "primary responsibility" for continuation of the war.

In those and three other resolutions adopted at the Board's annual meeting October 5-8, the Board spoke only for itself, not the United Methodist Church.

The Board opposed the Prayer Amendment bill, House Joint Resolution 191 brought to the floor on a discharge petition, because it said "such action (passage of the bill) would seriously jeopardize the traditional separation of church and state, erode the guarantees of the First Amendment, and cause substantial and unnecessary divisiveness in the religious community."

Also, the Board came out against the educational voucher plan, asked the House to adopt a Senate-passed campaign financing and spending bill, and urged Congress to grant home rule to the District of Columbia. On the voucher plan, under which public funds presumably could be channeled

to whichever private or parochial school (elementary or secondary) a parent designates, the Board based its opposition on: the Constitutional principle of church-state separation; grounds it "threatens to entrench poor children in segregated and inadequately supported ghetto schools" and could act as a "divisive force in the community."

After a 30-minute debate, the Board passed by a 31-12 vote a resolution on Southeast Asia, a topic on which it has spoken before. The resolution called for withdrawal of all American troops and airpower, an immediate ceasefire based on announcement of early U.S. armed forces withdrawal, and termination of military assistance to the Saigon government.

As finally adopted, the resolution also declared that "we reject utterly the concept of Vietnamization of the war" and that the "United States bears primary responsibility for the fact that war continues in Southeast Asia and for the enormity of its scope."

In commending the Senate for passing the campaign financing and spending bill, the Board especially supported several provisions including: limiting the amount a candidate or committee can spend on broadcast and newspaper advertising to 10 cents

(Continued on page 31)

8%

or Phone Toll-Free
1-800-241-3166

FIRST MORTGAGE CHURCH BONDS

Registered as to principal and interest
Interest payable semi-annually

Write **CHURCH SECURITIES, INC.**

(Formerly Church Investors)

4095 Clairmont Road

Atlanta, Ga. 30341

This advertisement is neither an offer to buy or sell any security. In states where this dealer is not qualified to act as a dealer, sales literature will be deleted from descriptive brochures.

TWO VP'S APPOINTED AT PFEIFFER COLLEGE

MISENHEIMER, N. C. — The appointment of two vice presidents in the area of academic affairs for Pfeiffer College has been announced by Pfeiffer president, Dr. Douglas Reid Sasser.

Dr. J. C. McCollister, Jr., Dean of the College, and W. Wallace Martin, Business Manager, have been promoted to vice presidents for academic affairs and for financial affairs, respectively.

Dr. McCollister was appointed Dean of the College in 1969 following a three year term as president of Limestone College, Gaffney, S. C. Prior to this, he served for three years as the resident director of the Florence Center, The University of South Carolina. He has served on the faculty of Catawba College and for five years was the Coordinator of Adult Education and a faculty member at Louisiana State University, Baton Rouge, La.

Mr. Martin, a member of the Pfeiffer faculty since 1955, was named business manager of the college in 1966. Prior to that, he was a full time faculty member and continues to hold the rank of Associate Professor of Business Administration and head, the Department of Business Administration.

He is a former high school principal, a member of the North Carolina General Assembly from Swain County, and for ten years served each summer as Director of Water Front Activities, Lake Junaluska Methodist Assembly.

PREACHING SEMINAR SET

ELIZABETH CITY — A Seminar on Preaching has been set for six Mondays beginning November 1 at City Road United Methodist Church in Elizabeth City.

The Seminar is jointly sponsored by the Committee on Continuing Education of the North Carolina Conference and the College of the Albemarle. All ministers in northwestern North Carolina who are interested in the Seminar have been invited to participate.

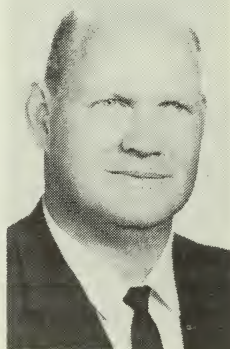
Dr. John W. Carlton, Professor of Preaching at Southeastern Baptist Theological Seminary at Wake Forest, will lead the Seminar. Carlton is also adjunct professor at the Duke Divinity School in Durham.

The three hour sessions each Monday will include lectures, conversations and workshop preaching sessions where each participant will have the opportunity to preach before a small group of ministers. Pastors who will be leading the small group workshops are Francis Bradshaw and Kern Ormond, Elizabeth City; Worth Cotton, Ahoskie; Henry Lewis, Manteo; R. M. Drew, Windsor, and Chester Andrews, Hertford.

Interested persons may contact Dr. S. Bruce Petteway, President of the College of the Albemarle or the Rev. G. Robert McKenzie, Elizabeth City District superintendent.



McCOLLISTER



MARTIN



Front row, left to right, Dr. Raymond Carson, Rev. Raymond L. Wilkinson, Rev. Newell C. Bush, Rev. John Frank Edwards, back row, left to right, John Rayfield, chairman Ebenezer Council on Ministries, Dr. Charles D. White, Gastonia District superintendent, and Rev. Jack D. Harris, pastor of Ebenezer.

FOUR MINISTERS RETURN TO HOME CHURCH

On September 19 Ebenezer UM Church in Belmont observed Ministry Sunday.

Under the direction of the Council on Ministries, four men who entered the parish ministry while members of the local congregation returned to Ebenezer from their respective places of service. They shared some of their experiences and told what their "calling" as a minister of the Gospel of Christ had meant to them.

It is rare for a church the size of Ebenezer (336 members) to send four men into the ranks of the ministry.

The four returning Belmont natives were: Dr. Raymond P. Carson, vice president, Palmer College, Columbia, S. C.; Rev. Newell C. Bush, Grace UM Church, King's Mountain; Rev. John

Frank Edwards, Centenary United Methodist Church, Salisbury District; Rev. Raymond L. Wilkinson, Proximity UM Church, Greensboro.

LAY LEADERS NAMED IN GASTONIA DISTRICT

Lester I. Carpenter of Belmont has been named lay leader of the Gastonia District replacing Tom R. Jones who died of a heart attack August 13. Carpenter is a member of the First United Methodist Church in Belmont where he has served as lay leader; he has been associate lay leader of the Gastonia District for several years.

William A. Russell of King's Mountain has been named an associate lay leader of the district. A former lay leader, Russell is a member of the Central United Methodist Church of King's Mountain.

THE VERNON COMPANY

PEWS - CARPETS

OFFICE & CLASSROOM FURNITURE

P. O. Box 5484 High Point, N. C. 27262

Phone (919) 885-4615



Art & Stained Glass Co.
Complete Church Window Service

1000 Tryon Ave.

HIGH POINT, NORTH CAROLINA 27260

Phone 883-0516

CAROLINA BRIEFS

Trinity UM Church, Red Springs, will have homecoming on Sunday, Oct. 31. Rev. B. D. Critcher of Dunn, a former pastor, will preach.

Rev. P. F. Newton of Graham will preach at Woodland UM Church's homecoming service, Sunday, Oct. 31.

Hodgin Memorial UM Church of Stoneville will observe homecoming on Sunday, Oct. 24, with Rev. R. L. Billings, Sr., a former pastor, preaching.

A Preaching Mission is scheduled at First UM Church, Roanoke Rapids, from Oct. 31 through Nov. 4. Rev. Peter D. Warner, pastor of the Parkrose UM Church in Portland, Oregon, will be the guest minister.

Bishop James Armstrong of the Dakotas Area will preach at Dilworth Church, Charlotte, the week of Nov. 7-11. He will preach on Sunday morning at 11 and Sunday, Monday, Tuesday and Wednesday evenings. On Thursday night there will be a talk-back session.

Revival services will begin Sunday, Oct. 24, at Davis Street Church in Burlington with Rev. Robert J. Rudd as the visiting evangelist.

Dr. Morris L. Husted, associate minister of Duke Memorial UM Church, Durham, accompanied by Mrs. Husted and fifteen friends, left Oct. 19 for a tour of the Holy Land.



Dr. Myron S. Augsburg, president since 1965 of Eastern Mennonite College and Seminary, Harrisonburg, Va., will be the preacher for the Thirteenth Annual Finner Preaching Mission to be held Nov. 7-10 at Memorial UM Church, Thomasville. His first sermon will be at the 11 a.m. worship hour on Sunday morning, and he will speak each evening at 7:30, Sunday through Wednesday.

The group will stop at Athens and Corinth, Greece on their return trip. They will be home on Oct. 29.

Central UM Church, Asheboro, is sending its pastor, W. Calvin Leonard, on a trip around the world. Among countries visited will be Russia, India, Australia, West Pakistan and New Zealand. Last summer Central Church sent Mr. Leonard to Europe.



Russell Church Studios

Stained Glass Manufacturers

P. O. Box 5237

Winston-Salem, North Carolina

Phone (919) 723-1034

Frames - Protection Glass-Repair

MANUFACTURERS & DESIGNERS

Sign Letters • Signs • Plaques • Directories •
Bulletin Boards & Letters • Name Plates

ANDCO INDUSTRIES

P.O. BOX 7366 (TEL. 919-299-4511)

GREENSBORO, N. C. 27407



Bishop W. Kenneth Goodson of the Birmingham Area will be the guest minister for the Logan Preaching Mission at First UM Church, Rutherfordton. He will preach at the 11 a.m. service Oct. 31 and at 7:30 p.m. Oct. 31-Nov. 4.

ope. On this trip he will be accompanying Dr. Wilson O. Weldon, editor of the **Upper Room**. He will leave New York on Oct. 28 and return to Los Angeles Dec. 3.

Chaplain John R. Blue recently has been transferred from the Veterans Administration Center in Martinsburg, W. Va., to the VA Hospital in Durham. Chaplain and Mrs. Blue and children reside at 2712 Legion Ave., Durham 27707.

Lemons Springs UM Church, Lemon Springs, will observe homecoming on Sunday, Oct. 31, at 11 a.m., with Rev. Dwight L. Fouts of Lexington as speaker. The annual revival will begin that night at 7:30 and continue through Nov. 5. Rev. Bill Ralph, pastor of Center UM Church, will be the visiting preacher.

CSC BOARD OPPOSES

(Continued from page 27)

per eligible voter; repealing the "equal time" requirement of the 1934 Communications Act so that free air time can be provided to major candidates; strengthening requirements for reporting to the public on how much candidates spend on their campaign, and on sources of contributions and other income.

In actions in regard to the \$1.5 million lawsuit filed against it in U. S. Federal Court in relation to an analysis of the 1970 death and wounding of students at Kent State University, the Board voted to retain as its attorneys for the case the law firm of Cravath, Swaine and Moore, of New York. The Board also voted to request the United Methodist Council on World Service and Finance to pay attorneys' fees and other legal costs from a special fund which was described as having been set up to aid United Methodist agencies and officials facing lawsuits in pursuance of their responsibilities.

EVERYTHING for the CHURCH

- ☐ Outdoor Bulletin Boards
- ☐ Memorial Plaques & Tablets
- ☐ Lighting Fixtures ☐ Flags ☐ Bells
- ☐ Folding Chairs & Tables ☐ Robes
- ☐ Sterling & Brass Altar Ware ☐ Altars
- ☐ Stained Glass Windows ☐ Bell Ringers
- ☐ Altar Fabric ☐ Bibles
- ☐ Clocks for Church Towers
- ☐ Chime & Organ Records
- ☐ Hymnals & Choir Music

Please check above items in which you are interested and write for **FREE** Catalog

WHITTEMORE ASSOCIATES, INC.

Dept. 651,

Ecclesiologists of Boston

3 WEXFORD ST., NEEDHAM HTS., MASS. 02194

TEL. 617-449-1500

27706
DEC 2
DUKE UNIV LIBRARY
DURHAM N C

On being a Rip Van Winkle or Sleeping through the Revolution

by WILLIAM J. HADDEN, JR.

Bartolini Salembine was one of three brothers, merchants in Florence in the fifteenth century. One day he heard that a ship docked in Pisa carrying a heavy load of merchandise. He tried to get his two brothers to go with him to the port to select merchandise from the ship and sell to other merchants at considerable profit. The two brothers chose to stay in Florence and rest during the siesta.

Bartolini galloped to Pisa while his brothers slept. He was the first merchant to purchase goods and set his own prices. He bargained himself into a huge fortune.

Standing today in the Piazza Trinita in Florence is a huge and ornate palace he constructed with his profits. Over one of the window pediments are inscribed the words, "Per mon dormine"—"It doesn't pay to sleep!"

Good advice for our generation. Too many of us choose to sleep rather than act in these exciting days. It seems to reflect the Nietzschean will to die. Dorothy Brandt wrote a book about our personal propensity for apathy and called it *Wake Up and Live*.

Rip Van Winkle slept through a revolution—he was the poorer for it. Too many of us lie in our hammocks and fret the events about us. We are all too often sleeping through the most exciting revolution in history.

The church as well as our culture is dying and being born in this moment of revolution. That which is dying has been dead for some time anyhow—Don't fret its loss!

There is new life in the church and in the community. It is not massive—it does not permeate the whole. But it is there. If our Lord could begin a revolution with twelve plain men of the earth, there is hope for his body today. We must sensitize ourselves to a world in convulsion and affirm Bartolini's trenchant motto: "It Doesn't Pay to Sleep!"

The Rev. Mr. Hadden serves on the campus of East Carolina University representing the (Episcopal) Diocese of East Carolina as full-time chaplain. The article was reprinted from the "Fishwrapper," a bi-weekly newspaper published by Wesley Foundation at Greenville.

NORTH CAROLINA
**christian
advocate**

Vol. 116 Greensboro, N. C. November 4, 1971 No. 35

THE FUND FOR RECONCILIATION SYMBOL

DUKE UNIVERSITY LIBRARY

DURHAM, N. C.



MOVE TOGETHER

The hands illustrate the unity of mankind, people of all races and ages — colors and sizes — reaching upward to move ahead. Its overall shape (likened to a tree) is symbolic of growth. The position of the hands reach toward the heavens, raised in the universal gesture for help. Your earnest desire to help can be made tangible through the Thanksgiving Offering this year. Think on these things!

4 ARE YOU A GOOD NEIGHBOR?

by R. P. Waugh

12 VOICE OF THE PEW

14 WHAT IS A DRUG PROBLEM?

by Donald F. George

16 LETTERS TO THE EDITOR

Our Fifth Annual Bible Lands Tour
Departing — KLM Royal Dutch
Airlines

April 3, 1972

Fifteen Days Bible Lands . . . \$ 849.00

Seven Day Rome and London Extension . . . \$229.00

(Based on Group Itinerary Fares)

WRITE OR CALL

Rev. and Mrs. William A. Rock, Jr.
New Hope United Methodist Church
4693 Andrews Drive
Winston Salem, North Carolina 27106
Telephone 919 924 2110

Or one of the following associate hosts

Rev. and Mrs. R. Delbert Byrum
Wesley Memorial United Methodist
Church

Post Office Box 5261
High Point, North Carolina 27262
Telephone 919 885 4261

Rev. and Mrs. H. S. Carter
Oak Summit United Methodist Church
732 Oak Summit Road
Winston Salem, North Carolina 27105
Telephone 767 2192

Rev. and Mrs. Charlie L. Grant
Retired Methodist Minister
Route 7, Box 189
Asheboro, North Carolina 27203
Telephone 919 629 1142

Mr. and Mrs. Harmon Porterfield
New Hope United Methodist Church
4570 Kreeger Road
Winston Salem, North Carolina 27106
Telephone 919 924 8649

And Hosts of Other Denominations

NORTH CAROLINA

christian
advocate

Official Organ of the North Carolina and
Western North Carolina Conferences
of the United Methodist Church

ESTABLISHED 1855

James C. Stokes . . . Editor and Manager
Ray Young Production Manager
Ruth Laughlin Editorial Assistant
Betty Dean Circulation Manager

Second-class postage paid at Greensboro, N. C.

Published bi-weekly on Thursdays by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401.

The Methodist Board of Publication

C. P. Morris, Raleigh, President; H. G. Allen, Statesville; Paul Carruth, Rocky Mount; James H. Coleman, Marion; J. Slade Crumpton, Durham; N. E. Edgerton, Raleigh; James W. Ferree, Charlotte; Albert F. Fisher, Goldsboro; J. Nelson Gibson, Jr., Gibson; N. W. Grant, Raleigh; William R. Henderson, High Point; S. Herbert Hitch, Charlotte; Julian A. Lindsey, Greensboro; N. D. McNairy, Greensboro; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Christian White, Greenville; Carl C. Woollen, Kinston.

Single subscription \$3.99 per year payable in advance.

All-Administrative Board rate, \$3.49 per year; Every Family Plan, \$3.19. Make checks and money orders payable to the North Carolina Christian Advocate.

Rates for obituaries and resolutions as follows: \$2.00 for first 100 words; \$2.50 per hundred for next 200 words; \$3.00 per hundred for all over 300 words.

Advertising rates furnished on request.
We do not necessarily endorse products or services advertised.

Opinions expressed by our writers do not necessarily represent the official position of The United Methodist Church or of the editor.

Articles and news items offered for publication should be addressed to the editor, and if their return is requested postage for same should be included.

Address all correspondence to
P. O. Box 508, Greensboro, N. C. 27402
Telephone: (919) 272-1196

Member of Associated Church Press and
The United Methodist Press Association

Calendar of Coming Events

NORTH CAROLINA CONFERENCE

- Nov. 6—Fall Meeting, Board of the Laity, Methodist Bldg., 10 a.m.
- Nov. 8-9—Sanford District Pastors Retreat, 3 p.m.
- Nov. 11-12—Evangelism District Chairmen Retreat, Methodist Bldg., 2 p.m.
- Nov. 12—Conference Program Council, Methodist Bldg., 10 a.m.
- Nov. 14—Fayetteville District Conference, Camp Ground, Fayetteville, 2:30
- Nov. 21—Rocky Mount District Conference, Rosemary Church, Roanoke Rapids
- Nov. 28—Burlington District Conference, Whitney Cross Chg. at Concord Church, 2:30 p.m.
- Dec. 3—Durham District Christmas Party, Duke's Chapel Church, 6:30 p.m.
- Dec. 6—Conference Commission on World Service and Finance, Budget Hearings, Methodist Bldg., 9:30 a.m.
- Dec. 7—Conference Commission on World Service and Finance, Executive Session, Methodist Bldg., 9 a.m.
- Dec. 7—Conference Committee on Church Architecture, 10 a.m.
- Dec. 7—Conference Plan Review Committee, 2 p.m.
- Dec. 10—Rocky Mount District Christmas Dinner, St. James Church, Tarboro
- Dec. 12—Durham District Conference, Chapel Hill, Orange Church, 2:30 p.m.

WESTERN NORTH CAROLINA CONFERENCE

- Nov. 4—WS/NE District Communications Workshop, Stokesdale Church, 7 p.m.
- Nov. 4—Seminar in Interpretation, Central Church, Spencer, 7:30 p.m.
- Nov. 7—Waynesville District Communications Workshop, Cullowhee Church, 7 pm
- Nov. 9—Program Council Meeting, Hartzell Church, Hickory, 10:30 a.m.
- Nov. 11—Marion District Communications Workshop, First Church, Marion, 7 pm
- Nov. 14-18—Confirmation Laboratory, Main Street Church, Reidsville
- Nov. 16—High Point District Communications Workshop, West Bend, Asheboro, 7 p.m.
- Nov. 16—Gastonia District Program Council, 7:30 p.m.
- Nov. 18—Greensboro District Communications Workshop, Centenary, Greensboro, 7 p.m.
- Nov. 18—Salisbury District Program Council, Epworth, Concord, 7:30 p.m.
- Dec. 3—Albemarle Ministers/Wives Christmas Party
- Dec. 5—North Wilkesboro District Conference, First Church, North Wilkesboro 3 p.m.
- Dec. 5-6—Bishop's Dialogue Session, Lake Junaluska, Lambuth Inn
- Dec. 7—Bishop's Dialogue Session, First Church, Hickory, 12 noon
- Dec. 8—Bishop's Dialogue Session, First Church, Salisbury, 12 noon
- Dec. 9—Bishop's Dialogue Session, Maple Springs Church, Winston-Salem, 12
- Dec. 12—Albemarle District Conference, Salem Church, 3 p.m.
- Dec. 13—North Wilkesboro District Program Council First Church, North Wilkesboro, 7:30 p.m.

8%

FIRST MORTGAGE CHURCH BONDS

Registered as to principal and interest
Interest payable semi-annually

Write **CHURCH SECURITIES, INC.**
(Formerly Church Investors)

or Phone Toll-Free
1-800-241-3166

4095 Clairmont Road

Atlanta, Ga. 30341

This advertisement is neither an offer to buy or sell any security. In states where this dealer is not qualified to act as a dealer, sales literature will be deleted from descriptive brochures.

Are You A Good Neighbor?

by R. PASCHAL WAUGH



Perhaps one of the most meaningful passages of scripture is that marvelous and well-told story which has come to be known by the fascinating title, "The Good Samaritan." For many of us it is just a "beautiful story." But the stories told by Jesus Christ are not intended to just be beautiful and interesting; they are told with a purpose in mind—and that purpose is to point out a great and spiritual truth! When Jesus told the parable of the unfortunate traveler who was going along the dangerous path from Jerusalem down to Jericho, what sort of lesson did He intend to teach?

His message was directed, first of all, to a very important citizen of the community, a bright and promising young lawyer. When the question came from the lips of this man, who was evidently well-versed in religious laws as well as the law of the land, Jesus did not hesitate to point out that one has something to do in order to "inherit eternal life!" He wanted the young judiciary to recognize the extremely great importance of making the right kind of moral and religious decisions.

So, Jesus set about the business at hand: to strike while the iron was hot, to make hay while the sun shines, to captivate the mind and heart of a man while he was in condition for it. He told the story of the Good Samaritan.

The Rev. Mr. Waugh is pastor of Central UM Church, Kings Mountain.

It was a moving rendition; it contained all the strong appeal that this greatest preacher of all times is noted for. And when He had concluded the story, Jesus extended an "invitation to Christian Discipleship!"

Perhaps the words sound a little bit strange to us today. Many of us would not expect this sort of conclusion to a powerfully and dramatically delivered sermon. Jesus simply asked the young lawyer a question; He put all the responsibility for "decision-making" right up to the individual. The question was: "Now, Sir, which of the three—Priest, Levite, or Samaritan—do you think was *neighbor* unto the poor Jew who was robbed and beaten by the thieves along the Jericho Road?" And, when judged by any standards, the lawyer gave the correct and expected answer: "He that was touched with compassionate mercy for the wounded man!" Jesus concluded the matter with one last whisper of love and concern: "Go, and do thou likewise!"

We all recognize that many times prejudice and its practice, discrimination, can destroy the good intentions one may have for being a good neighbor. "Neighbor" is a universal word. No wedge can be driven between our love for God and our love for our neighbor. Love for God simply ceases to exist unless there is love—real and genuine—for one's neighbor. A certain man had a friend whom he loved and admired. To this man the friend had only one apparent fault—he would of-

ten talk disparagingly of Jews. The man finally discovered a way by which he was able to break his friend of this thoughtless habit. The next time his friend said, "Why, isn't that just like a Jew?" he, quietly and unpretentiously, replied, "Which Jew do you mean—Shylock or Jesus Christ?"

Sometimes, friends, we simply have to accept a person as he is in order to prove to him that we intend good neighbor practices. Perhaps there is some condition in our community which prevents a child, white or black, having an opportunity for a good life. Do we answer, "Well, there's nothing I can do about it. I do not like to get mixed up in controversial affairs. I can't do anything about it but, goodness knows, I'd like to help out!" John Woolman, the famed American Quaker

of yesteryear, walked once the road from Baltimore to Philadelphia—barefooted—just to be sure he understood how the slaves felt who had to make that journey. Ah, we well know, Christianity teaches us to care!

Being a good neighbor is not a matter of doing something for someone who can repay you in like manner. It isn't always doing something just "for credit." Often it means doing that kind deed, saying that good word, being that radiant Christian even when we are sure no one will find out about our graciousness. Someone expressed the thought so meaningfully: "I sought my soul, my soul I could not find; I sought my God, my God I could not see; I sought my neighbor and I found all three!"

Are *you* a good neighbor? You can be!

WORKSHOPS PLANNED FOR CHURCH HISTORIANS

Dr. John H. Ness, Executive Secretary of the General Commission on Archives and History of The United Methodist Church, will be the resource leader for a series of four regional Workshops for Local Church Historians sponsored by the Annual Conference Commission of the Western North Carolina Conference.

The purpose of the workshops is to give assistance to persons in local churches who are responsible for keeping records as well as to provide training for members of the Committee on Records and History, pastors, and other interested persons. It is anticipated that renewed interest in the writing of local church histories will result from the meetings.

Each of the Workshops is set for a Sunday afternoon from 2:30 until 5:30, and local historians may attend the one most convenient to them. The schedule is as follows: Nov. 14 at Main Street Church in Kernersville; Nov. 21

at Memorial Church in Charlotte; Jan. 16 at Hartzel Memorial Church in Hickory; and January 23 at Long's Chapel Church at Lake Junaluska.

Peace College

•
offers quality education
designed for your needs

•
since 1872

educating women

•
write Admissions
Peace College
Raleigh, N. C. 27604

A MAGNIFICENT OPPORTUNITY

The name is not really important. Call it the "Fund for Reconciliation" or "My Share for the Needs of Others" or "Compassion in Action" Jesus really laid the pattern for it when He declared: "Not every one who says to me, 'Lord, Lord, shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven.'" (Matt. 7:21)

Our Saviour goes on to tell a devastating story about the judgment to come, when there will be gathered before him all the nations. He will separate people from one another, as a shepherd separates the sheep from the goats. The one group of people are those who fed the hungry, gave drink to the thirsty, welcomed the stranger, clothed the naked, visited the sick, and ministered to those in prison. Christ indicated that by ministering to the needy, these people were ministering to him. "As you did it to one of the least of these my brethren, you did it to me." (Matt. 25:40)

We United Methodists of North Carolina tend to pride ourselves upon being Bible-believing Christians. That is something to be proud of, in our opinion. We humbly invite you, gentle reader, to get out your Bible and turn to the gospel of Matthew, chapter 25. Begin reading at the 31st verse and continue on to the end of the chapter.

Now, sit there awhile and think about what the United Methodist Church is trying to do through the Fund for Reconciliation. Is not this fund, this great program, intended as a means of doing just what Christ asks us to do? Really now, cannot we see the connection between Matthew 25 and the Fund for Reconciliation?

As we see it, either Matthew 25:31-46 must come out of our Bibles or

the purse-strings of our compassion must loosen. Either we will open our pocketbooks to the urgent needs of those who live in suffering and need or our hearts will turn to cold stone.

United Methodists all over this nation are being asked to participate in a ministry of reconciliation by giving, thankfully, compassionately and generously on November 21, Thanksgiving Sunday. It seems to us that only those with hearts of stone or with a sadly distorted notion of what it means to be Christ's — in word and in deed — could remain unresponsive to this opportunity. Let's carry this through magnificently on Thanksgiving Sunday in obedience to Christ and in response to his spirit.

EDWIN L. JONES, KINGDOM BUILDER

The memory and influence of Edwin L. Jones, Sr., who died on October 22 will remain with us for a long time. All of his life he was interested in building. He helped to build a great industrial empire. He built dams and ships, skyscrapers and airfields all over the world. But what in the end is of greater significance: he was always working to build a better world. He never lost sight of people and principles amidst the brick and mortar.

He was the key person in a business which grew to be one of the great construction companies of the world. Some few have done as well, perhaps

in the industrial world. But with all his success he never seemed to let his involvement in corporation-building interfere with his personal involvement in kingdom-building. There are others who have poured themselves body, mind and soul into the construction of great industrial complexes. But in the process they have sometimes lost sight of that "house not made with hands, eternal in the heavens". Edwin Jones never let this happen to himself.

As he went about all over the world directing magnificent engineering feats, he kept the great values in proper perspective. No one could doubt that with him God came first. This unwaivering discipleship to Christ was his North Star. As a result he concerned himself vitally with a variety of United Methodist institutions—all the way from his own local church to the World Methodist Council.

If we may "sermonize" for just a moment it would be to suggest that the United Methodist Church ought to do more to encourage its leaders in industry and business to become more personally involved in the work of the Church. Sometimes we have rebuffed such persons or left the impression that the church did not need their talents. We have ignored what they might have to say on issues of the day. We have acted as though success in business and the achievement of affluence was a sin.

The United Methodist Church needs the service of more men like Edwin L. Jones, Sr. Men of great ability and superior achievement, who could be encouraged to give more of themselves to Christ and His Church. Too frequently we have tended to "turn off" such people, rather than to open the way to their enlarged participation in the life of the Church. This is tragic when one considers the possibilities; the kind of possibilities which became reality in the life of Edwin L. Jones, Sr.

What Will We Do About It?

Death can be beautiful. It is so when after a long and honorable life someone, as it were, "wraps the draperies of his couch about him and lies down to pleasant dreams."

But death can be ugly and painful and dreadful. It is so when it comes upon the highway, as it did to over fifty-five thousand Americans last year. This is vastly more than all of our losses in Vietnam.

Upon our highways death sometimes comes suddenly. Then, again it comes days later, inch by inch, dragging out every painful minute of agony. Sometimes death from highway accidents only leaves its calling card with someone who has been crippled for life. Visitor-death seems to be saying to the horribly maimed individual "I'll not come in now. In fact, I'll be gone for years, but don't forget me, as I won't forget you."

It is an amazing thing that a decent sensitive people, such as we are about so many things, can remain so insensitive about the carnage upon our highways. How can this be? Two related factors play a part: one is our indiscriminate acceptance of liquor; the other is our near-worship of the automobile. When these two get together trouble becomes compounded.

Until mister average citizen—that's you and me—who are law enforcement officers, who try cases, who sit on juries, take a different attitude about the drinking driver we are going to have about double the fatalities upon the highways that we ought to have. It will be bad enough even then. But we could do nothing, absolutely nothing, which would cut down highway accidents more than if all of us would agree that alcohol and the automobile should never mix. We all know this, but what are we willing to do about it?

SEJ Council Hears Bishop Hardin

LEXINGTON, Ky. (UMI) — Reviewing its record and making future plans, the United Methodist Church's Southeastern Jurisdictional Council met here Oct. 18-19 and heard the first report of its new executive secretary, elected a staff counselor, honored a retired executive, and adopted a statement on economic development as Christian mission. (See separate story on this statement)

Bishop Roy H. Short of Louisville, presided over the plenary sessions as president of the Council, which represents the denomination's largest jurisdiction in point of membership—more than three million persons in nine southeastern states.

Bishop Short was so busy with his administrative duties that he forgot that Oct. 19 was his birthday until the Rev. James W. Sells, retired executive of the Council, presented some sweets to the bishop and led the congregation in singing "Happy Birthday."

Another feature of the conference was an address by Bishop Paul Hardin, Jr., of Columbia, S. C., who outlined some of the issues which are expected to come before the 1972 General Conference in Atlanta.

Bishop Hardin is currently serving as president of two of the church's highest councils — the Council of Bishops and the Council on World Service and Finance — but he emphasized that he was presenting only his own personal views at this in-the-family sharing session.

Among the issues Bishop Hardin lifted up briefly were these: restructuring general boards and agencies, dealing with unmerged but overlapping annual conferences, the Consultation on Church Union (COCU) budgetary matters, report on the Black College Fund, the quadrennial pro-

gram, the Social Principles Report and resolutions on many social issues.

In his first report as executive secretary, the Rev. Robert F. Lundy of Atlanta summarized briefly a number of creative conferences held last summer at the Lake Junaluska (N. C.) Assembly, where many of the continuing education projects of the jurisdiction center in the summer period.

Dr. Lundy spoke hopefully of the work of the Council's new Committee on Program and Leadership Development (COPALD), which has been assigned broad powers of program examination and definition, "with an expressed openness toward innovative and progressive approaches."

Another proposal by annual conference directors of Christian education which is being implemented calls for a Learning Center in 1972 at Lake Junaluska, which would cross across segmented forms of learning and aim at a holistic approach to training.

"I firmly believe in the regional approach to our task," Dr. Lundy declared, at the same time making it clear that the Southeastern Jurisdictional Council should never be seen as encouraging separatism from the rest of the church.

Dr. Lundy officially began his duties on July 1, so that his brief report covered simply the summer period of activity, spent at Lake Junaluska Assembly and in orientation to his new task at the Jurisdictional Council's offices in Atlanta.

The Council elected as a staff counselor to work under Dr. Lundy's direction the Rev. Harry T. Maclin, Jr., a missionary with specialized training and experience in communication.

Now on furlough, the 45-year-old Maclin was the founder and first director of the communications train-

ing center of the All-Africa Conference of Churches at Nairobi, Kenya, and has spent many years in educational and communication work. He will have special responsibility in the areas of communication, education and mission when he assumes his new position about January 1.

At a dinner meeting on the first evening, Council members were joined by other friends and relatives of the Rev. D. Trigg James in honoring him upon his retirement as an

executive secretary of the Council for 13 years. Dr. James is continuing his ministry on the staff of the Mafair Church in Kingsport, Tenn.

Presentations to Dr. James included a surprise certificate from Kentucky's Governor, designating him a "Kentucky colonel", book of letters from colleagues and friends, a large and appropriately engraved silver tray, and announcement of the annual D. Trigg James Award to the

(Continued on page 31)

ECONOMIC DEVELOPMENT STATEMENT ADOPTED

LEXINGTON, KY. (UMI)—Support of community-based, cooperative, self-help forms of economic enterprise is given highest priority in a policy statement adopted by the United Methodist Church's Southeastern Jurisdictional Council at its meeting here Oct. 18, 19.

The statement, accepted without debate and by an apparently unanimous vote, grew out of a year's research and study by a Task Force on Rural Economic Development created a year ago by the Council. The group included representatives of the College of Bishops, the Jurisdictional Committees on Laity, Missions, Social Concerns, and Town and Country Work, and the Women's Society of Christian Service.

Presenting the document on behalf of the task force was Dr. William E. James, new president of Kentucky Wesleyan College, Owensboro.

Five basic assumptions set forth in the paper are:

1. Christian mission is concerned with the redemption and fulfillment of whole persons in community.
2. Economic development is a legitimate goal of Christian mission and a legitimate function of the Christian Church when and insofar as it is pursued as an aspect of human and community development.

3. Human development means self-fulfillment, dignity and self-determination.

4. Community development requires justice and cooperation.

5. In pursuit of these goals of human and community development, any economic development program of the Church must be beamed to persons and groups suffering from poverty and injustice without regard for race or ethnic background.

It underscores the Council's intention to "commit our highest priority in the field of economic development to the support of community-based, cooperative, self-help forms of economic enterprise."

The task force which prepared the paper calls upon annual conferences to set up similar task forces or "comparable instrumentalities" to undertake similar functions within their respective conferences. These include: developing awareness of the extent and depth of poverty, training programs that involve self-help and steer clear of paternalistic attitudes and ill-advised procedures, recruiting persons who possess technical skills to help low-income persons help themselves, providing marketing assistance, including exploring a marketing network, and financial aid through grants and loans.

Edwin Jones, Church Leader Dies In Charlotte

Edwin L. Jones, Sr., of Charlotte, board chairman of the J. A. Jones Construction Co. and well-known United Methodist layman, died October 22 in the Presbyterian Hospital after being stricken at the Douglas Municipal Airport a short time before. Mr. Jones, 80, was on his way to Chicago for a meeting of the World Methodist Council.

Upon learning of Mr. Jones' death, Bishop Earl G. Hunt, Jr. said, "The passing of Mr. Edwin L. Jones, Sr. leaves a 'vacant place against the sky' throughout United Methodism. No man loved his church or its institutions more devotedly than did he.

"The almost incredibly statesmanlike acumen which he brought to his internationally-famous business enterprise was invested with equal generosity in his church. We may not see his like again for a long time to come."

Bishop Earl G. Hunt, Jr. and the Rev. Dr. R. Herman Nicholson, his pastor, officiated at the funeral service October 23 in Providence UM Church, where Mr. Jones was charge lay leader. Interment was in Evergreen Cemetery.

Mr. Jones, over the years, held many offices in United Methodism on the international, national and conference level. He served for many years as treasurer of the World Methodist Council and at the time of his death was a member of the WMC executive committee. He was chairman of the board of the Lake Junaluska Assembly for a lengthy period, was a trustee of Duke University, a member of the board of managers of the Methodist Home in Charlotte since its opening 23 years ago, and a trustee emeritus of Brevard College.

A delegate to six Southeastern Jurisdictional Conferences, Mr. Jones was a member of the Southeastern Jurisdictional Council, served on the Special Commission to Study Jurisdictional Structure and was chairman of the



Edwin L. Jones, Sr.

Inter-Jurisdictional Commission that drew the basic plan to merge the Central Jurisdiction. From 1944-64 he was a member of the Council on World Service and Finance of the Methodist Church and was a delegate to six General Conferences of the church. He was a graduate of Trinity College (now Duke University).

Jones and his father, J. A. Jones, conceived and implemented the Charlotte District Mission Society, a working plan for beginning new churches that has been copied all through United Methodism.

Mr. Jones is survived by his wife the former Annabel Lambeth; a son Edwin Jones, Jr.; a daughter, Mrs. Franklin Brown of Charlotte; four brothers, Robert L. Jones, Charles B. Jones, H. B. Jones, and Paul S. Jones all of Charlotte; four sisters, Mrs. Morton Funkhouser of Tampa, Fla.; Mrs. Stephen Wright of Atlanta; Mrs. Hugh Ussery of Blacksburg, Va., and Mrs. George Robinson Smith of Charlotte.

N. C. CONFERENCE APPROVES NEW PENSION PLAN

The North Carolina Conference approved a new plan for funding the pensions of retired ministers at a called session held on October 23 at Raleigh. Starting with June, 1973, the conference will put into effect a carefully worked out Reserve Pension Fund Plan. Through this plan, the conference will eventually be paying from one-half to two-thirds of its ministerial pensions from tax-free income earned by these reserves.

But for the present, the plan will call for an increase of about 10% in the "Single Figure Askings" in order to build up the necessary reserves. Such a procedure was highly recommended by actuarial consultants and by pension officials of the United Methodist Church.

It was pointed out that the vast majority of the eighty some annual conferences have already established reserve fund programs—sixty-six of them through the Reserve Pension Fund of the church's General Board of Pensions. The plan recommended and adopted by the North Carolina Conference is closely modeled after the above, but is to be operated by the conference and its own agencies. It was felt that certain economies could be realized by doing the job at "home" and that the resulting program would be just as strong.

The plan calls for an annual pension rate of \$78 for each year of service. A disability allowance is provided for. The amount of this would be whatever accrued annuity benefit had been earned, or one-third of the average salary in the conference—whichever is greater. A graded scale of assistance for dependent children is also included. Widows' benefits would remain as at present. Ministers may contribute to a separate Ministers' Retirement Fund which would be available, with interest, upon his retirement.

It was pointed out by the Rev. Norwood Jones, secretary of the conference Board of Pensions, that the present accrued pension obligation for years of service already earned amounts to over \$9 million. As against this, the conference now has only \$1,611,000 as a reserve. This amount will be applied toward the reserve funding for past service. The balance of the \$9 million, plus the year by year addition of reserves for current service, is expected to be raised in a schedule of payments extending over thirty years. The anticipated amount needed annually (for payments on the past service liability as well as on current service funding) is expected to be slightly over \$800,000. At the end of the thirty-year period, the annual pension payments are expected to drop down from \$800,000 to \$300,000. The amount expected to be paid out to retired ministers and widows this year is somewhat in excess of \$428,000.

Payments on pensions are expected to rise steadily in future years. Projections for the future anticipate the following amounts for the conference: In 1973, \$490,657; by 1983, \$522,345; by 1993, \$717,090; and by the year 2002, \$962,277.

The reserve funding plan just adopted by the conference, while calling for larger outlays now, will substantially reduce the financial load at a time when the demands upon the funds will be considerably greater.

In discussions about the proposed plan it was brought out that this plan is a different one from that which was brought before the annual conference in June. However, the main substance of it had been presented in a series of "listening sessions" held across the conference in September.

A proposal to delay action upon the plan was defeated in a count vote of

(Continued on page 31)

VOICE OF THE PEW

Sponsored by the Committee on Interpretation and the Board of the Laity of the WNC Conference. All United Methodists are invited to participate. Questions should be directed to John Borcherdt, 305 Cole Building, 207 Hawthorne Lane, Charlotte, N. C. 28204.

Question: A brief news story carried in the September 10 newspapers and datelined Geneva, Switzerland, reveals that the World Council of Churches has given a second \$200,000 to the African Revolutionaries.

I would like to know how much of the money (\$400,000) The United Methodist Church has donated to this fund.

Answer: Dr. R. Bryan Brawner, General Secretary and Treasurer, Council of World Service and Finance of The United Methodist Church, assures us that no Methodist monies have been contributed directly to movements of this kind. However, our Church, by direction of the General Conference, does support the World Council of Churches in the amount of \$223,850 per year, which amounts to approximately 2c per member for our Church. Since the World Council has made donations to the movements indicated in the news story, it stands to reason that indirectly, a part of the money which our own Church has given has gone to these causes.

We have asked Dr. Eugene L. Smith, Executive Secretary of the World Council of Churches, to answer the question above. His answer follows:

"The news story which you read was, apparently, partly incorrect. The World Council of Churches has given \$400,000 to minority racial groups in South America, Africa, Australia, Japan, Europe, the United States and Canada. Of the total of \$400,000, perhaps \$78,000 has come from The United Methodist sources. Contributions to the fund have come in many currencies with fluctuating exchange rates.

Part of the fund was drawn from reserves of the Council to which churches have contributed in quite different proportions across the years. Therefore, only an estimate is possible.

"The grants that have gone to groups in Africa total \$265,000. In each case, the grants have gone for specific programs to meet human need—a crucial fact often overlooked in press reports. Some of these programs are with refugees. In Angola and Mozambique there are some provinces controlled by groups which are struggling for independence. In those areas there is no governmental provision, medical care, food distribution, or education. In those regions are people who are suffering greatly. It is for ministry to the basic need of these sufferers from conflict that the World Council of Churches has made its contributions. In light of Matthew 25 and Jesus' parable of the Last Judgment, Christians can rejoice that such a ministry is possible."

—DR. EUGENE L. SMITH

Executive Secretary
World Council of Churches

Q. Why do we Methodists continue to belong to and support such an organization as the World Council of Churches?

A. Because of the guidelines under which it works. The *Voice-of-the-Pew* cannot give opinions on a question like this. For one thing it would be impossible to interpret the motives of all those within the Church who are responsible for the decision to be a part of the World Council of Churches. The following explanations, however, may give some light on the question above:

The World Council of Churches is an organization through which more than 200 different Christian Church denominations or bodies work together to carry out ministries which can best be carried out in co-operation. Each church body is represented on the Council by appointed or elected delegates who participate in the decisions which the Council makes. The associated churches are not bound by these decisions.

The affiliation of The United Methodist Church with the World Council of Churches is determined by the General Conference and is reviewed every four years. In 1968 at the General Conference in Dallas, Texas, an evaluation of the work of the Council was presented, and the Conference voted to continue its affiliation with the Council and support of the Council program. The appropriation to the World Council of Churches from our World Service budget is \$223,850, or approximately 2c per member for the entire United Methodist Church. This does not mean that every member of General Conference favored this action. Neither does it mean that leaders of the United Methodist Church agree with all of the decisions made by the World Council of Churches.

Our relationship to the World Council of Churches will be reviewed again at the General Conference to be held in Atlanta, Georgia, April of 1972. Anyone feeling that our association with the Council should be terminated or continued may express his or her opinion through a petition to the General Conference sent to Dr. J. Wesley Hole, 5250 Santa Monica Blvd., Los Angeles, California 90029. It is recommended in the *Book of Discipline of The United Methodist Church* that petitions should meet the following requirements:

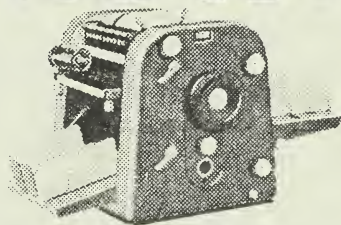
1. "Three copies of it should be supplied to the secretary in time to be received by him not later than thirty days before the opening day of the conference session.
2. "It should deal with only one subject and should propose revisions within only one chapter of the *Discipline*.

3. "If it is one of a series, each petition should be written on a separate sheet.
4. "All petitions timely received shall be processed by the secretary in order that they may be received by the appropriate legislative committees at their first meeting."

—J. CLAY MADISON

Director, Program Council
Western North Carolina Conference

NOW!



A. B. Dick 320 Tabletop
Offset Duplicator

**EVERY OFFICE
CAN HAVE QUALITY
OFFSET COPIES
AT LOW COST!**

Produce stationery, forms, bulletins, colors on this compact offset machine (21" x 24" x 35"). Photographs reproduce sharp and clear. Easy to use. Fast, too! Up to 7500 copies per hour. Call us for a *free* demonstration today.

Gray & Creech, Inc.
RALEIGH
Asheville, Charlotte,
Winston-Salem
Greensboro



What Is A Drug Problem?

by DONALD F. GEORGE

We may agree that we have a drug problem, but what is the problem? Is the drug problem a chemical or personal problem?

We usually think of LSD, marijuana, and heroin as being the "drug problem." Yet, almost everyone is a drug-user. Tobacco, alcohol, aspirin, and sleeping pills are drugs.

Alcohol is certainly part of the problem. We have long known that. Tobacco is part of the drug problem. Recent studies have shown tobacco's harmful effects, but we are still consuming large amounts of it. Pick-me-ups, tranquilizers, and fast-acting relief are part of our every-day world.

The drug problem is not just the problem of the young long-hairs. It is our problem! Nearly one-third of all medical prescriptions now written in our country are for mood-altering drugs. Over half of the population compromise their self-control at least somewhat by using alcohol. We like what drugs can do for us. We like the freedom from runny noses that drugs produce. We enjoy the quick relief from headaches that drugs produce. We are happy for the sleep drugs produce. All of these drugs have their addicts, their abusers, too.

The majority of adult drug-takers only use these substances, and the dis-

tinction between abuse and use is equally important when discussing the drugs that young people take.

One of the major reasons given for drug use (casual and chronic) among the youth of our society is boredom. Surprising as it may seem many young drug users say that they started using drugs because they were bored. A vague purposelessness may also grow from a frustrating sense of having too many choices available. Columnist Max Lerner calls it a profound national "crisis of belief, or better, unbelief. Its cause—beyond war and crowded ghettos and impersonal campuses—is a basic rootlessness that has stripped a whole era, and not only a generation of the sense of belonging that earlier eras had in America. The prevailing symptom is a desperate feeling of emptiness, and with it the yearning to fill the emptiness with anything—kicks, adventures, bizarre cults, and drugs."

A consensus is growing that police work alone is wholly inadequate to the problems of drug abuse. President Nixon said that he once thought that "more penalties was the answer. But when you are talking about 12 and 14-year-olds, the answer is not more penalties. The answer is information. The answer is understanding." If we are to find an answer to the drug problem we must realize that drugs are not an isolated phenomenon but a product of a complex and often frustrating society. Coping with drug use by young people in-

The Rev. Mr. George, pastor of First United Methodist Church, Conover, is WNC Conference Director of Drug and Alcohol Concerns Sunday, which is to be observed Nov. 14.

volves coping with our culture today.

We must seek new paths to prevention. The ultimate goal should not be to totally eliminate drugs, which is impossible, but to control them and diminish their allure by offering the only valid alternative—a life of challenge and fulfillment.

As Christians we must not see the answer to our drug problem as being the forcing of our personal and social standards on other persons. We have a much better answer than this! We can, by the grace of God, offer the Christ-centered way of life—a life of challenge and fulfillment, a meaningfully abundant life. Such a life can also be a “turn-on,” and a better one.

REV. W. W. BENSON

SUCCUMBS

Rev. Wade Wilhelm Benson, 56, of Salisbury died October 8 in Montgomery Memorial Hospital, Troy, of injuries received Oct. 4 in an automobile accident near Troy. A member of the Western North Carolina Conference, he was pastor of the Providence-Bethel Charge.

The funeral service was held on Sunday afternoon, Oct. 10 at Providence United Methodist Church, Salisbury, and burial was in the Mount Bethel UM Church Cemetery near Hickory.

He is survived by his wife, Mrs. Gladys Dunn Benson; son, Stephen W. Benson of Conover; daughter, Mrs. Martha Benson Bowman of Hickory; brothers, Sam Benson of Southern Pines; Sidney Benson, Worth Benson, Ira Benson, all of Woodleaf; Claude Benson of China Grove; sisters, Mrs. Horace Fraley, Mrs. George Steele, both of Cleveland, and Mrs. Carl Wilson of Salisbury.

The Rev. Mr. Benson was licensed to preach in 1959 and had served churches in Kannapolis and Hickory. He was a veteran of World War II.

IN MEMORIAM

JOHN W. HOLT

John W. Holt, born April 29, 1886, passed away July 31, 1971. Funeral services were held at the Bethel United Methodist, with burial in the Moore's Chapel Cemetery, near Saxapahaw, North Carolina.

John W. Holt began his pilgrimage of life on April 29, 1886. His was a life that was marked with many experiences of joy and happiness. His was also a life that knew the heartache of pain and sorrow. Yet the pilgrimage continued.

John did not have the advantage of an education, yet he possessed skills which he employed to great advantage in farming and in the carpentry trade.

He was a builder, not only of temporal things, but also of those things which are eternal. His faith in God was a simple faith, yet a strong steadfast faith. His belief in God was unshakable.

John loved his Church and supported it throughout the years. Bethel United Methodist Church, his home Church, felt the skill and love of his hands many times as he sought to repair, renovate and care for the hallowed building.

John W. Holt was a friend of mankind. His was a rare kind of friendship, a warm hearted, loyal friendship. He was not one to say a lot, but what he said was worth listening to.

He made his mark upon the world, not in building monuments, but in building love and friendships day by day.

I believe I can say without any fear of argument that, although July 31, 1971 marked the end of his earthly pilgrimage, John W. Holt has left his footprints in the sands of time. He has gone on to greater achievements in the world beyond.

If I knew John just a little, and I believe I did, I would say he is making his mark out there!

W. A. SEAWELL, pastor
Millbrook United Methodist Church
Raleigh, N. C.

STAINED GLASS WINDOWS

DIRECT ARTIST TO CUSTOMER TRANSACTIONS

SKETCHES & BUDGET PRICES ON REQUEST
ALL STYLES LEADED GLASS—FACETED GLASS
EXPERIENCED SINCE 1946

GENTRY STAINED GLASS STUDIOS

P.O. BOX 4022 / WINSTON-SALEM, N. C.
PHONE 969-5000

Letters to the Editor

EVANGELISTS NEEDED

As I sat watching Nicky Cruz on television last evening, a recurrent thought went through my mind, a thought that brought great sadness to my heart, one that has plagued me for several years. What has happened to our denomination that we have no Nicky Cruz, Billy Graham, or Leighton Ford? I realize that we obtained Oral Roberts from another denomination, but he did not evolve from the bureaucracy of our own church. A great man he is in his own right, but you would never know that he was now a Methodist, or that he shared the Methodist faith.

Our Church continues to lose members year after year and our leaders grumble and complain at every Charge Conference. Our congregations are asked to give more and more, and they say they receive less and less in return.

We spend millions of dollars each year on our form of Church Government, and its benevolences, and never see Methodism on the mass media. The best we can offer the general public (at least in this area) in the way of a television ministry is a dry, uninteresting show every Sunday afternoon that leaves the general public saying that if it is representative of Methodism, then Methodism must be dead.

The Catholics, Lutherans and Presbyterians even offer "spot" announcements that let people know that they are still alive and kicking, not so our church! The Free Will Baptists can bombard the television circuits with complete worship services to let people know what they stand for, yet our church never advertises.

Our evangelists don't evangelize because they are more concerned about how they preach than in *what* they preach. We have no mass evangelism at work in the South.

We have many dedicated, qualified men who could lead our church back into the mainstream of Christianity if they were allowed to do so, but they are lost in the jealousy and envy that exists within our church. Our church is being strang-

led from within by the countless self-satisfied glory seekers who care not for the best interests of the church, but rather their own selfish interests.

Perhaps it is time that we stopped "talking" so much about what we plan to do, or hope to do, and start doing something about our current state. We shall wake up one morning soon and find that while we were spinning our wheels, our congregations were worshiping at some other church.

We have long neglected our youth, the aged and the poor, the very ones upon which our church was founded by John Wesley, Francis Asbury and George Whitefield.

Every individual church had better take a long look at their membership rolls and ask themselves the question, "Is Methodism beyond redemption?" I say "no", but unless we get started immediately we will all have a hand in changing that answer to "yes"!

The old cliché "Methodism — love it or leave it" is exactly why I am writing this letter, I do love my church, and chose it over all others when I entered the ministry seven years ago. I cannot sit idly by and watch the church that I love commit suicide.

Fully realizing that my next appointment may be in Skunkville, Utah for speaking my mind, I none the less feel God-led to do it.

REV. H. D. SCOTT,
Smithfield.



CAMPUS MORAL STANDARDS

High standards are necessary for a quality of excellence. It is true of a life. It is equally true of an institution. The two that are vital to an institution are intellectual and moral standards. The two go together and should maintain a proper balance. The colleges and universities of today are to be commended for the high intellectual standards they have set, and for the marked degree of excellence, they have attained.

However, they have not done so well regarding moral standards. In fact, the trend seems to have been in the opposite direction. The standards have been lowered to a point where they are completely out of balance with intellectual standards. What has brought this about? Mainly unreasonable student demands and the willingness of the administration to yield to them. Every time this happens, the standards are lowered. That has been done until the morals on campus are at a low ebb. Now the students are demanding mixed dormitories. What they will come up with next is hard to predict.

This much is certain. There is need for a reform in moral standards. Moral standards are low. They are out of line with intellectual standards. Something needs to be done. What can be done? The administration can take a firm stand on unreasonable student demands, and refuse to lower the standards further. It can gradually upgrade the present standards until they are brought into proper balance with intellectual standards. That will make for a more wholesome campus environment and for a moral excellence.

Dr. Leo Jenkins, president of East Carolina University, is to be admired and commended for his noble stand on student demands for mixed dormitories, and for his courage to say to them, "There will be no mixed dormitories here in ECU." More presidents of that type are needed in our colleges and universities today. May his tribe increase.

REV. J. HERBERT MILLER
DURHAM



PRaises BISHOP'S MESSAGE

When the July 1, 1971 issue of the Advocate came I read it all except the speech by Bishop Hunt given at the June Conference at Lake Junaluska. It was lengthy and I left it for a later time. Almost passed it up when that time came then decided that I wanted to really see what a Bishop had to say to that Conference, and ministers and laity of the churches, and really to all Christendom as he gave it. My heart was gladdened with that message and I was so glad that I did not fail to read it.

I think ministers and laymen set the Bishop on a pedestal and never venture close enough to know the man called "Bishop". I am sure all top church officials are made up of diverse qualities, no two alike, but, if all can come forth with the humility and dedication of a Christian as did Bishop Earl Hunt in his masterpiece of guidelines for the churches of the Western N. C. United Methodist Conference, Christendom is far, far from dead.

This message of Bishop Hunt is one to help and guide any Christian in any denomination of religion from the top official to the most humble layman. May we heed it.

MRS. VIRGIL M. COX
Mouth of Wilson, Va.



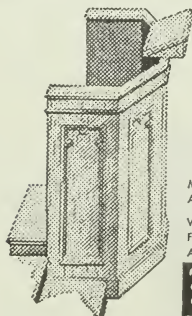
PRaise FOR EVANGELISM MEETS

Commendations to the planners of the Regional Evangelism Conferences sponsored jointly by the Baptist State Convention of North Carolina and the North Carolina Conference of the United Methodist Church! They are among the most carefully planned ecumenical meetings we have seen, with completely equal sharing of facilities and leadership by the two denominations.

Another plus mark was that when one of the main speakers could not come from Atlanta, the planners did not settle for second best, but went all the way to Denver to bring Ed Beck as a substitute.

Let's have more joint efforts for worthy purposes!

W. M. WELLS,
Laurinburg.



Page

CHURCH FURNITURE
THAT COMBINES
BEAUTY AND DIGNITY
WITH LASTING QUALITY

MADE FROM HIGHEST GRADE DOMESTIC
AND IMPORTED HARDWOODS

WRITE FOR CATALOG CONTAINING INFORMATION ON OUR DESIGNS OF PEWS AND CHANCEL FURNITURE.

Page CHURCH FURNITURE CO.
ALBEMARLE, N. C.

METHODIST NEWS ROUNDUP

Colleges Plan Financial Drive

WASHINGTON, D. C. (UMI) — More than 100 colleges affiliated with the United Methodist Church have joined together to confront some of their common problems and jointly capitalize on their greater potential as a force in higher education.

The unprecedented action came at a special called meeting of the National Association of Schools and Colleges of the United Methodist Church here October 6. Unanimously approved by the president or representative of 92 colleges and 20 junior colleges, the united program is designed to overcome the lack of understanding and financial security confronting church-related institutions of higher education.

The program is intended to: 1) Refocus the educational mission of church-related schools on the development of human values and societal needs; 2) attract additional students whose aspirations coincide with these new goals for a more human educational experience; and 3) raise \$400,000,000 in new, unrestricted funds over a three to five-year period beginning in January, 1973.

Prague Conference Seen as 'Platform for Dialogue'

NEW YORK (UMI)—The controversial Christian Peace Conference (CPC) can still serve as a platform for "dialogue and cooperation" between churchmen of the East and West, according to a United Methodist executive who took part in the Fourth As-

sembly of the group in Prague, Czechoslovakia.

Among other things, the Rev. Carl Soule of the United Methodist United Nations program said, Western delegates at the assembly were not bothered so much by the role of the Russian Orthodox Church in CPC as by the political ideology that sees "all threats to peace . . . (coming) from Western imperialism." Of ten Americans taking part in the meeting, six were United Methodists, Dr. Soule said.

Communications Leaders Meet

CHARLOTTE, N. C. (UMI)—Charlotte Area Bishop Earl G. Hunt, Jr. told United Methodist communicators attending a consultation here October 14-16 that "truth and informed public reaction" are important to the church's future.

Bishop Hunt also said the church must reorder its priorities "to pour millions of dollars into high class presentations of the Gospel over television," and newspapers need to realize that more of their readers are "sympathetic toward religion than they have assumed, and also their advertisers." He said he hoped newspapers would "employ religiously sensitive, knowledgeable and good reporters for religion—they wouldn't hire a sportswriter who hated sports . . . would have an editorial policy which will be, at its worst, neutral toward religion" and that "newspapers would check with reliable church sources when receiving stories which can be far-reaching and damaging to the church."

**CAMPBELL
COLLEGE**

— 1887 —

A church-related, fully accredited liberal arts senior college, offering a complete range of courses leading to a B.A. or B.S. degree.

Spring Semester Jan. 5-May 15, 1972
Summer Sessions June 6-July 7 and
July 10-Aug. 11, 1972.

Write: Director of Admissions, Buies Creek, N. C.

Bishop Hunt said the "church must endeavor to be completely honest and candid with the press." Boards and agencies of the church are entitled to a fair, objective and honest press, he said, adding: "Having received that, the boards must accept the consequences of their acts and not expect church officials to prostitute truth in their defense."

South Carolina Conference Records "First"

NASHVILLE, TENN. (UMI)—The former Central Jurisdiction (Negro) Conference in South Carolina has become the first United Methodist Conference in the nation to pay in full its "fair share" to the Negro Colleges Advance.

The National Advance is a special, two-year effort to raise \$8,000,000 for current operating expenses of 12 black colleges related to the denomination. Dr. Dennis Fletcher, New York, one of the co-directors of the Advance, said the South Carolina Conference has not only paid \$11,200, its fair share, but has announced its intention to pay \$45,000 more this year.

Magazine Director Joining World Service Staff

EVANSTON ILL. (UMI) — The Rev. Ewing T. Wayland of Mt. Prospect, Ill., editorial director of *Together* and *Christian Advocate*, national United Methodist magazines, since 1964, will join the executive staff of the denomination's Council on World Service and Finance here January 1.

Dr. Wayland's election to the new post was announced at a session of the council October 11-12. He will have the title of acting associate general secretary and comptroller. R. Bryan Brawner, general secretary of the council, said Dr. Wayland would be in charge of the audit and special services departments now headed by the Rev. J. Homer Magee after Dr. Magee's retirement next June 1, and the central treasury.

Emergency Funds Allocated

SEATTLE, Wash. (UMI) — Grants totaling \$531,766 for emergency needs in more than 15 countries were voted by the United Methodist Committee Overseas Relief (UMCOR) at its meeting here September 13-14.

The allocations authorized by the 25-member national committee cover a four-months period from September through December. Included in the special grants was \$100,000 for East Pakistani refugees and \$50,000 for earthquake rehabilitation work in Peru.

Bishop Ralph T. Alton of Madison, Wisc., UMCOR chairman, expressed deep appreciation for United Methodist response to the One Great Hour of Sharing. He pointed out that for the first time the entire United Methodist income from this fund has gone for world relief. As of July 31, \$813,286 had been received and leaders expect by the end of the fiscal year the total will approximate \$1,000,000.

METHODIST NEWS CAPSULES

The Rev. Claude H. Thompson, 63, professor of systematic theology at Emory University's Candler School of Theology in Atlanta, Ga., died October 16 after a long illness.

The Rev. Gilbert H. Caldwell, president of Black Methodists for Church Renewal, has been named dean of a black studies program at New York Theological Seminary. He will assist in developing programs for minority groups and storefront ministers.

BIBLES REBOUND

We will re-build your hand Bible, using imitation leather. Colors: black, maroon, white. When your Bible is returned to you, postage paid, send us \$7.00. If genuine leather \$12.00. Name in gold free when requested. Large family and pulpit Bibles in imitation leather \$12.00. Genuine leather, black, brown, or tan \$20.00.

SCALF'S BIBLE BINDERY

3028 Walnut Avenue Telephone 725-1475
Winston-Salem, N. C. 27106



WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

CONFERENCE PRESIDENT SPEAKS AT EXECUTIVE MEETING

Mrs. W. Frank Redding, Jr., of Ashboro, president of the Women's Society of Christian Service of the Western North Carolina Conference, spoke on "A New Church for a New World" at the meeting of the Executive Committee at Greensboro College October 15.

Mrs. Redding told her hearers that "Each of us here today has had a part or has failed to accept a part of the responsibility for a *new church*," adding "To accomplish what we as a Conference desire requires the continual spiritual undergirding, the faithful execution of each particular responsibility, the ability to cooperate with others and to keep open the lines of communication with the most important part—the Local Society!"

She urged the women to reach out in their work, saying, "We plan excellent programs, workshops, Spiritual Enrichment times and Schools of Christian Mission—but still there are many of the societies whose members have never attended any of our programs. Somehow we need to learn to be 'contagious'—to be enthusiastic about the Purpose of our Society and Guild—and to communicate our zeal for *Missions*!"

"Concern for others outside our beautiful sanctuaries—the lonely, the hungry, the depressed—those discriminated against. We as leaders need the zeal and determination that characterized those brave women who organized the Foreign Missionary Society in Boston in 1869 that did unheard-of things! Sending missionaries to India, and a hospital for women!"

As goals for the present day, she said, "Our organization is so constituted that the achievement of our purpose is designated in certain offices and the privilege of other added offices necessary for carrying out the work of our Conference . . . Each officer must fulfill her duties or else the work does not proceed."

She pointed out the great challenge to enlist young women in the Society and Guild. She said, "From an evaluation of all the states, the report shows that the majority of members in the local Society and the Guild are over 50 years of age—in the Society 46.5 per cent and in the Guild 64.6—at the other end of the spectrum the Women's Society reported 6.4 per cent under 30 years of age and the Guild showed 4.4 per cent. These figures represent a decline of about 2.8 per cent of the total membership. I think this tells us something. I believe that we are going to have to look more closely at our programs and activities in the local church if we are going to challenge the younger women."

Each officer and committee chairman on the Executive Committee reported on work in her department during the past few months.

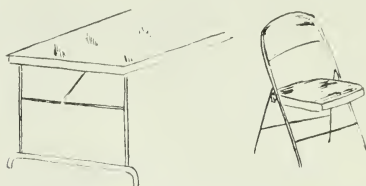
MRS. C. C. HERBERT, JR.
HONORED

The new Annual Report of the Conference Women's Society and Guild for 1971 was distributed at the Executive Meeting in Greensboro. The report is dedicated to Mrs. C. C. Herbert, Jr. of Charlotte, Chairman of Missionary Education of the Conference. Her picture appears on the first page of the report.

The legend under the picture says: "In recognition of her years of service and devotion to duties as Chairman of Missionary Education, her love for God and His Church, her concern for mission and missionaries at home and overseas; her enthusiasm, inspiration, and her ministry to each of us through music, we lovingly dedicate this, the Third Annual Report of the Women's Society of Christian Service of the Western North Carolina Conference, to our wonderful Libba, Mrs. C. C. Herbert, Jr."

Miss Ahna Browning of Lake Juna-luska was honored by the Wesleyan Service Guild. The dedication to her

will be carried in the next issue of the *Christian Advocate*.



**EDUCATIONAL FURNITURE
DIXIE EQUIPMENT COMPANY, INC.**

418 N. Greensboro St.
Liberty, N. C. 27298
Phone: 919-622-2204

Written with help in mind...

A PLAIN MAN FACES TROUBLE

by Wilson O. Weldon

From his years as a father, pastor, and counsellor, the author has drawn the resources to write this book.

During these years his faith has been tested and strengthened.

He passes along to readers, in everyday language, ways they can draw upon the help they need when problems arise.

Hardback,
\$1.25 each;
10 or more,
\$1.00 each.

Order from

The Upper Room

1908 Grand Avenue
Nashville, Tennessee 37203



WOMEN'S NEWS

North Carolina Conference

MRS. IVAN E. WELBORN

ANNUAL WSG MEETING

The Hayes Barton United Methodist Church, Raleigh, was host for the annual meeting of Wesleyan Service Guild units in the Raleigh District, Sunday afternoon, October 3, 1971.

The Reverend Robert L. Mangum, Director of the Robeson County Church and Community Center, and Mrs. Charles Dorsett, Conference Chairman of Christian Social Relations, were the featured speakers. Each had a message of interest to the some over eighty persons in attendance.

Miss Addie Jones, Conference Scholarship Chairman, a past District Chairman and active local Guild member, was honored with a Special Membership. The presentation was made by Miss Virginia Jones, immediate past District Chairman.

During the roll call, local Guild presidents gave their goals for missions for the 1972 program year. Based on these estimates, the goal for the Raleigh District for missions for 1972 was set at \$4,500.

Special guests included Mrs. Lena G. Gray, Conference Guild Chairman; Mrs. George F. Tyson, Durham District Chairman; Mrs. Donald K. Fry, Conference Vice-President, W S C S; Mrs. J. O. Watson, District President, W S C S; plus local W S C S representatives.

Mrs. C. N. Carroll's invitation on behalf of the Highland United Methodist Church for the 1972 annual meeting was accepted.

* * * * *

EXECUTIVE COMMITTEE MEETS

Rocky Mount's new YWCA was the meeting place of the WSG Executive

Committee meeting. Mrs. Lucille Donnell gave the invocation.

Reports were heard from Mrs. Frank McGoogan, Conference Treasurer, Mrs. Charles R. Miller, Conference WSCS Spiritual Growth Chairman, Mrs. Charles Dorsett, WSCS Chairman of Social Relations, and each district chairman.

Mrs. Gray called attention to important dates to be remembered, including the Annual Guild Weekend in Raleigh, March 18, 19, 1972, with the theme being "For the Love of God," and the Quadrennial Meeting to be held in Charleston, S. C. March 25, 1972.

The nominating committee reported the following nominations: Conference WSG Chairman, Mrs. George Tyson; Vice-Chairman, Louise Jackson; Secretary, Diane Ranalda; Nominating Committee Chairman, Emily Bullock, members Jane Smith, and Maude Wood. This slate was accepted unanimously by the Committee.

—MISS GENEVA SLOAN, *Conf. Chm*
Public Relations, WSG

* * * * *

CALVARY HOSTS DURHAM DISTRICT MEETING

The annual meeting of the Durham District was held at Calvary United Methodist Church. Mrs. George F. Tyson, District Chairman, presided, and the meeting was opened by the singing of the Guild Hymn. A cordial welcome to Calvary Church was extended by Mrs. W. E. Hawley for the local WSCS and Miss Sadie Munford for the WSG.

The devotional message was given by Rev. F. Roderick Randolph. Taking his text from the Book of Acts, he told

the story of the first missionaries, Peter and Paul. Special music was then rendered by Miss Geraldine Roberson, Miss Sadie Munford and Mrs. C. D. Scott.

Mrs. C. T. Bull, District Treasurer of the WSCS and Guild, told of the many ways our gifts to missions are used, and emphasized giving to the local North Carolina projects that are asking for help.

The Purpose of the Wesleyan Service Guild was the topic of the talk by Mrs. Lena Gray, Conference Guild Chairman. She said we have a group of employed women who have banded themselves together to make this a better world through Christ. She asked that we use the Prayer Calendar, and each night as we pray for a certain missionary, we should drop a few pennies in our World Thank Offering for that missionary.

New district officers were elected and installed by the Conference Chairman. These are: Chairman, Miss Mary Opal Shuford; Vice-Chairman, Mrs. Roger Marshall; Secretary, Miss Geraldine Roberson; Nominating Committee, Miss Rhoda Fitzpatrick, Chairman; Mrs. G. C. Rosemond, Jr., Mrs. Vance Isenhour, Mrs. Nat Burwell and Mrs. Mildred McCubbins.

District Chairmen and guests were welcomed from Raleigh, Rocky Mount and Burlington. Mrs. Tyson told about the 1972 studies. She also urged attendance at the Conference Guild Weekend to be held in Raleigh on March 18 and 19, at which time Dr. John Berglund of Dayton, Ohio, will be the guest speaker.

After an invitation from the Oxford United Methodist Church for the district meeting in 1972, the meeting closed with the Guild Benediction. A delightful social hour followed.



NEW CHURCH BUILDING

Ground was broken for the new church building of Friendship UM Church, Reeds Charge, Lexington this summer. Rev. G. W. Rudisill, Thomasville District superintendent, preached at the morning service and conducted the groundbreaking ceremony. Pictured, left to right, are Arthur Hartley, one of the older members; Rev. Brown McKinney, pastor; Wayne Colbert, representing Triangle Construction Co., the contractors; Paul Hartley, Administrative Board chairman; Rev. Mr. Rudisill; James T. Bryant, chairman of the Building Committee, and J. Odell Miller, superintendent of the study program. The construction cost is to be \$181,240.



God Establishes Moral Order

Background Scripture: Exodus 20:1-20
Romans 2:12-16; 3:21-26
Galatians 6:7-9

Lesson Scripture: Romans 2:12-16
Galatians 6:7-9

What do we mean by Moral Order? This question needs to have a satisfactory answer for more reasons than one. First, because there are some who don't believe there is any such thing. Identifying freedom with license, they believe one should be able to live the way he wants to live, regardless of others. Among the books advocating revolution that are being read by many today, especially youth, there are some which imply that our laws are nothing more than a scheme by which the powerful dominate and exploit the weak; hence they can and should be disregarded. These people have yet to discover that there is, indeed, a Moral Order with which they will eventually have to reckon.

The second reason we need to understand Moral Order is that there are among us many who sincerely want to do what is right, but sometimes find it hard to know what the right is. The late Hamlin Garland, distinguished American author, once put this problem in a poem. He wrote:

*"What shall I do to be just?
What shall I do for the gain
Of the world—for its sadness?
Shall I wrench from my finger the ring
To cast to the tramp at my door?
Shall I tear off each luminous thing
To drop in the palm of the poor?
What shall I do to be just?
Teach me, O ye in the light,
Whom the poor and the rich alike trust:
My heart is aflame to be right."*

Many will share the perplexity reflected in the above-quoted lines. Charles Laymon wrote recently: "This age has been described as one where men have discovered the 'almost rightness' of a great deal that is wrong and the 'almost wrongness' of a great deal that is right" (see International Lesson Annual, p. 102). You, the reader, may think of countless examples of this: Is war always wrong? Is it ever right to disobey a bad law? Why didn't Jesus give us a set of definite rules to go by rather than the lofty principles of the Sermon on the Mount?

However we may answer these, or other questions that arise, we can be certain of some things. For example, it seems clear that we were made for community. Presumably Robinson Crusoe had little use for a moral code when he thought he was the only one on the island. But when the man Friday appeared it had to be another story. Was he to be treated as a friend or as an enemy? It may seem strange that such obvious matters should ever be mentioned. But, as stated earlier, it seems to be "a new ball game now" when so many things, formerly taken for granted, are up for questioning. Indeed, many think we are now in a period of history which can only be described as "the shaking of the foundations."

Our Scripture for this lesson assumes the existence of a Moral Order. Our religious heritage has given us the Ten Commandments (see Exodus 20:1-20) and the Sermon on the Mount (Matthew, chapters 5, 6 and 7). Both these come out of a Jewish background. But Paul (Romans 2:14, 15) suggests that the non-Jewish world (the Gentiles) were not left without guidance regard

ing right and wrong: "When heathen, who have no Law, instinctively obey what the Law demands . . . they show that what the Law demands is *written on their hearts*, and their consciences will testify for them." This has been confirmed by students of anthropology who have found no tribe or nation without some "mores," or guides to human relations. This does not mean there are never any struggles among these people, and especially among those further advanced in the arts of civilization, regarding what proper behavior is. For example, Mahatma Gan-

dhi, while preaching at a prayer meeting, was killed by an orthodox Hindu because he advocated the acceptance of the so-called "Untouchables" in Hindu temples, and also their access to other privileges hitherto closed to them.

To achieve the acceptance of God's Moral Order among men was the aim of Jesus. He called it "The Kingdom of God." Because men have not accepted this way of life up to this point in history is no reason to say that this is impossible. The Kingdom of God exists now for those who will enter into it.

SUNDAY SCHOOL LESSON

FOR NOVEMBER 21

God Conquers Evil

Background Scripture: Romans 5; 8:28-39; II Corinthians 4:7-18

Lesson Scripture: Romans 5:1-11; 8:37

There is an old story about a student who was asked by his teacher to give a satisfactory statement explaining the problem of evil. The student replied: "I did know, but I forgot." Said the teacher: "What a pity! You are the only man on earth who ever knew the answer to that . . . and you forgot!"

That suggests that the problem of evil has been one that has given mankind a good deal of trouble. How can the presence of so much evil in the world be reconciled with a God who is both all-good and all-powerful? This lesson is supposed to suggest at least one answer to the problem. We might also note in passing that ours is not the only religion that has struggled with it. In practically all religions it comes up for discussion by saint and sage. Volumes have been written on the subject. We have a large group in our own country who claim to have solved the problem simply by denying

the existence of evil. Most of us would feel that this is not the answer provided by the Bible and the history of Christian doctrine. Another solution that has been proposed is that evil has been over-rated. Those who take this view point out that, since God created evil, it can't be so bad! They cite such passages from the Bible as I Samuel 18:10, Isaiah 45:7 and Job 2:10 to prove their point. Then, too, many have felt that one has to specify the *kind* of evil one is speaking of when it is discussed. There is the evil that comes from natural causes . . . earthquakes, tidal waves, epidemics, etc. Then there is the evil that men do to one another . . . that is, social evil.

In Romans 5:1-5 Paul suggests that suffering (which may be classified as an evil) has some uses, such as the building of character. But there are those who would have to assert, with sorrow, that there seems to be more evil in the world than is needed for character-building! Perhaps Paul is talking about the kind of suffering that seems to have meaning, as over against

the kind that does not. He is saying that the experience of having been "justified" (or as we might say "accepted") by God can be a cause of such joy that a person who knows this may even "rejoice" in his present sufferings. In other words evil (suffering) may be transmuted into good by the way in which we deal with it. Romain Rolland, in his "Life of Beethoven" says the great composer's motto for life was "Joy through Suffering." The superficial person will not be able to understand this. It appears to be contradictory. However, it has been the testimony of many of the world's great spiritual leaders. Socrates has been called a "pagan" philosopher, but he was not too far from Paul's point of view when he said just before he died: "No evil can happen to a good man, either in life or after life."

Paul goes on to say this quality of endurance produces character, and character gives rise to hope. In his speech accepting the Nobel Prize for Literature William Faulkner expressed great admiration for, and faith in, man's ability to "endure." But there's more than one way of enduring. There

is the kind that "hangs in there" by sheer power of will, but without joy. Then there is a type represented by the poet William Ernest Henley in his poem "Invictus" in which he disclaims any faith except, as he says, "in whatever gods there be." His is a sort of endurance by defiance, with the head "bloody but unbowed."

But the endurance the apostle Paul is talking about is derived from a dimension beyond this troubled world. It is anchored in the infinite love of God which is beyond our understanding, but not beyond our experience. To this multiplied millions of Christians throughout the ages have testified and do testify.

In the conquest of fear and evil, then, there is an assurance of victory in which we become "more than conquerors through him that loved us." This is not any kind of hard-won victory that we can bring off by auto-suggestion or grim and bitter defiance. It comes through reconciliation of the person to the Supreme Source of his being. Only then can evil be conquered and a measure, at least, of goodness won.



NEW PARSONAGE

Pictured is the new parsonage of the John Wesley UM Church in Fayetteville, which was dedicated August 8 by Dr. Graham Eubank, Fayetteville District Superintendent, and co-pastor, Rev. Medway Brown. Guests from throughout the area were present for the occasion. Rev. S. T. Gillespie is serving his third year as pastor at John Wesley.

THE BROAD SCOPE

WYCLIFFE TRANSLATORS TO BUILD HUGE CENTER

The Wycliffe Bible Translators recently began construction of an International Linguistic Center at Duncanville, Tex., near Dallas. The new complex, to cost \$4 million, will be used for research and for training in techniques of translating oral languages into written form. The independent mission organization carries on a world-wide program in the development of written languages where none exists and in the translation of the Bible into literally hundreds of dialects and tongues.

"BLACK" THEOLOGY CRITICIZED

A black religious leader has condemned the "black theology of liberation" as being an expression of racism. The head of the five and a half million member National Baptist Convention, U. S. A., Inc., Dr. Joseph H. Jackson, characterized such a theology as "a gospel of blacks against whites" and asserted "there is no place for racism in the church."

Dr. Jackson cited James H. Cone's book "A Black Theology of Liberation" and deplored the fact that some seminary students are using the position expressed therein to promote racial hate. Dr. Cone, an ordained minister, is a professor at Union Theological Seminary in New York.

The criticism was offered in a position paper written by Dr. Jackson and approved unanimously by the Church's board of directors. The paper was entitled "An Appraisal of 'A Black

Theology of Liberation' in the Light of the Basic Theological Position of the National Baptist Convention, U.S.A., Inc."

In condemning Cone's position, the paper stated in part: "Professor Cone, in his concusion, could well defeat all of the constructive efforts in better race relations in America, and could write off the past achievements in civil rights as little or no value. He not only polarizes blacks and whites in this country, but he freezes the polarization and leaves little or no latitude for future harmony to be achieved."

CLERGYMAN BECOMES LIBERIAN PRESIDENT

William R. Tolbert, Jr., a Baptist clergyman was recently installed as president of the Republic of Liberia, following the death of President William V. S. Tubman. The son of a Methodist minister, President Tubman died July 23 in London following surgery.

The newly elected president had served as vice president of Liberia since 1951. He was president of the Baptist World Alliance from 1965 to 1970, and presided over the 12th Baptist World Congress in Tokyo, Japan in July, 1970.

MANUFACTURERS & DESIGNERS

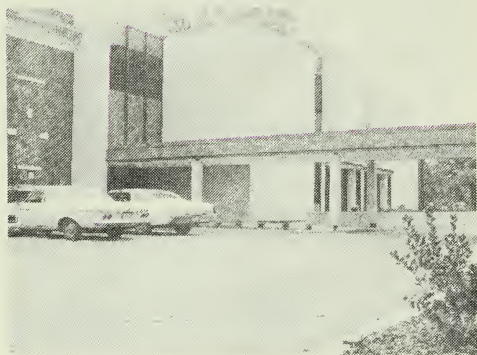
Sign Letters • Signs • Plaques • Directories •
Bulletin Boards & Letters • Name Plates

ANDCO INDUSTRIES

P.O. BOX 7366 (TEL. 919-299-4511)
GREENSBORO, N. C. 27407

LOCAL CHURCH NEWS

NEW BUILDING OPENED



Bishop William R. Cannon spoke at the recent official opening of the new educational facilities for Centenary U. M. Church of Smithfield. Assisting in the service were the Rev. Albert F. Fisher, Goldsboro District superintendent, and the Rev. F. Owen Fitzgerald, Jr., pastor.

The new two-story educational building includes a large fellowship hall to accommodate 300 people, a fully-equipped kitchen, six modern classrooms and a church office. The old fellowship hall on the first floor of the church building has been renovated completely.

The project, including new building, renovation, landscaping and furnishings, has been completed at a cost of approximately \$275,000.

Center Church to Observe 175th Anniversary

Center United Methodist Church, Yadkinville, will celebrate its 175th anniversary and also observe homecoming on Sunday, Nov. 7.

All former pastors, members, former members and friends of Center Church are invited.

The Rev. W. R. Jenkins of Charlotte, who was pastor of Center Church when the present building was constructed, will preach at the 11 a.m. worship service.

At the conclusion of the morning service, lunch will be served in the Fellowship Hall. An afternoon program of music will be presented, and all former pastors present will be recognized and invited to speak briefly.

Gray Reavis, Davis Long, Rev. John R. Hamilton, North Wilkesboro District superintendent, and others have done extensive research into the history of Center Church, tracing its birth and growth from the old Camp Meeting and Brush Arbor days. The history of the church is now being printed in booklet form for distribution on Nov. 7.

Revival services at Center will begin the night of Nov. 7, with Rev. Herbert Penry, pastor of Mount Pleasant UM Church in Greensboro, preaching. The services will begin at 7:30 each night through Thursday.

For
COLDS
take **666**



FIBERGLASS SPIRES

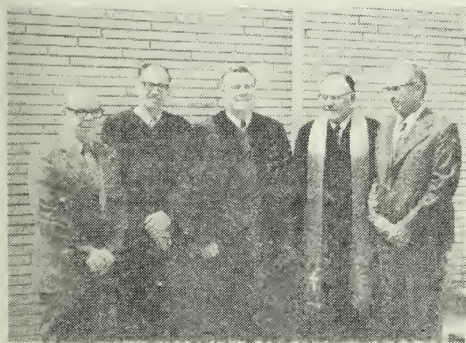
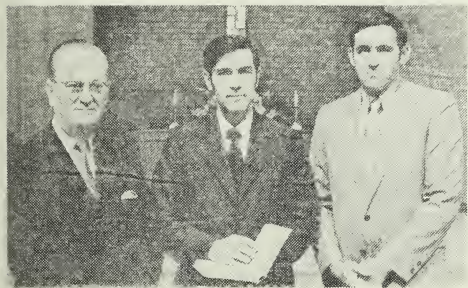
Large variety of sizes and prices of spires and crosses. Easily Installed. Light Weight. Maintenance free. Also, gas and electric hot water heaters and fiberglass baptistries.

LITTLE GIANT MANUFACTURING CO.
P. O. BOX 518 / 507 SEVENTH STREET / ORANGE, TEXAS 77630



FRIENDSHIP DEDICATED

Friendship U.M. Church, near Stanfield, was dedicated Sunday, Sept. 5, marking the successful conclusion of a building program totaling over \$100,000. Left to right are Rev. Frank S. Starnes, who is in his third year as pastor of Friendship, Dr. Melton E. Harbin, Salisbury District superintendent, who preached and conducted the dedicatory service, and Alvin Hill, church lay leader.



BUILDING DEDICATED

The educational building of the Hickory Grove U.M. Church, Hickory Grove-Pelham Charge, was dedicated Sept. 19. Rev. John H. Carper, Winston-Salem North-east District, superintendent, preached. He also led the dedication service, assisted by Rev. Cameron Dodson, pastor, and Rev. Larry Barden, a former pastor. Pictured, from right to left, are Fred Cox, Administrative Board chairman; Rev. Mr. Carper; Rev. Mr. Barden; Rev. Mr. Dodson, and Sanford Hazelwood, Council on Ministries' chairman.



NEW PREXY

Miss Mimi Raper, from the Western North Carolina Conference, has been elected 1971-72 president of the Perkins Women Students organization at Southern Methodist University's Perkins School of Theology. Miss Raper, who is working toward the M.Th. degree from Perkins, is from Central United Methodist Church in Asheville.

CAROLINA BRIEFS

¶ The Rev. and Mrs. William C. Clark of Candler announce the marriage of their daughter, Miss Christine M. Clark, to Stephen Mart Ferguson of Brevard, N. C. and Princeton, Ind.

¶ The Worship Commission of the WNC Conference will have a workshop March 6-7 at First UM Church, Hickory. Dr. James F. White will be one of the leaders. The new alternate service for Holy Communion, which will be submitted to the General Conference, will be used during the workshop. Rev. Paul D. Lowder, Commission vice-chairman, urges that ministers and laymen mark their calendars for this event.

¶ Rev. J. H. Kinkle of Laurinburg will be preaching in a youth oriented revival at Ahoskie UM Church on Nov. 9, 10 and 11.

¶ Rev. Dewey Tyson, pastor of First UM Church, Roanoke Rapids, will preach in the Enfield UM Church in a series of evangelistic services Nov. 14-18 at 7:30 p.m. The public is invited.

¶ Mrs. R. E. Brown, upon the advice of her physician, has resigned as membership secretary at Highland UM Church, Raleigh, a position which she has held for 17 years. She and her late husband, Rev. Dr. R. E. Brown, served pastorates in many N. C. Conference churches. She will continue to make

her home at 1424 Banbury Road, Raleigh.

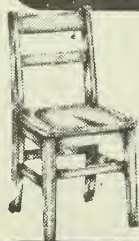
¶ Dr. James L. Price, vice provost and dean of undergraduate education at Duke University since 1969, will take a year's sabbatical leave beginning in July, 1972. He will make his headquarters in London where he will continue research in the field of Christian origins. A specialist in New Testament studies, Price will continue as professor of religion in the department of religion at Duke.

¶ Riverbend UM Church, Mount Holly, observed homecoming on Oct. 31. Rev. O. L. Hancock of Lexington, a former pastor, preached.

¶ Miss Rosa Lowder, retired missionary nurse to Korea, was honored recently by First UM Church of Valdese when church members visited her at her home in Rutherford College. Flowers and other gifts were presented in appreciation of her years of service. She spent 25 years at Ivey Hospital in Kaisong, Korea. She recently celebrated her 87th birthday.

¶ Open House was held Sunday afternoon, Oct. 17, at the Gastonia District parsonage, which recently has been redecorated in Williamsburg style. Attending were district ministers and their wives, district trustees, district lay leaders and their wives, members of district committees, district WSCS officers and their husbands, district program council members, and widows of deceased ministers. The Rev. Dr. Charles D. White is Gastonia District superintendent.

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA

GO WITH US THE HOLY LAND AND ROME

Departure Date, December 27, 1971

10 Day Trip Only \$664.00

Free Brochures

REV. BOB DENNIS

515 West Ridge Ave.

Landis, North Carolina 28088

857-5031

Telephone

857-5041

¶ Shiloh UM Church, Leland, will have a fall revival beginning Nov. 14 and continuing through Nov. 19. The pastor of the church, Rev. Edward C. Batchelor, will preach.

¶ Mocksville Circuit of Davie County plans revival services during November. Walter Anderson of Raleigh will speak at Bethel Church Nov. 12-14. The Rev. William Anderson of the Advance-Mocks Charge will lead the services at Cornatzer Church Nov. 19-21. The Rev. Ardis Payne, pastor, invites the public to attend these services.

¶ Keith Crisco, an executive with Burlington Industries, Greensboro, was presented with a 1971 Pfeiffer College Distinguished Alumni Award on Oct. 16 at the college. A member of the Pfeiffer Class of 1964, he was recently named to the Board of Trustees at Bennett College, is on the Board of Directors for the Greensboro Sheltered Workshops for Mentally Retarded, and is a member of the Administrative Council of Christ UM Church, Greensboro. As one of 17 White House Fellows chosen from among 1252 applicants, Crisco has just completed one year as a special assistant to the Secretary of Commerce.

¶ A 1971 Pfeiffer College Distinguished Alumni Award was presented on Oct. 16 to the Rev. Kirk McNeill, a member of the Class of 1959, nationally known for his leadership in Christian education. He is minister of education at First UM Church, Gastonia.

N. C. CONFERENCE APPROVES

(Continued from page 11)

217 to 279. Included in the motion was that the district superintendents take the proposed plan to the charge conferences and get assurance of financial support before taking action. In discussion upon this motion, the majority seemed to feel that the churches would respond favorably and that further delay would only increase the financial burden. When the vote was taken upon the plan as recommended by the Board of Pensions, it was approved overwhelmingly.

Bishop William R. Cannon presided at the conference, which was held at the Edenton Street United Methodist Church. The presentation of the pension proposal was in charge of Mr. Clifton W. Everett of Bethel, N. C., who is chairman of the conference Board of Pensions.

SEJ COUNCIL HEARS BISHOP

(Continued from page 9)

church and/or person who makes the greatest contribution to the Southeastern Methodist Agency for the Retarded (SEMAR). Dr. James was instrumental in helping establish SEMAR, which has made a phenomenal growth in its short span of service to the retarded.

In an effort to bring several of its satellite organizations into a unified relationship to the Jurisdictional Council, the group voted to request the College of Bishops to study the various agencies that have grown up in the jurisdiction, some of them without being directly under the auspices of the Council, and to bring in a report that will help unify and clarify these relationships.

Bishops who will serve on this committee are Bishop Edward J. Pendergrass, Jackson, Miss.; Bishop L. Scott Allen, Knoxville, Tenn.; Bishop William R. Cannon, Raleigh, N. C.; and Bishop H. Ellis Finger, Jr., Nashville, Tenn.

THE VERNON COMPANY

PEWS - CARPETS

OFFICE & CLASSROOM FURNITURE

P. O. Box 5484 High Point, N. C. 27262

Phone (919) 885-4615



Art & Stained Glass Co.

Complete Church Window Service

1000 Tryon Ave.

HIGH POINT, NORTH CAROLINA 27260

Phone 883-0516

DUKE UNIV LIBRARY
DEC 2
DURHAM STA N C
27706

A HELPING HAND

by J. Paul Edwards

Even though man has been going into the outer space for many years and despite the fact that we have put man on the moon several times, I think all of us are still thrilled with every Apollo venture. The latest trip to the moon was exciting to me, for I was on vacation and had more time to watch it than I ever had before.

I saw one thing on television that I have thought about a great deal since. One of the astronauts, in turning around, fell. With all the cumbersome equipment he found it hard to get up. He struggled for a few seconds and then held his hand up and said to his fellow astronaut, "Pardner, give me a hand", and immediately his friend gave him the help he needed. I could not help but think how willingly the help came, for to be alone on a foreign body would be the most fearful thing in the world. If I were on the moon with one other person I would do anything possible to help him, for the thought of being there by myself almost drives me out of my mind.

Jesus has reminded us over and over again that we are our brother's keeper, and that when a helping hand is needed we should offer it. It is so easy today, as we live in crowded conditions where there are so many organizations and agencies to help people, to feel that as an individual there is little that we can do. Such is not the case.

I was reminded of one area of need that is available to all of us when I was visiting one of our shut-ins recently. He stated that he had been unable to go to church for many years, and that he guessed he no longer knew anyone in our church. I assured him that was not the case and he said, "It must be for nobody from the church ever comes to see me."

With a membership as large as ours I could not help but think that if every member made only one visit each quarter to a shut-in in our church, that a dull life of loneliness could be so easily changed into a life of love and joy. Not only in areas such as this but in many areas we have opportunities to serve God by giving a helping hand if only we would look for it.

The Rev. Mr. Edwards is minister of First United Methodist Church, Rocky Mount.

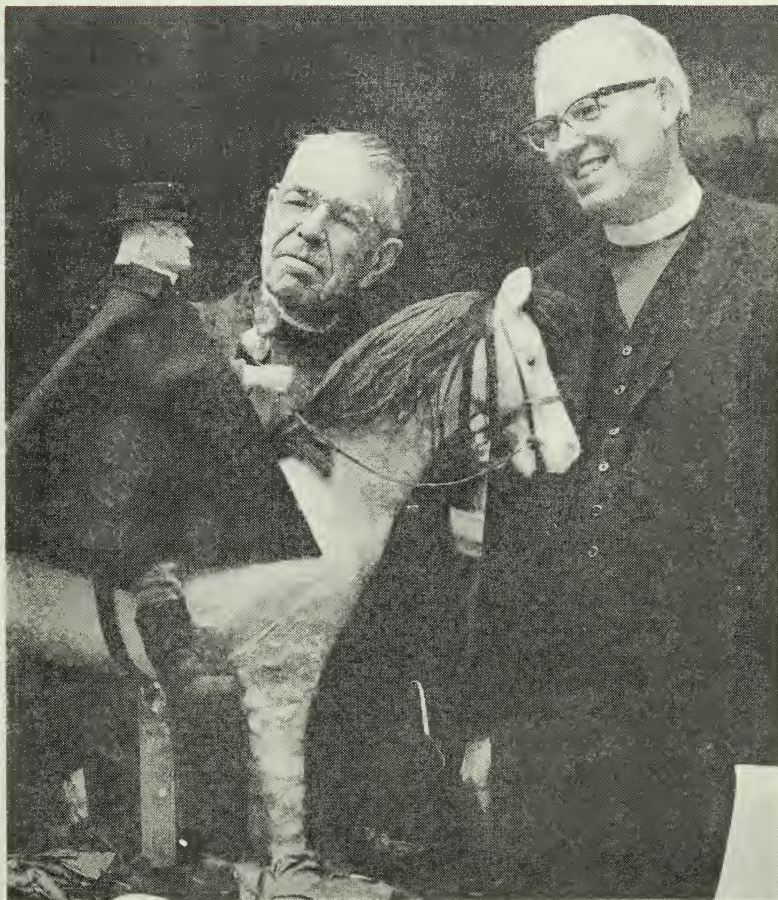
Conference Program
Supplement

DUKE UNIVERSITY LIBRARY

NORTH CAROLINA

christian advocate

Vol. 116 Greensboro, N. C. November 18, 1971 No. 36



The long road of Francis Asbury is still travelled by those who today move along the same road. But there is this difference: today the horsepower is not underneath but out in front. Shown admiring the skillfully molded statue are Bishop Fred Pierce Corson (left) and Bishop William R. Cannon. The occasion was the St. George's Gold Medal Award Banquet in Philadelphia, at which Bishop Cannon was the speaker. The statue was the work of Dr. Harold Crowder of South Boston, Va., who is the son-in-law of Dr. C. D. Barclift, superintendent of the Durham District.

WHERE IT IS

4 The Bock for All Seasons
by G. Curtis Jones

8 Missions Board Proposes
New Women's Organization

16 Letters to the Editor

18 Methodist News Roundup

Our Fifth Annual Bible Lands Tour Departing — KLM Royal Dutch Airlines

April 3, 1972

Fifteen Days Bible Lands \$ 849.00

Seven Day Rome and London Extension \$229.00

(Based on Group Itinerary Fares)

WRITE OR CALL

Rev. and Mrs. William A. Rock, Jr.
New Hope United Methodist Church
4693 Andrews Drive
Winston Salem, North Carolina 27106
Telephone 919 924 2110

Or one of the following associate hosts

Rev. and Mrs. R. Delbert Byrum
Wesley Memorial United Methodist
Church

Post Office Box 5261
High Point, North Carolina 27262
Telephone 919 885 4261

Rev. and Mrs. H. S. Carter
Oak Summit United Methodist Church
732 Oak Summit Road
Winston Salem, North Carolina 27105
Telephone 767 2192

Rev. and Mrs. Charlie L. Grant
Retired Methodist Minister
Route 7, Box 189
Asheboro, North Carolina 27203
Telephone 919 629 1142

Mr. and Mrs. Harmon Porterfield
New Hope United Methodist Church
4570 Kreeger Road
Winston Salem, North Carolina 27106
Telephone 919 924 8649

And Hosts of Other Denominations

NORTH CAROLINA

christian advocate

Official Organ of the North Carolina and
Western North Carolina Conferences
of the United Methodist Church
ESTABLISHED 1855

James C. Stokes... Editor and Manager
Ray Young..... Production Manager
Ruth Laughlin..... Editorial Assistant
Betty Dean..... Circulation Manager

Second-class postage paid at Greensboro, N. C.
Published bi-weekly on Thursdays by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401.

The Methodist Board of Publication

C. P. Morris, Raleigh, President; H. G. Allen, Statesville; Paul Carruth, Rocky Mount; James H. Coleman, Marion; J. Slade Crumpton, Durham; N. E. Edgerton, Raleigh; James W. Ferree, Charlotte; Albert F. Fisher, Goldsboro; J. Nelson Gibson, Jr., Gibson; N. W. Grant, Raleigh; William R. Henderson, High Point; S. Herbert Hitch, Charlotte; Julian A. Lindsey, Greensboro; N. D. McNairy, Greensboro; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Christian White, Greenville; Carl C. Wooren, Kinston.

Single subscription \$3.99 per year payable in advance.

All-Administrative Board rate, \$3.49 per year; Every Family Plan, \$3.19. Make checks and money orders payable to the North Carolina Christian Advocate.

Rates for obituaries and resolutions as follows: \$2.00 for first 100 words; \$2.50 per hundred for next 200 words; \$3.00 per hundred for all over 300 words.

Advertising rates furnished on request.
We do not necessarily endorse products or services advertised.

Opinions expressed by our writers do not necessarily represent the official position of The United Methodist Church or of the editor.

Articles and news items offered for publication should be addressed to the editor, and if their return is requested postage for same should be included.

Address all correspondence to
P. O. Box 508, Greensboro, N. C. 27402
Telephone: (919) 272-1196

Member of Associated Church Press and
The United Methodist Press Association

Calendar of Coming Events

MEETINGS OF WIDER INTEREST

- Nov. 30-Dec. 2 — Gen. Com. on Archives & History, Annual Mtg., Indianapolis
Nov. 30-Dec. 2 — Commission on Religion on Race, Sheraton-Gibson, Cincinnati
Dec. 1-3 — Annual Mtg., Commission on Ecumenical Affairs, Kansas City, Mo.
Dec. 7-9 — National Fellowship of Program Directors, Dayton, Ohio
Dec. 9-14 — United Methodist Missionary Conference, Westerville, Ohio

NORTH CAROLINA CONFERENCE

- Nov. 21 — Rocky Mount District Conference, Rosemary Church, Roanoke Rapids
Nov. 28 — Burlington District Conference, Whitney Cross Chg. at Concord Church 2:30 p.m.
Dec. 3 — Durham District Christmas Party, Duke's Chapel Church, 6:30 p.m.
Dec. 6 — Conference Commission on World Service and Finance, Budget Hearings, Methodist Bldg., 9:30 a.m.
Dec. 7 — Conference Commission on World Service and Finance, Executive Session, Methodist Bldg., 9:00 a.m.
Dec. 7 — Conference Committee on Church Architecture, 10:00 a.m.
Dec. 7 — Conference Plan Review Committee, 2:00 p.m.
Dec. 10 — Rocky Mount District Christmas Dinner, St. James Church, Tarboro
Dec. 12 — Durham District Conference, Chapel Hill, Orange Church, 2:30 p.m.

WESTERN NORTH CAROLINA CONFERENCE

- Nov. 18 — Greensboro District Communications Workshop, Centenary, Greensboro, 7:00 p.m.
Nov. 18 — Salisbury District Program Council, Epworth, Concord, 7:30 p.m.
Nov. 23 — District Workshop on Communications, Maple Springs, Winston-Salem, 7:00 p.m.
Dec. 2 — WS/Forsyth District Program Council Dinner, Centenary, Winston-Salem, 6:00 p.m.
Dec. 3 — Albemarle Ministers/Wives Christmas Party
Dec. 5 — North Wilkesboro District Conference, First Church, North Wilkesboro, 3:00 p.m.
Dec. 5-6 — Bishop's Dialogue Session, Lake Junaluska, Lambuth Inn
Dec. 6 — Winston-Salem/Forsyth Ministers and Wives Christmas Party
Dec. 7 — Bishop's Dialogue Session, First Church, Hickory, 12 noon
Dec. 8 — Bishop's Dialogue Session, First Church, Salisbury 12 noon
Dec. 9 — Bishop's Dialogue Session, Maple Springs Church, Winston-Salem 12 noon
Dec. 12 — Albermarle District Conference, Salem Church, 3:00 p.m.
Dec. 13 — North Wilkesboro District Program Council, First Church, North Wilkesboro, 7:30 p.m.

FIRST MORTGAGE CHURCH BONDS

Registered as to principal and interest
Interest payable semi-annually

Write CHURCH SECURITIES, INC.
(Formerly Church Investors)

or Phone Toll-Free
1-800-241-3166

4095 Clairmont Road

Atlanta, Ga. 30341

This advertisement is neither an offer to buy or sell any security. In states where this dealer is not qualified to act as a dealer, sales literature will be deleted from descriptive brochures.

THE BOOK FOR ALL SEASONS

by G. Curtis Jones



After Dag Hammarskjöld's death, a manuscript was found in his home in New York City together with an undated letter to the Swedish Under-Secretary of Foreign Affairs, Leif Bel-frage.

In this brief note Hammarskjöld reminded his friend that he had always kept a diary, and asked him to "take charge" of it. He explained that it was written for himself, not the public. However, the Secretary-General stated, "if you find them (meaning his notes) worth publishing, you have my permission to do so — as a sort of white book concerning my negotiations with myself — and with God."

During November and December Christians are asked to use at least one Sunday to focus on the Bible. Whatever else, the Bible is a compendium of man's negotiations with himself and with God.*

Christians should know the Bible. But the truth is, too few of us read it, and especially before decision-making. As a University of Chicago professor has said, "ignorance regarding the Bible on the part of otherwise intelligent people is one of the astonishing things today."

Although the Bible is still a "best seller in America, a fourth of our people never read it. In Russia Bibles

are scarce. Believers borrow from one another to copy desired passages. Yet their churches are crowded!

The Bible is not a charm; it is a chart. The Bible is not a book of science, though it is prophetic. The Bible is not an almanac nor encyclopedia, though it is rich in information. The Bible is not a text on jurisprudence, though it discusses justice. The Bible is not a glossary on intercontinental missiles, but it does define dimensions by which men may emulate Christ. The Bible offers no counsel concerning moon walks but it does describe men fit to live on Earth! The Bible is the Christian's book about God; the meeting place of man and God.

However mysterious, apocalyptic, eschatological it may appear, the Bible on the whole, as Professor Philip Hyatt of Vanderbilt says, was "written out of faith by men of faith for the purpose of arousing faith." The Christian realizes that the Bible was not packaged and dropped from heaven, but that it evolved over a period of some 1,200 years and was put into words and edited by a great number of people in ancient Israel.

I

This timeless book of intimate negotiations is the source of the living Word for a dying world. "In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1).

* See **MARKINGS** by Dag Hammarskjöld, translated from the Swedish by Leif Sjöberg and W. H. Auden, Alfred A. Knopf, publishers, New York, 1964, (p. vi).

In a sense the Bible is a strange and archaic collection of words arranged into stories, poems, letters, images and visions. It is the home of the silent Word, the divine, penetrating power of God. As the writer of Hebrews phrases it: "For the word of God is alive and active. It cuts more keenly than any two-edged sword. . . ." (4:12, NEB).

This silent, irresistible Word changes and redirects life, for it is always connected with a deed. You will remember that according to Luke's account of the Emmaus revelation, Cleopas referred to Jesus as "a prophet mighty in deed and word" (Luke 24:19). Biblical words are beautiful and alive because they are fleshed. The Bible does not deal with statistics, but with people; people who experienced the Word of God.

Each generation must discover, preserve and proclaim the living Word.

In 1947 a shepherd, pursuing a stray goat seven and a half miles south of Jericho near the Dead Sea, noticed a hole in the hillside. Curiosity aroused, he threw a stone into the opening and heard something break. It sounded like a jar. He and a friend then entered the cave to discover the Dead Sea Scrolls, some of which date back to the Second Century.

The living Word preserved for man!

On June 25, 1951, the clock atop the steeple on Marquand Chapel, Yale Divinity School, struck noon. A group of Bible scholars, weary from twelve days of intensive work had just brought their formal discussions to a conclusion concerning the final portions of the Revised Standard Version of Scripture. They had been meeting intermittently for fourteen years. Surrounded by tables piled high with manuscripts, books and notes, the translators paused for prayer. These men had reproduced in modern English the living Word.

This living Word lives in and through people.

II

This indestructible book of man's negotiations with self and God is also the book of the Church! There are thousands of books about the Bible. It is claimed that if all volumes on the Bible catalogued in the Library of Congress were laid end to end, they would measure more than a mile! But the fact remains the Bible, not books about it, is the book of the Church.

It is highly significant that Jesus launched his ministry with the Scrolls in the synagogue of Nazareth. "He opened the book and found the place where it was written, 'The spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. . .'" (Luke 17b-19). Afterwards he closed the book and gave it back to the attendant. Worshipers were both impressed and irritated.

There is a relevant story in II Kings. It concerns Josiah, who came to the throne about seven centuries before Christ. Conditions in Jerusalem were not altogether different from our own. Moses had been entrusted with the Word which he delivered to his people. Religion was popular but the Book, the Word of God, was obscured and neglected. During periods of war and invasion, the law had become hopelessly mixed with common opinions and false religions. Men worshipped idols of their own choosing. There was general unrest and impatience; little or no resistance to moral erosion. Josiah was worried. Determined to be a good king and desiring to lead his people out of darkness, he turned to the temple for help but was discouraged. The temple was being renovated, and the Word of the Lord could not be found! At last the chief priest, Hilkiah, announced: "I have found the book of the law in the house of the Lord" (II Kings 22:8).

Why was the Word of God lost in the ancient temple? Had it literally been buried beneath the clutter of

(Continued on page 28)

The World Council of Churches - In Balance

Two articles in Reader's Digest Magazine about the World Council of Churches have stirred up quite a furor. They were both written by Clarence W. Hall, a roving editor for the magazine, and they appeared in the issues of October and November of this year.

Rebuttals of the Hall articles have come from several United Methodist sources including Dr. Eugene L. Smith, executive secretary of the New York office of the World Council. Dr. Smith is a former executive secretary of the United Methodist Board of Missions.

Reader's Digest is widely known for its conservative position on practically all public issues. And this is the position which Hall projects in his two articles. He accuses the World Council of Churches (WCC) of being soft on Communism, due to the influence of those of its member churches which are from Communist countries. These churches were voted into the World Council during its Third General Assembly held at New Delhi, India in 1961.

Hall says that since then the WCC has demonstrated a relatively "soft" approach to the Marxist line in its pronouncements and activities. He further alleges that in its Program to Combat Racism the Council made substantial allocations of funds to organizations in South Africa and elsewhere which were committed to the overthrow of the established governments (usually white and racist) by violence, and which were known to use terrorist tactics indiscriminately.

Defenders of the WCC have stoutly denied the allegation of softness toward Communism and have pointed out that all funds to organizations which might be violence-prone were specifically designated for humanitarian purposes.

Regarding the latter, Dr. Eugene Smith pointed out that since 1952 the World Council has given \$10,500,000 to Palestinian refugees, millions of tons of relief supplies to both Biafrans and Nigerians during that civil war; and \$2,500,000 in aid to Pakistani refugees. In its disbursement of a \$500,000 Special Fund to Combat Racism, says Dr. Smith, "the fund went directly to the organization of blacks in Southern Africa and to racially oppressed groups in other areas of the world. As in all previous relief efforts, the funds were given for humanitarian purposes, and earmarked for specific health, welfare, and educational programs described by the applicants for grants."

Referring to the grants made since 1952, Smith further elucidates as follows. "These grants do not imply approval of the politics of either party involved in a conflict where a relief effort is necessitated. The WCC has, however, placed one important qualification upon its grants. Funds can be used only for programs consistent with the purposes of the Council. No funding has ever been given to finance violence."

Smith also quotes the following statement which came from the First Assembly of the WCC. "We denounce all forms of tyranny, economic, political or religious, which deny liberty to men. We utterly oppose totalitarianism, wherever found, in which a state arrogates to itself the right of determining men's thoughts and actions instead of recognizing the right of each individual to do God's will according to his conscience. In the same way we oppose any church which seeks to use the power of the state to enforce religious conformity. We resist all endeavours to spread a system of thought or of economics by unscrupulous intolerance, suppression or persecution."

United Methodist Bishop Roy C. Nichols, who is a member of the Executive Committee of the WCC declared recently: "The World Council of Churches is not supporting violence as some have alleged. Rather it is continuing its ministry in the name of Jesus Christ, our Lord, in registering the support of the churches with those members of the family of God who are being subjected to racial injustice."

In his reply to the allegation of softness to Communism, Dr. Smith indicated that comments from behind the Iron Curtain have been critical of the WCC for being anti-communist. One such statement printed in the Journal of the Central Committee of the Communist Party in Russia stated: "Acting in the spirit of the Cold War, the World Council of Churches and its permanent organs began to be concerned not so much with the 'reunion of Christianity' as with the unification of church forces of the West on a platform of anti-communism and anti-Sovietism." The Prague Peace Conference, a Communist-dominated organization, was said to have been organized to counter-balance "the bias of the World Council of Churches in favor of the western imperialist powers."

After a careful reading of the two Reader's Digest articles and a thorough perusal of the statements of rebuttal both from United Methodists and from leaders in other denominations, it is apparent to us that there have been some erroneous statements and some serious distortion of facts in the Hall articles. We cannot here list them item by item. When this has been said, however, there is evidence here of a definite clash in viewpoints; in interpretation of the role of the church in the world.

Of course, the first criticisms of the allocation of funds by the WCC's Program to Combat Racism, came from church leaders within the WCC itself. Some elements within member churches felt that serious mistakes were being made in making grants of money to organizations which were known to be terroristic in their tactics. When the WCC renewed such funding for a

second go-around, the dissent grew more vocal. The Hall articles definitely pander to such viewpoints.

It would be foolish to suppose that the presence of member churches from behind the Iron Curtain does not give a more socialistic coloration to the WCC. In addition, the presence of churches representative of the Third World — especially the churches of Africa and southern Asia — where the people are controlled by racist governments or where there are strong nationalistic movements, is bound to leave its mark upon the WCC.

As a result, not all of the policies and actions of the WCC will be pleasing to us, nor will they all be pleasing to any other segment of Christendom. This is a part of the price of belonging to an organization which spans such a broad spectrum of life.

On the positive side, such an organization as the WCC does indeed serve a valuable purpose. As the peoples of the world draw ever closer together at all levels of communication and relationship, it would be tragic for its religious organizations to adopt separatist tactics.

Speaking for the American Lutheran Church, Dr. Kent S. Knutson, its president, said this recently. "The World Council is a council of Christian Churches — most of the Christian churches of the world, including Orthodox, Protestant, and Pentecost. We should be a member as we are. We have membership in its decision-making functions as do the other churches. The World Council is neither communistic, ultra-liberal (whatever that means), atheistic, or irresponsible. Those who say these things either do so out of plain misinformation or deliberately to attack the church in order to hurt it. Like all international organizations, the World Council has some problems in being effective because of differences of opinion as to how to do things. I believe the World Council can be improved — but I do not believe it is subversive."

In spite of our differences in viewpoint as Christians and our quarreling over details

(Continued on page 31)

Mission Board Proposes New Women's Organization

MINNEAPOLIS, Minn. (UMI) — The Board of Missions of the United Methodist Church, at its annual meeting here October 21-30, sought to translate tenets of the Christian faith into policies and programs of mission it sees as relevant to today's conditions and needs.

Confronted with conflict, suffering and change in the world, the mission policy-makers dealt with a wide-ranging list of topics. Among actions taken, resolutions adopted, and reports received or heard by the 145-member Board and its major units were these.

(In statements and resolutions adopted at the annual meeting, the Board of Missions and its units spoke only for themselves, not for the United Methodist Church as a whole. It is the denomination's highest legislative body, the General Conference, that alone can speak for the denomination as a whole.)

Accepted in principle (final action awaiting response from missionaries) the report of a task force on the "Continuing Involvement of Missionaries Overseas" that seeks to implement the concept of "full and equal partnership" between the church in this country and churches overseas. The report reaffirms the continuing need for missionaries to be sent out by the U.S. church but stipulates that those sent should meet various qualifications (such as "being willing to work under the direction and supervision of the overseas church"). Called for in the report are systematic programs for receiving Christian missionaries from overseas countries to serve in the U.S.

Heard a delegation from the American Indian Movement (AIM) ask for greater commitment by the church to Indian problems and a total of \$75 million over the next 10 years for Indian work. Board

leaders said the proposals would be considered by appropriate committees.

Voted confidence in the World Council of Churches as "the principal ecumenical instrumentality of our day" and warned Christians not to be frightened from the task of witnessing to Christ "because of false or misleading accusations." The Council has been "under fire for attempting to fight racism and create fellowship among churches of widely differing backgrounds," the Board said. "We assert the basic integrity of the World Council of Churches. Anything which weakens its faithful witness threatens the health of the whole church."

Voted, through action by the Women's Division, to replace two present organizations, the Women's Society of Christian Service and Wesleyan Service Guild, with "one new inclusive organization for women, with a new name" — if the denomination's highest body, General Conference, approves in 1972. The Women's Division considered this a decision of fundamental importance. In resolutions, the Women's Division affirmed or reaffirmed the principle of responsible parenthood, an intensive drug education program, a study of national income maintenance, and amnesty proposals for war resisters. The Division asked rejection of the proposed prayer amendment to the Constitution on grounds it would "seriously jeopardize the traditional separation of church and state . . . and cause substantial and unnecessary divisiveness in the religious community."

Adopted, in the World Division, new investment guidelines aimed at reinforcing support of Board policies through involvement in corporate decision-making. Accepting social responsibility as well as economic criteria for investments, the Division reaffirmed its prohibition against us-

of funds in companies "deeply involved" in manufacture or promotion of gambling equipment, alcohol, tobacco products and armaments, and decided to use investments, through proxy action, also to oppose pollution, support fair employment, and seek elimination of apartheid and colonialism in southern Africa.

Appropriated \$34,474,474, for 1972, a decrease of \$2,216,942, or 5.8 percent, from the 1971 budget. The largest amount, \$19,400,899, is for overseas missions through the World Division; next is \$10,199,320 for home missions and church extension through the National Division; the remainder is for programs and services such as Christian social relations, mission education, leadership development and administration. The Board's Finance Committee said that though the decrease is regrettable, "when United Methodists know the needs of mission and how their funds are used, they will respond."

Heard the plight of East Pakistani refugees described as the worst tragedy in modern history, and urged massive support by both government and church for relief efforts, as well as government and United Nations pressure for negotiations toward a political settlement of the problem. Just back from India border camps, Dr. J. Harry Haines, United Methodist Committee for Overseas Relief executive, told the Board that neither the Biafra situation, the Palestine refugee problem nor Vietnam dislocation "even begins to look like the tragedy of the East Pakistan situation," with more than 9½ million refugees.

Were apprised, through the World Division, of a listing of mission goals. The "Declaration of World Christian Mission Witness" was prepared by the Division staff and includes as objectives: "witness to the universal lordship of Jesus Christ" (as the first aim), concern for persons in every aspect of their lives, church participation in national and world development, and "the liberation of people for the transformation of their societies and for the achievement of their highest potential."

Recommended, through the National Division, continuance beyond 1972 of the national united Methodist Voluntary Service (in which there have been 800 volunteers since 1968) and Black Community Developers programs. The National and Women's Divisions also appropriated funds for ecumenical ministries to Vietnam veterans, as well as for draft-age emigrants in Canada and their families, and aid in repatriation of war resisters. For veterans and others aided, the Divisions said, "the church's healing ministry can be applied, enabling these men to live effectively."

Saw 19 new deaconesses and missionaries commissioned in a special ceremony for varied service in the U.S. and seven other countries, and heard Board president, Bishop Lloyd C. Wicke, New York, pay tribute to the church's missionary heritage, hail a new era in missions and describe Board work in reconciliation, ranging from personal spiritual transformation to efforts toward ending the Vietnam war and aiding victims of racial injustice. The church is not "winding down" mission work, he declared. "Quite the contrary! Phase I is bowing off the stage, and Phase II is appearing from the wings... the time is bright with opportunity." Bishop Paul A. Washburn of the Minnesota Area, host bishop, was liturgist for the service.

Received for further study and possible action in January, the report of a special Latin America Task Force. The report calls for possible changes in relationships between the Board of Missions and Latin American churches, and for "massive educational and informational programs" to inform church and public in the U.S. about Latin American issues, especially as they relate to the role of U.S. "political, economic, military, cultural and ecclesiastical power." The Task Force comprised not only Board members and staff but also missionaries, Latin American church leaders, and U.S. Hispanic-Americans.

Recommended, after much study and discussion in small groups and plenary session, that major units of the Board of Mis-

sions be retained in what is presently proposed, under a possible denominational restructure plan, as a "Board of Global Ministries." Such a board is recommended in current proposals of United Methodism's Structure Study Commission, which is to report to the 1972 General Conference on possible reorganization of the church's national agencies. The Commission has yet to finalize its proposals.

Received, through the National Division, a report asking that the United Methodist Church affirm and support new forms of ministry in which ordained clergy are employed outside the institutional church.

Approved, through the National Division's Section on Church Extension, broad-scale cooperation in churching "new towns" springing up across the U.S. A policy document commits United Methodists to seek to undertake "all new church development in new towns in cooperation with other denominations, faiths and secular groups," and involves such items as sharing building facilities among congregations and pooling staff. The "new towns" are planned communities of many kinds. The proposal is being submitted to 10 other home mission agencies. Also in church extension, the United Methodist Development Fund reported growth of \$5 million in nine months ending September 30, giving the church loan agency a record total of \$35,500,000 in assets. Fund directors set the interest rate to investors for January 1 - June 30 at 6½%. The Fund was able to approve its first new building loans to churches in 18 months.

Considered issues involved in two-way mission communication at a day-long session planned by the Board's Joint Commission on Education and Cultivation. Special consideration was given to the Board's diverse constituencies and to changing trends in mission through a multi-media presentation followed by discussions in which Board members, guests, and staff tackled problems together.

Honored 20 leaders who will retire in 1972 under the United Methodist rule that

limits tenure on any national agency to 12 years. Among them are Bishop Wicke and two Board vice-presidents, Mrs. Wayne W. Harrington, Omaha, Neb., and Bishop Kenneth W. Copeland, Houston, Texas.

Learned from the 1971 Interim Report of the Rev. Dr. Tracey K. Jones, Jr., general secretary, that through some 8,000 projects in 54 countries the Board is participating in many kinds of programs, including spiritual, humanitarian and social justice - designed to meet human needs. Though 1971 was "less turbulent than the preceding two years" (when various crises affected the Board) Dr. Jones said, "the winds of change have continued to be felt by all;" alluding to such factors as a decline in missionary recruitment and diversity of opinion about what "mission" means. Outlining the Board's diverse programs, Dr. Jones said: "We end the year with a realization that the change we are experiencing and pressures we feel are signs of the continuing ministry of the Spirit of God in our midst and within the life of the world."

Guidance Clinics Set At GC

GREENSBORO - The United Methodist Church has need of fulltime workers in no less than 70 different areas of service. This is one of the facts presented in a pamphlet calling attention to the annual United Methodist Testing and Guidance Clinics of the Western North Carolina Conference.

The Commission on Enlistment for Church Occupations, which has been sponsoring these clinics for several years, will again hold them at Greensboro College. Here are the clinic dates:

November 19-20, February 11-12
March 10-11, April 7-8 and May 12-13.

Black Colleges

Highlighted In Meeting at Bennett

For members of the former North Carolina-Virginia Conference, Bennett College has a special place. It was for many years a place not only for returning graduates but for preachers and laymen who came together for conferences and reunions.

Now, more and more, Bennett is catching the eye of a larger circle of supporters and admirers as she moves in relationship, closer to the present Western North Carolina Conference.

This growth in relationship was dramatized recently when key leaders of the WNC Conference met on the campus at Greensboro on Nov. 5 to talk about higher education, to meet with officials of the college and to see something of its campus. Among those who came were Bishop Hunt and members of his Cabinet, Program Council staff persons and heads of conference boards and agencies.

Presiding at the formal meeting was Tom Lambeth, conference coordinator for promotion of the Negro College Advance. He reported that on a goal of \$75,000, the WNC Conference last year gave approximately \$70,000. This total is at the same time disappointing and satisfying. While it fell short of the objective, it far surpassed anything achieved in the past, and may well have surpassed the giving in any other conference in United Methodism.

Bishop Hunt, in the main address, spoke about the need for higher education with specific application to the black college. "At this particular time in the history of black development," he said, "the black college is of rudimentary importance." He continued, "We need to keep our black colleges for awhile. I hope the time will come when we will not be talking about black or white anything. That time is coming but it has not come. In the meantime we need to make our black colleges strong."

In speaking of the United Methodist Church's proposal to raise \$4 million in 1971 and a like amount in 1972 for our 12 Negro colleges, Bishop Hunt stated that it was a reasonable challenge and a good investment.

Dr. Isaac H. Miller, Bennett's president, spoke interestingly of the college's needs and dreams, and introduced persons present who were affiliated with the institution. Others on the program included the Rev. James E. McCallum, chairman of the conference commission on Religion and Race, and Dr. J. Clay Madison, director of the Program Council.

The group were guests of the college for lunch in the Student Union Building after which many of them went on a tour of the campus.

Holy Trinity

Ends Fifth Year

Dr. Frederick P. Brooks, Jr., chairman of the Department of Computer Science at UNC-Chapel Hill, spoke for the homecoming day service at Holy Trinity UM Church in Greenville Nov. 7. The service marked the fifth anniversary of the church and was held in the library of Aycock Junior High School.

Holy Trinity was organized Nov. 6, 1966 with a membership of 39. The present membership exceeds 100, with the budget for the year totaling \$16,500. The first unit of the church is under construction and will be completed by next June. Roy L. Turnage is pastor.

Wilkinson To Join Junaluska Staff

LAKE JUNALUSKA — The Executive Committee of the Lake Junaluska Board of Trustees was told Monday that 1972 will be a banner year for the Methodist-owned Assembly. It is expected that more people will visit Junaluska next summer than in any previous season. Highlighting next summer's schedule will be the Southeastern Jurisdictional Conference, July 11-16. This Conference, which meets once every four years, is due to elect six new bishops. This bids fair to be a historic first, for never before have six bishops been elected at one time.

In his opening remarks, Hugh Massie of Waynesville, chairman of the Board, paid tribute to Edwin L. Jones, Sr., of Charlotte, long time friend and supporter of Lake Junaluska, who passed away October 22 in Charlotte. Mr. Jones was chairman of the Junaluska Board of Trustees from 1948 to 1966.

The Building and Grounds Committee reported that engineers from the State

Highway Commission would be at Junaluska the first of next week to begin preliminary studies on the dredging of the upper end of the lake. Since improvements were made on Highway U.S. 19, several years ago, silt build-up has increased at an alarming rate.

The Executive Committee also approved an agreement made recently with the Towns of Waynesville and Hazelwood pertaining to the construction and operation of a new sewage line and sewage treatment plant; this project to be completed by 1974.

Robert Caldwell of Gastonia, Chairman of the Finance Committee, presented the 1971 Audit that was recently completed. He also presented the 1972 budget. The record budget, in excess of \$863,000.00 was adopted.

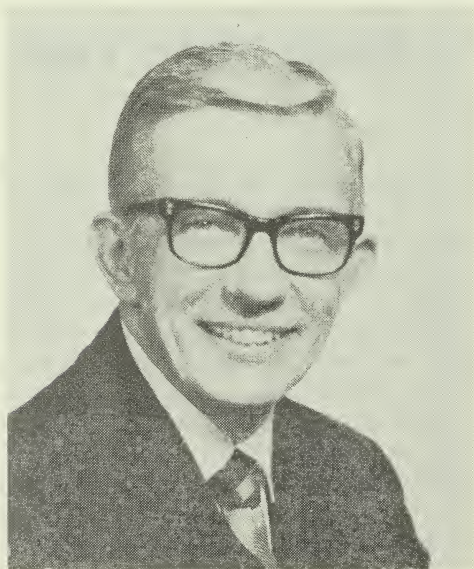
Dr. Edgar H. Nease, Jr., executive director, announced the appointment of Allen S. Wilkinson of Greensboro, a Director of Housing and Manager of Hotels. Mr. Wilkinson, a native of Graham, will assume his new duties January 1, 1972. For the past 11 years, Mr. Wilkinson has served as business manager and treasurer of Greensboro College.

Next meeting of the Executive Committee will be March 3.

Bible Translator Wins Award

The annual award of the Laymen's National Bible Committee will be presented this year to Dr. Kenneth N. Taylor of Wheaton, Illinois for his efforts in paraphrasing the entire Bible. The honor will be bestowed upon theologian Taylor during a luncheon November 19 in New York.

(Continued on Page 13)



Allen S. Wilkinson

Chaplains' Commission Plans History

NORFOLK, VA. (UMI) — Thirty years of service — from being one activity of the pre-World War II Methodist Emergency Committee to a program of coordination for more than 700 military and civilian chaplains — will be portrayed in an historical study authorized by the United Methodist Commission on Chaplains and Related Ministries.

The commission, meeting here October 6-8, approved tentative plans for the research, writing and publication of the history of its work and of United Methodist Chaplains over the three decades. A \$20,000 appropriation for the project was made from funds contributed at Air Force chapels and designated for the commission's work.

Commission members and their chairman, Bishop H. Ellis Finger of Nashville, Tenn., spent part of their meeting time touring the locale for some of the work they sponsor. They visited the aircraft carrier U.S.S. John F. Kennedy and the nuclear attack submarine U.S.S. Finback. Their host was Chief of Navy Chaplains, Francis L. Garrett, a member of the commission and of the denomination's Virginia Annual Conference.

In other action, the commission:

Adopted a 1972 budget of \$341,944, planning to use \$143,117 from reserve funds, due to a cutback in its share of the 1971 World Communion Offering.

Praised the visitation program of its professional staff, which is scheduling 50 per cent of its time for visiting with active chaplains at their posts.

Interpreted its role as administrative and pastoral, when it declined to form policy statements on social issues, deferring that role to the General Conference, the only body authorized to speak for the United Methodist Church.

Heard concern for mounting family pres-

sures upon chaplains and approved a \$10,000 budget item for emergency personnel services.

Planned to honor chaplains related to the commission at a dinner April 18, during the General Conference in Atlanta, Ga.

Next meeting of the group was set for next March 7-8 in Washington, D.C.

Bible Translator

(Continued from Page 12)

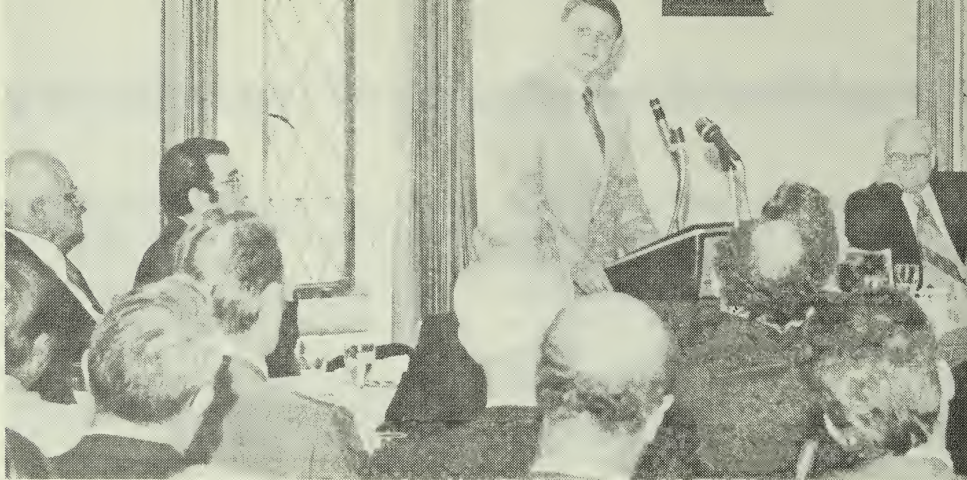
York City.

The meeting serves to launch National Bible Week (November 21-28) which is sponsored annually by the Laymen's National Bible Committee.

According to former Supreme Court Justice Arthur J. Goldberg, National Chairman of the organization, a certificate will also be given to Pearl S. Buck for her recent book, "The Story Bible."

It took 16 years of research and writing for Dr. Taylor to complete "The Living Bible" which was published September 1 of this year. Already "The Living Bible" is in its fourth printing with 1,200,000 copies in circulation. In several major cities "The Living Bible" is now on the top ten best seller list, ranking as high as third place on some.

"The Living Bible" is called a "paraphrase" by Dr. Taylor. He explains that "a paraphrase is thought-for-thought translation while a literal translation is done word-for-word." The 54-year-old Taylor paraphrased the Bible to make it more easily read and comprehended as he feels literal translations are excellent but difficult to understand and do not easily communicate the word of God.



Dean Langford is shown addressing the Duke Divinity School Alumni Association.

Duke Alumni Hear New Dean

The annual meeting of the Duke Divinity School Alumni Association, held in conjunction with the Duke Convocation and Pastors School, gave "old grads" an opportunity to hear newly appointed Dean Thomas A. Langford. In his informally delivered remarks, Dean Langford talked about the business of training for the Christian ministry, and then went on to tell something about the situation at the Duke Divinity School.

Training for the ministry, he said, has several dimensions: understanding of the great fields of religious study; spiritual formation; and practical development of talents.

The understanding of grace itself is primary, said Langford. This grace expressed by God and experienced by man is none other than Jesus Christ himself. This grace must be embodied in service. We must lead

people to an understanding of grace and of the context in which God has conveyed it. To do this requires an understanding of the Bible. Biblical studies, therefore, are essential. The study of history, of theological traditions and religious events, of the great leaders of the church are also essential.

As to spiritual formation, Dean Langford highlighted the responsibility of the Divinity School as a conveyor of God's grace and its role in training men and women to do this.

Among statements about the status of the Divinity School, Langford indicated that the school should move into its new facilities by the middle of December. This will give the school almost double its present space. York Chapel will again become a place for worship meetings. There will be improved facilities for participation in a common life and for informal meetings of faculty and students.

Dean Langford expressed pleasure that his present role will bring him into close relationship with the church at large. He hoped to hear from pastors about their needs in continuing education. He also planned to have some laymen come to the

ELON COLLEGE

A Christian, co-educational, liberal arts college offering the A.B. degree with 20 majors and the B.S. degree in music education and radiologic technology.

Elon College, N.C. 27244



New officers of the Duke Divinity School are (l. to r.) O.R. Bowyer, Herman Nicholson, William Quick, J.D. Murray, and G.R. McKenzie. Not present are president-elect Eben Taylor and H.B. Pannill, executive committee member. (Photos by Thad Sparks.)

campus and give their ideas on the educational needs for future ministers. Black studies will be given more stress. He would like to see students more closely related to churches and vice versa. An expansion of some types of internship program was mentioned as a possibility.

Student enrollment this year is 240, down from an average enrollment of about 270. The main reason for the decline was the non-return of 24 students from last year's beginning class.

The nominating committee of the Alumni Association, with Dr. C.D. Barclift as chairman proposed the following slate of new officers: President, G.R. McKenzie, of the North Carolina Conference; President-elect, Eben Taylor, South Carolina Conference; vice-president, Herman Nicholson, Western North Carolina Conference; secretary, William Quick, North Carolina Conference; and treasurer, O.R. Bowyer, West Virginia Conference. Nominated as at large members of the executive committee were H.B. Pannill, Virginia Conference; and J.D.

Murray, Western North Carolina Conference. All nominees were elected by unanimous vote.


The Rev. Orion Hutchinson, retiring president, said that he was pleased to learn during his term of office that the Duke Divinity School held a high place of esteem and importance in the University system and that the school greatly valued its relationship to its alumni personnel.

Patience, Brother

SODUS POINT, N.Y. (UMI) — Patience is sometimes needed in church affairs.

When the United Methodist Church here observed its centennial this year, a historian noted that in "1967 the long planned-for sidewalk was put in between the parsonage and the church . . . This sidewalk was first requested by the Rev. E.G. Campbell in 1889."

For
COLDS
take **666**



EXTRA INCOME
MAKE \$ PER SALE

SELL ENGRAVED METAL
SOCIAL SECURITY PLATES
SEND FOR FREE
SALES KIT TODAY

ENGRAVE PLATES, DEPT. 1119
PO BOX 10460 JACKSONVILLE, FLA. 32207

• NEW
• UNUSUAL
• COLORFUL

Letters to the Editor

WRITE CONGRESS ABOUT VOLUNTARY ARMY

Some of us have been opposed to the military draft, in principle and in fact, for years. Doing something about it has been a frustrating experience.

Now we have the unique situation in which we have no draft law, and the details of the new legislation are still unsettled. In actual fact we have a voluntary army system. Why can't we keep it that way long enough to see whether or not the voluntary system will work? Now is the time to write our senators, and others in that body who are concerned, asking them to defer final passage of the draft bill indefinitely.

If our lawmakers, and Mr. Nixon, are really serious about the voluntary system, this will give it a test. Certainly no danger to the nation is involved with the large standing army we now have and the reserves who could be called in case of emergency.

Now is the time for an effective letter writing campaign through every echelon of our church and across our society.

REV. S. B. MOSS
Stony Point.



PUBLIC EDUCATION WRONG

Thank you for publishing such a variety of comment, and "A Christian Apology for Public Education" by the Rev. Mr. Rufus H. Stark II published in your September 9, 1971, issue prompts this response.

Many years ago I felt much the same as Brother Stark, but long since have come to the conclusion so-called public education is wrong in principle.

We have been so used to acceptance of the principle that it is good to have an

education through political action dating back to the beginning of this country that what can only be called socialized education seemed worthy of endorsement and support.

The fact is any public education administered by politicians can only mean the coercive power of the state is used to extract taxes to be spent by political authorities to further political ends.

The University of North Carolina was supported by taxes levied on at least 85% of the people who would have no opportunity to attend. The injustice of this is apparent on its face.

We have been just as blind to the deficiencies of this arrangement as we were to slavery in the last century.

Jesus Christ desires in my opinion the voluntary action of His followers to improve all phases of life, and none of this is related to coercion.

Public education is coercive from the provision for financial support to the compulsory attendance at school for primary education.

Our position should be the support of private education and let the socialists support political education.

S. A. CHALK, Jr.
Morehead City, N. C.



NEED MORE ON PROPHECY

Problems are discussed within the pages of the N. C. Christian Advocate, but there is almost a total lack of expository treatment in its columns, and NONE WHATEVER on prophecy. I have been so very, very grateful that back in January of 1916 I heard Billy Sunday preach on the Second Coming of Christ, a subject that is nearly damned by my beloved Methodist Church. I taught it during my years as a Bible Class teacher.

And tell me, WHY DO SO MANY pastors not tell their people they should be a READING people and tell them we have a church weekly?

A. D. CLOSSON
Weaverville

TONGUE SPEAKING:
THE BIBLE TEACHING
RECEIVED BY PAT BOONE
AND 3 MILLION OTHERS
IN CHURCHES OF CHRIST

CLOTHBOUND BOOK	3.95
PAPERBACK BOOK	1.50
16-PAGE TRACT100, \$2.50; 25, \$1.00	

STAR BIBLE PUBLICATIONS
Box 13125-HH Ft. Worth, Texas

from
GOD
or
MAN?

by Jimmy Jividen

IN MEMORIAM

JOHN BRODIE BROWN

"Let us run with patience the race set before us" Hebrews 12:1

On September 26, 1971 the new Education Building at St. Timothy's United Methodist, Lexington, North Carolina, was consecrated the "JOHN BRODIE BROWN EDUCATION BUILDING" in memory of John Brodie Brown who died June 4, 1971 after a serious illness of one month. Funeral service was conducted Sunday, June 6, at 2:00 o'clock p.m. at St. Timothy's by the Reverend Donald D. Davis.

In character and leadership Johnny stood tall and measured up to the high ideals that bespoke a Christian personality. He was a loyal and deeply devoted charter member of St. Timothy's, a trustee, Chairman of the Council on Ministries, Church School Superintendent, member of the Building Committee, past president of the Methodist Men, and former Chairman of the Administrative Board. He was willing to serve his church in any capacity and never missed a meeting or service. He was a good husband, father and friend. As Reverend Davis stated in his eulogy to him on June 6 "Johnny could always be found at either of three places — at home, his place of business (by necessity) or at church (by choice).

Johnny possessed a patient, gentle disposition, free from pride or vanity; he was kind and sincere and radiated sunshine. His dedication and loyalty to our Lord will long be an inspiration to all with whom he was associated. We miss his presence but thank God for the life he shared with us and for the influence he had on our lives. His memory shall live on.

Respectfully,

INEZ T. WILLIAMS
(Mrs. Claude)

MISS GERTRUDE MELVIN

The Women's Society of Christian Service of Cokesbury United Methodist Church, Stedman, North Carolina, wish to pay tribute and honor to the loving memory of

Miss Gertrude Melvin who departed this life on June 21, 1971 at the age of 81.

Miss Melvin was a loyal member of Cokesbury Church for more than 50 years. For most of those years she was a member of the Women's Society of Christian Service. Her influence and devotion to her Church, family and friends will long be remembered by those of us who knew her. Her presence among us will be greatly missed.

We thank our God for this life of his faithful servant who lived and served among us.

For her dedicated service and life we offer this tribute to her memory.

In affection, a copy will be sent to the family, the North Carolina Christian Advocate for publication and a copy will be recorded in the minutes of the Cokesbury Women's Society of Christian Service.

RESPECTFULLY,

WOMEN'S SOCIETY OF CHRISTIAN SERVICE

BY: MRS BETTY W. McCALL.

Cokesbury United Methodist Church

MISS WINONA LEONARD

The members of the Women's Society of Christian Service of the Catawba United Methodist Church wish to pay a tribute of love, honor and respect to a devoted and loyal member, Miss Winona Leonard, who died on July 2, 1971.

"Nonie" (as she was called by most of her friends and neighbors), was always willing and ready to do the things she was called upon to do in her church, Society, and community. She was a Sunday School teacher in the Children's Division for many years. She served in many capacities in the circles and the Women's Society of Christian Service. She was a charter member of the Women's Society of Christian Service and was serving as treasurer of her circle at the time of her death.

To her family we express our deepest sympathy. We feel our loss keenly, yet we bow in humble submission to Him who doeth all things well.

MISS GERALDINE SIGMON, *Secretary*

MRS. ROBERT ALLEN, *Treasurer*

Women's Society of Christian Service
Catawba United Methodist Church

BIBLES REBOUND

We will re-build your hand Bible, using imitation leather. Colors: black, maroon, white. When your Bible is returned to you, postage paid, send us \$7.00. If genuine leather \$12.00. Name in gold free when requested. Large family and pulpit Bibles in imitation leather \$12.00. Genuine leather, black, brown, or tan \$20.00.

SCALF'S BIBLE BINDERY

3028 Walnut Avenue Telephone 725-1475
Winston-Salem, N. C. 27106

METHODIST NEWS ROUNDUP

Publishing Changes Announced

NASHVILLE, Tenn. (UMI) — Changes in several key posts in its operations were announced here October 27 by the United Methodist Board of Publication.

The Rev. Curtis A. Chambers, Park Ridge, Ill., was named acting editorial director of **Together** and **Christian Advocate**, effective January 1. Dr. Chambers, editor of **Together** since 1969, succeeds the Rev. Ewing T. Wayland who is joining the staff of the Council on World Service and Finance. Dr. Chambers will continue as editor of **Together** also. The Rev. H. Thornton Fowler, Nashville, publishing representative since 1969, was named an associate publisher succeeding the Rev. George M. Curry who retired October 31. The Rev. Henry M. Bullock, editor of church school publications since 1952, will leave the post in June to return to the pastorate.

* * *

Preachers, Choirs for General Conference Named

EVANSTON, Ill. (UMI) — Selection of choirs to participate in worship services at the 1972 United Methodist General Conference in Atlanta, Ga., and speakers for afternoon preaching hours have been announced.

Preachers will include the Revs. Charles L. Allen, Houston, Texas; Robert M. Blackburn, Orlando, Fla.; Emerson S. Colaw, Cincinnati, Ohio; A. Cecil Williams, San Francisco, Calif.; Wayne K. Clymer, Naperville, Ill.; John B. Warman, Pittsburgh, Pa.; and W. Harold McElvany, Rockford, Ill.

Choirs and other ensembles will represent Columbia (S.C.) College; Brevard (N.C.) College; McMurry College, Abilene, Texas; Baldwin Community United Methodist Church, Pittsburgh, Pa.; Mt. Zion United Methodist Church, Washington, D.C.; Lebanon Valley College, Annville, Pa.; Junaluska Singers, Lake Junaluska, N.C.; Clark College and Candler School of Theology, both in Atlanta; and Emory and Henry (Va.) College.

* * *

Children's Agency, Chaplain's Standards Adopted

EVANSTON, Ill. (UMI) — New standards for United Methodist-related agencies serving children and youth and for chaplaincy services have been adopted by the denomination's Health and Welfare Certification Council.

Adopted unanimously, the children and youth standards list 63 points governing agency organization, administration, personnel, personnel policies and specific services. The chaplaincy standards were also adopted unanimously and are designed to set guidelines for hospital administrators in setting up pastoral care programs. They represent the first such standards the council has developed.

* * *

Reconciliation Fund Projects Approved

DAYTON, Ohio (UMI) — Approval of two rehabilitation projects in South Vietnam to receive \$50,000 from the quadrennial United Methodist Fund for Reconciliation has been announced here.

Of the total, \$40,000 will be used to help re-establish a high school in Hue City, and \$10,000 will go toward rebuilding a day care center and elementary school for refugee Montagnard children. A group of seven grants for rehabilitation in Vietnam was approved earlier.



Russell Church Studios

Stained Glass Manufacturers

P. O. Box 5237

Winston-Salem, North Carolina

Phone (919) 723-1034

Frames - Protection Glass-Repair

MINNEAPOLIS, Minn. (UMI) — A reaffirmation of the spiritual dimension and of the Biblical and theological basis for the 1968-72 Quadrennial Emphasis of the United Methodist Church emerged from a meeting here October 27.

Meeting simultaneously with the United Methodist Board of Missions was a special committee of Quadrennial Emphasis Committee working on recommendations to the 1972 United Methodist General Conference next April. Theme of the Quadrennial Emphasis is "A New Church for a New World," and it has primary thrusts in a \$20,000,000 Fund for Reconciliation, a Bible Study program and a national voluntary service program.

"The Fund for Reconciliation was created in response to the teachings of Jesus about the will and judgment of God, and in recognition of God's concern for those who are in need because of discrimination," said Bishop James K. Mathews, Boston, Mass., chairman of the emphasis.

* * *

Council on Evangelism to Meet in January

Conference and district leaders in evangelism from across the United Methodist Church are expected to convene in San Francisco Jan. 4-6 for the annual meeting of the Council of Evangelism. Organized in 1955, the council is an auxiliary to the United Methodist Board of Evangelism.

Program highlights for the January meeting include information on Key 73, a continent-wide, interdenominational evangelistic movement; the place of evangelism in the church school curriculum; some new styles of evangelistic missions; and addresses by two United Methodist bishops (Copeland and Golden), and by the Council president, Dr. Ira Gallaway of Fort Worth, Tex.

The purpose of the Council is "to help the United Methodist Church become a more effective evangelistic movement."

Officials of the United Methodist Church in Rhodesia have announced they will go directly to Premier Ian Smith in an attempt to halt the evacuation of Africans from church property in areas designated for whites only.

* * *

The Methodist Church of South Africa has inducted the Rev. A.L. Boraine as its president and heard him call for a fight against "the lovelessness and injustices, the naked and aggressive sin of racism."

* * *

The Methodist Publishing House closed its 1970-71 fiscal year July 31 with a net profit of \$663,718, according to a report made to the Board of Publication annual meeting October 27. During 1969-70, the publishing house recorded a loss of \$1,400,000.

* * *

Ronald Hooker, recently-elected mayor of Newcomerstown, Ohio, and at 19 believed to be the nation's youngest mayor, is a member of Christ United Methodist Church in Newcomerstown. A student at Ashland College, he received 1,067 of 1,558 votes cast earlier this month.

* * *

More than \$4,100 was given for United Methodist-related Rust College at Holly Springs, Miss., at a program in Laurel, Miss., at which Evangelist Oral Roberts was the speaker.

* * *

THE VERNON COMPANY

PEWS - CARPETS

OFFICE & CLASSROOM FURNITURE

P. O. Box 5484 High Point, N. C. 27262

Phone (919) 885-4615



WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

MISS BROWNING HONORED BY GUILD

The Wesleyan Service Guild of the Western North Carolina Conference paid tribute to one of its members by dedicating the Third Annual Report of the Wesleyan Service Guild Weekend to her. The honoree is Miss Alma Browning of Lake Junaluska, a loyal Guild member of many years of service.

The dedication said, "As Emerson said, 'The only way to have a friend is to be one,' and this can certainly be said of her as she is a friend to every one she meets.

"Some people work with a quiet and unassuming manner, but oh the power of their deeds, and this is one of her attributes.

"For her dedication to the work of the women of the United Methodist Church, for her service to them, and for her loving and Christian influence on the lives of others, we lovingly dedicate this, the Third Annual Report, to our friend and co-worker, Miss Alma Browning."

Miss Browning's picture is included over the legend. For many years she has been a faithful member of the Wesleyan Service Guild of the Waynesville District, serving in her home church and in the district organization on many committees and as president of her district. She was Secretary of Supply Work in the Conference Guild and took part on many important Conference committees.

This honor is well deserved.

NEWS IN THE DISTRICTS

The Belmont Park United Methodist Church in the Charlotte District had a special Marie Gillis Day at the morning worship service on Sunday, September 19.

The Women's Society of the church presented to her an honorary membership in the society and the Wesleyan Service Guild of the church placed flowers in the sanctuary in her honor and presented to her a corsage. Mrs. Gillis has been a member of Belmont Park Church 40 years and a teacher for 34 years. Her membership in the Women's Society spans 40 years, too, and she has served in many offices of the society during this time.

The Thomasville District Executive Committee paid tribute to the late Mrs. Russell Howard, Jr., a member of their group for six years, by contributing a memorial gift to missions in her memory. Mrs. W.F. Perkins of Thomasville, district chairman of Christian Social Concerns, spoke on her recent trip to United Nations at the meeting. Plans were made for an Officer Training session in Lexington on November 7.

The Women's Society of Bethlehem United Methodist Church in the Thomasville District honored the senior citizens of their church at a banquet on October 16. 35 Golden Agers gathered at the church for the event. The speaker, Mrs. B.C. Brock, Sr., Farmington, N.C., recalled the days of yesteryear when as a small child she moved to the community when her father, the late Rev. John Tabor, was sent as pastor of the church. Others on the program were the Rev. Paul Hart, pastor, and Mrs. W.L. Pilcher, president of the Women's Society.

Miss Doris Ray, treasurer of the High Point District Women's Society, spoke on finances at a meeting of the District Executive Committee on October 18. Miss Ray said that \$19,566 had been paid on

mission pledge during the year and that \$24 had been contributed as Thank Offering. Mrs. Odessa Owen of Asheboro was chosen as Chairman of Membership in the district. The committee made plans to have a joint meeting of the High Point and Thomasville District Executive Committees at a future date. Mrs. Guy Lane, president, distributed the calendar of activities for the district.

DISTRICT CHAIRMEN OF PUBLIC RELATIONS 1971-72

Albemarle - Mrs. Heath Phifer, Marshville, N.C. 28103
Asheville - Mrs. Alvin Byrd, Rt. 1, Monte Vista Rd., Candler, N.C. 28715
Charlotte - Mrs. James T. Penman, 1913 Kennesaw Dr., Charlotte, N.C. 28216
Gastonia - Mrs. Charles W. Gunter, 415 W. 5th Ave., Gastonia, N.C. 28052
Greensboro - Mrs. R. Earl Bolick, 4101 Redwine Dr., Greensboro, N.C. 27410

High Point - Mrs. Glenn B. Lambert, 1910 Centennial Ave., High Point, N.C. 27260

Marion - Mrs. Nelson Parker, Fern Ave., Marion, N.C. 28752

No. Wilkesboro - Mrs. John R. Hamilton, 101 Pilson St., No. Wilkesboro, N.C. 28659

Salisbury - Mrs. Bill J. Ford, 2886 Shady Lane Ave., Concord, N.C. 28025

Statesville - Mrs. Ronny L. Jones, Rt. 2, Harmony, N.C. 28634

Thomasville - Mrs. W.L. Pilcher, Rt. 1, Advance, N.C. 27006

Waynesville - Mrs. J.K. Stringfield, 331 Brown Ave., Hazelwood, N.C. 28738

Winston-Salem Forsyth - Mrs. Jack Atkins, 605 Bruce St., Winston-Salem, N.C. 27101

Winston-Salem NE - Mrs. Max Boyles, Rt. 2, King, N.C. 27021

WOMEN'S NEWS

North Carolina Conference

MRS. IVAN E. WELBORN

ROCKY MOUNT DISTRICT

On Thursday, Sept. 16, the Executive Committee of the Rocky Mount District of the Women's Society of Christian Service made their way to the home of Mrs. Cecil J. Maddrey, Jr. in Severn for their fall meeting.

Mrs. Haverstock, president, opened the meeting with a welcome to the new officers and to Mrs. Lena Gray and Rev. Paul Carruth, special guests. Mrs. Haverstock also gave a short devotional, using the thought "We are one in many and each one makes a difference". Rev. Mr. Carruth led in prayer.

Each officer was then asked to give a brief report of the work and activities going on in their area of leadership.

Mrs. Beulah High, treasurer, reported that 10 special memberships, nine youth certificates and 12 baby certificates had been given thus far this year. We were asked to set a goal for our budget for 1972. The goal was set at \$22,000.

The new program book is entitled "Leap in Faith". Mrs. D.K. Fry, Conference vice-president, has slides and records that each Society may use to introduce the new book. She will be happy to furnish these upon request.

Several meetings were announced, in-

cluding the District Spiritual Life Retreat, Feb. 16, at Wesh Nash UM Church, Wilson.

THANKSGIVING?

Is it Thanksgiving? The fall leaves, nip in the air, ripe pumpkins, flocks of migrating birds seem to indicate the time of year is right. The store windows are dressed in the Thanksgiving motif. Pine cones turn into turkeys and everyday dinners turn into festive occasions with colored napkins and pumpkin pie. Well, then shall we say that it is Thanksgiving?

It seems that like a number of our foundation beliefs, the true spirit of Thanksgiving has been overshadowed with numerous causes about which to "flag-wave". From pre-kindergarten years we learn that when the Pilgrims landed at Plymouth Rock, they thanked God for a safe journey and continued to thank Him for food and friendship. A basic, uninhibited thankfulness sustained our ancestors.

Now it seems as if our society has become too sophisticated to say "thank-you, God" for anything other than saving us from a disaster. We are so busy complaining about rising prices, price freeze, ecol-

ogy, pollution, over-population, lack of church attendance, integration, busing, housing, war, etc., that we don't take time to be thankful for the things we complain about.

If wages were not good, there would be no prices; if there were no babies, there would be no population; if there were no unpleasant situations, there would be nothing to keep our minds from becoming stagnant and unproductive. The science fiction stories of a robot community of people would be a reality save for the challenge of decision making.

Is it Thanksgiving? Are we thankful for unpleasant situations? God gave us minds when He created us and we tend to not want to use them. When something shakes us out of our complacency, we complain instead of being thankful. When things are going smoothly, we get lax in our thankfulness. It's time to get back to Thanksgiving and to remember who it is we should be thanking. Basically we still believe in Thanksgiving or our children wouldn't be taught the childhood prayer:

Thank you for the world so sweet,
Thank you for the food we eat,
Thank you for the birds that sing,
Thank you, God, for everything.

We aren't so sophisticated that we can't join in the prayer. Then we can truly say it IS Thanksgiving.

Mrs. Ronald Hailey,
Chmn, Spiritual Growth
Fayetteville District

CHURCH FURNITURE

Pews
Pulpits
Altars
Fonts
Screens
Lecterns
Reading Stands
Offering Plates
Chairs
Tables



CATALOG ON
REQUEST

**CARRIKER CHURCH
FURNITURE CO.**

Box 220, Monroe, N. C. 28110

MEMBER CHURCH FURNITURE
MANUFACTURERS ASSOCIATION



FIBERGLASS

- STEEPLES
- STAINED FIBERGLASS WINDOWS
- CROSSES
- LIGHTED SIGNS

YOUR CHURCH
NAME

Write for free
color brochure.

Fiberglass Specialties

A/C 214 - 657 6524 P. O. Box 931 Henderson, Texas 75651

HPC Has Minister's Appreciation Day

by Ray Alley

High Point College
News Director

Over 80 Methodist ministers from over North Carolina joined Nov. 11 with High Point College trustees, faculty, administration and students in the first annual Ministers Appreciation Day.

"This day was set aside to show our appreciation for the many contributions made to High Point College in the past by our Methodist ministers and also to lay lines for better communication in the future between the college and the church," commented Dr. Wendell M. Patton, Jr., President of High Point College.

The day was filled with presentations by faculty, administration and students, an open forum, informal tours and visits around the campus and a basketball scrimmage for a preview of the 1971-72 Purple Panthers.

During the open forum in the afternoon special emphasis was placed on the present day role of High Point College as seen by the ministers, many of whom are graduates of the college. Suggestions and comments were offered by both the college and the ministers as to how each could assist the other in future associations.

"I think that this is a wonderful idea," offered one minister, Dr. Ralph Taylor, who recently retired as minister of the First Methodist Church in High Point. "This gives the ministers an opportunity to come on campus, talk with students, faculty and administrators and get a first hand look at what the college is doing.

"I think that this is a good start and I hope that the program will be continued and expanded."

One of the major topics of discussion during the day's activities was what role a private, church-related college plays today in an age when education is rapidly becoming more and more expensive and more and more necessary.

"I think from what we have seen here today at High Point College that church-related colleges have a very important role in the educational system," expressed Dr. Taylor. "We see a need for many of the principles and concepts that a church-related college stands for, and feel that there are many positive things to be found here.

"The college officials who conceived the idea of an appreciation day for ministers are to be congratulated on an outstanding job."

One potential program that was discussed during the open forum was the possibility of High Point College having a Program of Continuing Education for ministers. Such a program would allow ministers to take a course at the college, possibly once a week at night or even during the college's regular interim term.

During the day's activities the ministers were orientated by various college officials. Those taking part in the program were Dr. David W. Cole, Dean of the College; Mrs. Nanci Motsinger, Dean of Women; and Nat Cagle, President of the Student Government Association.

Also making presentations were Dr. William R. Locke, Chairman of the Department of Religion and Philosophy; Earl G. Dalbey, Vice-President of Financial Affairs; and W. Lawson Allen, Vice President of College Affairs.



Left to right, Rev. Charles W. Randolph, Badin UM Church, Rev. Alberto Rodriquez, Stoneville UM Charge, and Rev. S.J. Starnes, Shiloh UM Church, Gibsonville.

Sunday School Lesson

By DR. RAYMOND A. SMITH
(International Lesson Series)

FOR NOVEMBER 28



God Brings The World To Fulfillment

Background Scripture: Micah 4:1-7; Romans 8:18-25; 1 Thessalonians 5:1-11; Revelation 11:15

Lesson Scripture: Romans 8:18-24a; Revelation 11:15

We come now to the final lesson of the thirteen which we have had this quarter on "The Doctrine of God." With the thought that we need to tie these lessons together before we discuss our last one, the following list of affirmations seems to evolve out of the various lessons considered.

1. "Thinking About God" pointed to the Psalms as a great store of inspiration where a dialogue can be seen going on between man and God. These dialogues have warmed the hearts of millions throughout the centuries.

2. "God Transcends Our Understanding". The central point here is that, though God may transcend our understanding, he does not transcend our experience.

3. "God Reveals Himself". The very fact that we seek God shows that he has already revealed himself to us in the unutterable longings of the human soul.

4. "God Gives Meaning to Life". God gives us a "WHY" to live for, so that we may endure almost any "HOW".

5. "God Calls Men". This lesson showed us that our Christian calling is to live for Christ. It comes to all of us, not just to the clergy.

6. "God Creates a Community". means we are created for community. Religion is an individual matter, but it is also a social matter.

7. "God Responds to Prayer". This is true only when, in our prayers, we put ourselves completely at the disposal of God.

8. "God Heals Broken Humanity". The same God who knows the number of the stars is also near to the one who has a broken heart.

9. "God Judges the Nations". God is a God of love, but his judgment must come to all men and to every nation.

10. "God Sustains His Creation". This lesson can be summarized by a verse in Psalm 104: "These all look to thee to give them their food in due season."

11. "God Establishes Moral Order". The moral law that governs the world is like the physical law of conservation of energy. "The good (or evil) men do lives after them."

12. "God Conquers Evil." The way out of evil is not brash defiance, nor is it denial that evil exists. It is conquered through suffering love.

Now we turn to the lesson for this date, "God Brings the World to Fulfillment." It is suggested that Romans 8:24 is the best summary of the thought expressed in the title: "For in this hope we are saved." It is not hard to find those among us who have abandoned hope for the human race, either individually or collectively. But the dreams of a better state of things will not die. After years of research into the various forms of religion to be found in the world a friend of this writer came up with the following definition: "Religion is a positive response to the sense of life's incompleteness." That is simply another way of saying that men, through the vast expanse of time, have lived by hope. This hope has been expressed in many ways, some of which we might regard as fantastic. Nevertheless, hope for something better, in this life or the next, continues to survive.

In Romans 8:22-23 Paul expresses a thought that has puzzled many interpreters: "We know that the whole creation has been groaning in travail together until now; not only the creation but we ourselves who have the first fruits of the Spirit groan inwardly as we wait for adoption as sons, the redemption of our bodies." Paul is said to lack the appreciation of the beauty in nature that we see in Jesus (See Matthew 6:28), nevertheless he does sense a certain pathos in the world of nature. John Knox has suggested that Paul is thinking of "the sufferings of animals — the weak devoured by the strong — of the ruthless destruction

of plant life, of natural catastrophes of all kinds; he listens to the crying of the wind and the sea; he receives an impression that . . . the whole created world is crying for release from pain, as a woman cries in childbirth" (see Interpreter's Bible, vol.9, p.523).

Today we are seeing that man and nature "are in this thing together", and that man's cruel and thoughtless exploitation of nature may lead to man's own destruction unless he stops it. Here again, we are to be saved by hope, because hope tells us it may not be too late to do anything about it.

SUNDAY SCHOOL LESSON

FOR DECEMBER 5

Luke Tells The Good News

Background Scripture: Luke 1:1-4; Acts 1:15

Lesson Scripture: Same as above

We are now to have thirteen lessons in the Gospel of Luke. This is a most appropriate study because the atmosphere of Luke's account of the life and ministry of our Lord emphasizes the universal nature of the Gospel, and who will say this is not a needed emphasis today when events seem to be pushing us into an ever larger consciousness of our identity with all on Planet Earth?

Horace Weaver, editor of the International Lesson Annual, suggests that Luke's experience as a Gentile who knew conditions in the ancient world led him to emphasize the following themes in his Gospel: Jesus as Teacher and Leader; the great possibilities that resided in even the humblest of persons; Jesus' concern for everyone . . . the poor, the sick, women and children, rich and poor, the military, the educated as well as the uneducated.

Everyone knows that each of the four gospels contains material not found in the others. It is particularly the material

peculiar to Luke that we shall be studying this quarter. It may be pointed out that Luke's literary work embraces two volumes: his Gospel and the Acts of the Apostles. The reader would do well to read the entire work as a preparation for this study. Included at the end of this article are titles of some resources that may be found useful.

We have already mentioned some of the major interests of Luke. New Testament scholars are agreed that the writer of these two books, making up about a fourth of the New Testament, was more than an editor. He was an author in the true sense of the term. We know this by the way he handled the materials which he had before him. For example, he uses the Gospel of Mark as a source, but uses only about 60 per cent of it, while Matthew uses 90 per cent. It seems clear from the reading the two prefaces to Luke and Acts that the author believed he had discovered important material, though he doesn't criticize the other writers. As stated above, Luke was a Gentile; however, he had done his "home-work" very well, carefully going into the Jewish background of Jesus.

Luke dedicated his books to a certain "Theophilus". The name means "friend of God." Who was this man? No one knows, really. Luke calls him by the title "Most Excellent" which might indicate he was a person of some distinction. We do not know whether or not Theophilus was a Christian who, like us, could use more instruction in the faith, or whether Luke considered him a possible convert. In any case we are told that the practice of dedicating literary works to prominent persons was common at that time. Theophilus could have been Luke's patron, a person in a position of power that had either already helped Luke, or was expected to.

Moving now to the reference in Acts 1:1-5, we see that Luke was not willing to stop with the recording of the facts about the life of Jesus. He was interested in narrating the story of the great spiritual activity that proceeded from the contact that men had had with Jesus. Consequently Luke has given us, in writing the Acts, our most precious document concerning the earliest church.

It has been said that the Acts could be more appropriately entitled "The Acts of the Holy Spirit." One can see why this is true. Luke begins the account by recording the "tarrying at Jerusalem" until the disciples were endowed with the Holy Spirit." He quotes the words of Jesus to the effect that water baptism is not enough. There must be a baptism in the Holy Spirit. Notice, too, that Luke puts

great emphasis on the spiritual exercise of prayer.

Below are listed some books which will prove helpful to those who will take the trouble to acquire access to them:

1. Articles on Luke's Gospel in the Interpreter's Bible and the Interpreter's Dictionary of the Bible
2. "The Gospel of Luke" by William Barclay
3. "Luke's Portrait of Christ" by Charles Laymon
4. "The Life of Jesus" by Edgar Goodspeed
5. "Life of Christ" by Charles Allen
6. "Life and Ministry of Jesus" by Vincent Taylor
7. "Jesus of Nazareth" by Gunther Bornkamm
8. See also list of audio-visual aids in International Lesson Annual for 1971-72, p.123.

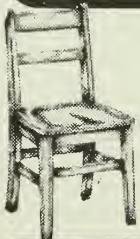
Rev. J.F. Casey Dies

Rev. John Franklin Casey died in a Greenville hospital on October 27. Funeral services were held at Trinity United Methodist Church, New Bern, on October 29, conducted by Rev. H.M. McLamb, Rev. Troy J. Barrett, and Rev. Ellis Bedsworth. Burial was in Greenleaf Memorial Park.

Surviving are his wife, the former Miriam Mathews of Charleston, S.C.; two daughters, Mrs. Elton Gartman of Gaston, S.C. and Mrs. Jimmy Lee Godwin of Washington, D.C.; a son, William David of Charlotte; and two sisters and eight grandchildren. The Rev. Mr. Casey was born August 8, 1914, in Pamlico County.

He served the following appointments: Midway-Bethlehem, 1958-64, Vanceboro Circuit, 1964-69, and Smyrna, 1969-71.

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA

Quality Church Windows

SINCE 1906

HIGH POINT
GLASS & DECORATIVE CO.

A. W. Klemme, Pres. & Mgr.
Box 101 High Point, N. C.
Fiberglass Baptistries & Spires

Let Us Help You With Your Christmas Shopping!

Send The

NORTH CAROLINA CHRISTIAN ADVOCATE

to your friends for Christmas

Special Christmas Offer Effective through December 24.

1 Gift Subscription	\$3.99 per year
2 to 4 Gift Subscriptions.....	\$3.75 each per year
5 or more Gift Subscriptions	\$3.50 each per year

The blank below will help you order accurately. Please fill it out and mail with check to North Carolina Christian Advocate, P. O. Box 508, Greensboro, North Carolina 27402.

SEND ONE YEAR GIFT SUBSCRIPTIONS TO NAMES BELOW:

1. Name
Address
City
State Zip.....
Church
2. Name
Address
City
State Zip.....
Church

(List additional Names on Separate Sheet)

☐ Check here if you wish Gift Card sent.

Sent By
Address
City
State Zip.....

The Book For All Seasons

(Continued from page 5)

debris or simply neglected? Whatever the reason, the significant point is that a search was made for the Word of God!

It is easy for the Bible to become lost in today's pyramid of periodicals and papers. It is not uncommon for the Bible to be a dust catcher in the home and office. It even is easy for the Bible to become lost in the curriculum and activity of the church. What a pity, for it is the book of spiritual strength; a guide for Christian community.

III

This demonstrative book of man's intimate and hopeful negotiations contains and projects a life-style as unrivaled, fresh and up-to-date as the latest issue of **Time** or **Newsweek**. In it we glimpse souls struggling to find the meaning of life and death.

Job, bereaved, desolate, diseased, cries out: "O, that I knew where I might find him. . ." (23:03).

Jeremiah, steeped in thought, exclaims: "The Lord made it known to me and I knew" (11:18).

A man of reputation asked Jesus, "Teacher, what good deed must I do, to have eternal life?" (Matthew 19:16ff). Questioned about his reading, the Lord was pleased with the aspirant's knowledge. But the concerned man persists: "What do I still lack?" "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." We read that the young man went away sorrowful; "for he had great possessions."

Life, as etched throughout the Bible, is one of searching for truth and faith. Pilate glimpsed truth! He also experienced the look of love.

The Prodigal encountered it. The biblical style is one of forgiveness: "Neither do I condemn you; go and do not sin again" (John 8:11b). It is the stance of courage: "He set his face to go to Jerusalem" (Luke 9:51). Life as portrayed by Jesus is one of compassion. Looking over Jerusalem he wept, saying: "Would that even today you knew the things that make for peace!" (Luke 19:42).

A certain flair or style is imperative in everything we do. Regardless of worth, a dull person is still dull! Jack Paar of television fame says, "The greatest sin is to be dull." In referring to his opponents, Mayor LaGuardia of New York once quipped: "I could run on a laundry ticket and beat those political bums any time." It was La Guardia who, during a newspaper strike in New York City, read comics to children over the radio. What he had — that few politicians of his day had — was style!

Great personages of history have possessed distinctive life-styles. Many found their inspiration in the Man behind the Bible.

The Christian ought to have a style, a spirit motivated by love, regulated by mercy, sustained by faith. The culminating revelation in the New Testament is that of Jesus: calm before his accusers, courageous before His enemies, and confident before death. To the dying thief he said: "Today you will be with me in Paradise" (Luke 23:43). Faith and love combined to produce in him a style and strength that engendered trust.

Canada's Leonard Griffith shares a Dutch fable which communicates the truth of our salvation. There were three tulip bulbs named "No," "Maybe," and "Yes," that lived at the bottom of the bin. With the return of autumn they speculated concerning their destiny. "No" said: "I shall stay in my snug corner of the bin. I don't believe there is any other life for tulip

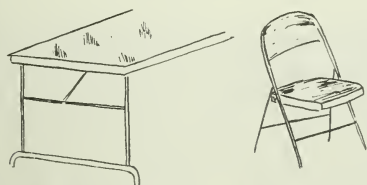
bulbs. Besides, I am satisfied with things as they are." And he rolled over and went to sleep.

"Maybe" said: "I am not satisfied with things as they are. I feel there is a better life than the life I now have. I feel something inside me which I must achieve and I believe that I can achieve it." So he squeezed, pressed, and pressed himself until he ended up in frustration.

Then "Yes" said: "I have been told that we can do nothing of ourselves but that God will fulfill our destiny if we put ourselves in His power." A hand reached down into the tulip box feeling for bulbs. "Yes" yielded to the hand and was buried in the ground. "No" and "Maybe" shriveled away untouched in their corners of contentment and frustration. And with the coming of spring, "Yes" burst forth into all the richness and and loveliness of new life.

Long before this fable, the Psalmist declared: "How sweet are thy words to my taste, sweeter than honey to my mouth!" (119:103). Later Jesus said, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die" (John 11:25).

Is not this proclamation the heart and hope of the book for all seasons?



EDUCATIONAL FURNITURE DIXIE EQUIPMENT COMPANY, INC.

418 N. Greensboro St.
Liberty, N. C. 27298
Phone: 919-622-2204

Churches Added to Advocate Subscription Plan

NORTH CAROLINA CONFERENCE

ALL ADMINISTRATIVE BOARD

Burlington District
Walnut Grove, Hurdle Mills, Clark Poole
Elizabeth City District
Union, Union-New Begun, E. R. Stott
New Begun, Union-New Begun, E. R. Stott

Raleigh District

Franklinton, Franklinton, J. E. Richardson
Wesley Chapel, Franklinton, J. E. Richardson

Norlina, Norlina, M. W. Warren
Wesley Memorial, Raleigh, R. W. Pritchard

Wilmington District

Charity, Magnolia Chg., J. B. Helms
Providence, Magnolia Chg., J. B. Helms
Magnolia, Magnolia Chg., J. B. Helms
Grace, Wilmington, R. H. Stark

WESTERN NORTH CAROLINA CONFERENCE

ALL ADMINISTRATIVE BOARD

Charlotte District

First, Charlotte, H. E. Peacock

Gastonia District

Double Shoals, Lawndale, Don Fisher
Rhyne Heights, Lincolnton, H. C. Beck

High Point District

Concord, Coleridge Circ., H. M. Jamieson

Maple Springs, H. M. Jamieson

Rehobeth, H. M. Jamieson

Mt. Olivet, H. M. Jamieson

Marion District

Glen Alpine, Glen Alpine, H. P. Myers

Waynesville District

First, Sylva, T. L. Cassidy
Winston-Salem Forsyth District

Clemmons, Clemmons, O. R. Edmonds

Crews, Winston-Salem, H. A. Barker

St. Andrews, Winston-Salem, L. M. Mayfield

EVERY FAMILY

Gastonia District

Iron Station, Iron Station, B. E. Poole

Salisbury District

Centenary, Mt. Ulla, J. F. Edwards

Statesville District

Elmwood, Statesville, F. W. Kiker

Thomasville District

Concord, Liberty-Concord, J. C. Lane

CAROLINA BRIEFS

The North Carolina Association of Colleges and Universities has elected Dr. Thomas A. Collins, president of North Carolina Wesleyan College in Rocky Mount, as president for 1971-72. Dr. Cameron P. West of Raleigh, director of the State Board of Higher Education, was elected a member of the Executive Committee.

On Nov. 7 Trinity UM Church, Troy, observed homecoming day with Bishop William R. Cannon as the guest speaker for the morning worship service.

Memorial UM Church of Monroe is celebrating its seventy-fifth anniversary this year. On Nov. 14 Rev. Ralph Reed of Asheville, a former member of the church, preached the anniversary sermon. Mr. Reed, who is pastor of Trinity UM Church, also preached for revival services which were held Sunday through Tuesday.

The Michael Terrance Amphitheater was dedicated Nov. 2 at Methodist College, Fayetteville. It is being constructed as a

gift to the college of memory of Michael Terrence O'Hanlon, son of Mr. and Mrs. I.H. O'Hanlon of Fayetteville. Daytime and evening performances of a dramatic, religious or musical nature will soon be scheduled there for audiences of 725.

Miss Kathryn L. Mitchem of Marshalltown, Iowa, was among 19 new UM missionaries and deaconesses commissioned Oct. 24 in a special service at Hennepin Avenue UM Church in Minneapolis, Minn. She will continue her service at the Robeson County Church and Community Center, Lumberton, as a church-and-community worker. Last spring Miss Mitchem received the master of divinity degree from Duke University.

Dr. John S. Davis of Rocky Mount was elected chairman of the Composition-Theory section of the N.C. Music Teachers Association at its convention Oct. 30-31. Dr. Davis, assistant professor of music at N.C. Wesleyan College, has composed a number of works, including two operas, piano selections, and music for 25 Psalms arranged for choral groups.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy

AUTOMATIC CHURCH tower chimes 30 day installation. Priced to fit budget, from \$1800 to \$2400. No records - No setting after first setting. Music available. Call or write Piedmont Mfg. Co. 511 Creekridge Road - P.O. Box 2092. Phones 674-2769 - 273-6268 - Greensboro.

WANTED: MOBILE TRAILER for church extension use. Rev. H.M. McLamb, District Superintendent, Greenville, N.C., Telephone No. 756-3918.

Dr. Earnest A. Smith, head of the Division of Human Relations of the General Board of Christian Social Concerns, will preach Nov. 28 at First UM Church in Mount Gilead during the morning worship service. In the afternoon Dr. Smith will lead a forum. Dr. Norman A. Desrosiers, medical director of the Alcoholic Rehabilitation Center at Butner, spoke at First Church on Nov. 14, and Dr. Samuel Womack, Dean of Methodist College in Fayetteville, on Oct. 28.

Dr. Andy Holt, president emeritus of the University of Tennessee, will speak for Layman's Day at Edenton Street UM Church, Raleigh, on Sunday, Nov. 21.

* * *

Rev. W.A. Seawell, pastor of Millbrook UM Church in Raleigh, has returned to his home following heart surgery at Duke University Hospital.

* * *

An Education Workshop will be held at Murphy UM Church, Nov. 21, from 2 to 9 p.m. Harold Minor, from the General Board of Education in Nashville, Tenn., and William Brantley from Statesville will lead the workshop. All teachers and interested persons from Graham, Clay and Cherokee county UM churches are invited.

* * *

On a goal of \$200,000 for the Building Fund, members of Central UM Church, Monroe, have pledged \$206,406.28. Youth of the church pledged almost \$6,000. Nearly 200 canvassers made over 400 calls during the three-day Building Fund Crusade.

* * *

The Work Area on Stewardship in Horne Memorial Church, Clayton, is making plans for an Every-Member Tithing Program for the months of December and January.

* * *

The congregation of Longview UM Church, Raleigh, at a recent charge conference gave approval to a Capital Improvement Program of the church facilities.

* * *

Pinebluff UM Church had homecoming on Oct. 17, with the pastor, Rev. Robert J. Rudd, preaching at the morning worship. In the afternoon the Central Trio of Laurinburg, under the direction of Rev. J.K. Kinkle, presented a program of gospel

music. The revival began that evening with the Rev. Mr. Rudd preaching, and special music each evening.

* * *

Dr. Charles D. White, superintendent of the Gastonia District, was the guest preacher for the morning worship service at Hebron UM Church, Vale, Nov. 7. He also officiated in the dedication of the Schulermerich Bells, which were given by Mr. and Mrs. J. Eli Houser in honor of their children. Rev. Fred L. Baker is pastor of Hebron Church.

* * *

The Rev. and Mrs. E. Boyd Stokes have announced the birth of a son on Friday, Nov. 12, at Presbyterian Hospital in Charlotte. Mr. Stokes is pastor of St. Mark's UM Church, Belmont.

* * *

The Union Thanksgiving Service at Monroe will be held in Central Hall on Thursday, Nov. 25, 10 a.m. The churches of Monroe have sponsored this interdenominational service for many years.

WCC Balance

(Continued from page 7)

of policy and action, the fact remains that in and through Jesus Christ we are one and we share a common faith and heritage. Nothing could be more tragic than that we should lose sight of this central fact.



Art & Stained Glass Co.
Complete Church Window Service

1000 Tryon Ave.
HIGH POINT, NORTH CAROLINA 27260
Phone 883-0516

27706
DURHAM N C
DUKE UNIV LIBRARY
DEC 2

PRAISE THE LORD

By George B. Culbreth



Driving on a main highway on a dark, dismal, dreary, drizzly day I saw a sign. It was one of those days when the clouds hang low and the mists encircle everything so that the whole world looks gray and the humidity is one hundred per cent and you feel crushed under the burden of the leaden skies. And I saw a sign.

There it was in the front yard of a modest little home by the side of the road, set at right angles to the road so that all could see it going both ways, neatly hand painted in red letters on a white background, no larger than a real estate sign, and the words said simply, "PRAISE THE LORD".

What a witness! When the whole environment is squeezed to a gray sameness, praise the Lord! When all of the surrounding circumstances are seemingly set up for depression, Praise the Lord! When everything that is happening can be calculated negatively, Praise the Lord! This is the word to everyone who passes this house in fair or foul weather, Praise the Lord!

What a witness a Christian can make! When life is full and free, Praise the Lord! When life is pinched and perilous, Praise the Lord! When life is frightening and even final, Praise the Lord! Because we KNOW that we live by the grace of God just as much on a rainy day as on a sunny day.

The Rev. Mr. Culbreth is minister of Jordan Memorial UM Church in Ramseur.

NORTH CAROLINA CONFERENCE

Vol. 3

November 18, 1971

No. 10

Camping Ministry

R. Keith Glover,
Coordinator

INTRODUCING NEW CAMP MANAGERS

At Camp Kerr Lake, Henry Grant is occupying the mobile home provided earlier in the summer and is serving as resident camp manager.

Mr. Grant is a member of the Englewood Church in Rocky Mount and teaches in the public schools of Henderson. His responsibilities include supervising the new facilities at Camp Kerr Lake and working with families and other groups that use the camp. A Duke Divinity School student was assigned to Kerr Lake this summer and Mr. Grant's responsibilities began the first week in September.

Since the new Day Use Area was opened this past spring, more than 1,000 persons have used the Camp Kerr Lake facilities. Plans for the coming year include opening the Family Camp Area which will substantially enlarge the possibilities for tent-

trailer camping and include a wider variety of family-oriented recreational activities under the supervision of the camp manager.

At Camp Don-Lee, Mark Price has been added to the staff as Resident Camp Manager. He, his wife and child are from Morehead City where he has been directing the Bogue Banks Ministry. Mr. Price is a graduate of Duke University and has had extensive experience around the waterways of eastern North Carolina, including one year on the staff at Camp Don-Lee.

As Camp Manager at Camp Don-Lee, he will be responsible for accommodating the needs of groups using the camp and for maintenance of the buildings and grounds. Working with him will be Alfonzie Cox, Camp Caretaker, and Mrs. Beatrice Gatlin, Dietitian.

The major project recommended in the development of Camp Don-Lee this year is the renovation of the kitchen-dining hall.

At Camp Rockfish, Mr. Kenneth Davis is serving as Camp Manager. He is a member of the Hope Mills congregation and a high school student in Fayetteville. He replaces

Mr. Gene Clayton, Coach at Methodist College, who has supervised the Camp Rockfish property since it first opened.

The responsibilities of Camp Manager at Rockfish include regular inspection of the property and facilities and seeing that they are in order before and after retreat groups use them.

Camp Rockfish has been scheduled almost every week end this fall. November and December are now being booked.

Recommendations for the coming year include building a picnic shelter, donated by the Chestnut Street Church in Lumberton, and expanded use of the Day Use Area.

NEW SERVICES FOR RETREAT GROUPS

AT ROCKFISH: Mrs. S.T. Jackson, our summer camp dietitian at Camp Rockfish, is now available to provide meals for week-

end groups during the fall, winter, and spring. Since she works with the Fayetteville public schools, she is not ordinarily available to work with weekday groups. Groups interested in food services should indicate this on the application form. Rates will be the same as those listed at Chestnut Ridge and Don Lee: \$1.00 for breakfast, \$1.25 for lunch, and \$1.50 for supper.

AT DON LEE: With the addition of a full-time resident Camp Manager at Camp Don Lee (beginning November 8, 1971) it will now be possible to offer a wider variety of recreational opportunities and resources. Retreat, picnic, and other groups using the camp may check with the Camp Manager, Mr. Mark Price, concerning the use of equipment for canoeing, volley ball, badminton, and pingpong. Mark and his wife, Anne, will also be available to help groups with other questions they might have about the use of the camp or any of its facilities to better achieve the purposes of their program.

Music Ministry

EVER BEEN TO A HANDBELL FESTIVAL?

At a Handbell Festival, it is quite appropriate to hear bells. Our Conference Festival will be in Raleigh, April 21-22. If you want to be certain to receive information about this opportunity, write Music Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605. Although the Festival is a special workshop for local church handbell choirs, persons who are interested in organizing a handbell choir will benefit.

SOMEONE MAY NEED YOUR HELP!

In the Children's literature for Church School there is always music which is suggested for the sessions. You may have some teachers in your Church School who would appreciate some help with this music. Al-

most all of it comes from **The Book of Hymns**. Check with the Coordinator of Children's Ministry in your church to see if you can work with the teachers in this music ministry.

RESOURCES FOR MUSIC MINISTRY

The United Methodist Church has available a number of resources to help you in your local church program of music ministry. Write Music Ministry 1307 Glenwood Avenue, Raleigh, North Carolina 27605, for a catalog which includes several helps, including "Graded Lists of Hymns for Children and Youth," "Aids in Using The Methodist Hymnal," "Music Leadership in the Church," "Bridging the Gap Between Choir Loft and Pew," "Enjoying Playing the Autoharp."

Maternity Center Maun, Botswana, Africa

HERE IS A NEED FOR A NEW HOSPITAL UNIT

Can you picture a maternity ward where the beds are eight inches apart? Can you imagine in one day having 35 mothers hospitalized waiting to give birth? Can you visualize a lack of space that necessitates doubling up, even out on the veranda, one patient in bed and the other under the bed on a mattress?

Can you picture cardboard cartons being used as cribs for new born babies?

Well, that is what is happening at the Maternity Center at Maun!

The Center is staffed by one nursing sister (a United Methodist missionary), two State registered nurses and 10 nurse's aides. All of the maternity work is handled by the above staff with the government doctors at the general hospital being called in for all complicated cases.

Approximately 700 babies were delivered last year and about 1,000 out-patients were treated.

The Maun Maternity Center is performing an invaluable service to the women of the area and is, in fact, the only place where deliveries are done in a hospital other than the government clinic at Kasane which is several hundred miles from Maun.

Local churches and individuals may participate in this World Division Advance Special by designating their gifts, "Building Fund, Maternity Center, Maun, Botswana," and sending them through your Church Treasurer to the Conference Treasurer. Your contributions will help the North Carolina Conference meet its goal of \$10,000.

Ernest Porter

Children's Ministry

LOOKING FOR FILM RESOURCES?

TRAFKO has recently prepared a list of films especially helpful for the coordinator of children's ministry and other workers with children. You can get a copy of this list by writing TRAFKO, The Methodist Building, 1307 Glenwood Avenue, Raleigh, North Carolina 27605.

CHRISTMAS IS COMING . . . IF YOU HAVEN'T NOTICED

You may be looking for last minute resources for Christmas programs with children. Contemporary Drama Service has prepared a number of new items that might help you. Write them at P.O. Box 457, Downers Grove, Illinois 60515. You might want to look at the list of sources printed in the Youth Ministry section of this Program Supplement.

CHILDREN'S FUND FOR CHRISTIAN MISSIONS

One approved channel for missions giving by Children is the Children's Fund for Christian Missions. Enterprises receiving support from this Fund during 1971-72 are United Methodist Missions on John's Island, South Carolina . . . Ministries with Indian Americans . . . United Methodist Missions in Black Rhodesia . . . United Methodist Missions in North Africa . . . United Methodist Missions in South India . . . Lit-Lit literacy program. (Advance Special credit cannot be given for contributions to the Fund but each gift is acknowledged with a letter when the contributing group provides an adequate return address.) For more information, write Children's Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605.

Youth Ministry

LOOKING FOR DRAMAS FOR CHRISTMAS?

There are a number of places one can contact to obtain listings of dramas for Christmas. Here are a few: Contemporary Drama Service, P.O. Box 457, Downers Grove, Illinois 60515 ... Baker's Plays, 100 Summer Street, Boston, Massachusetts 02110 ... Dramatic Publishing Company, 86 East Randolph Street, Chicago, Illinois 60601 ... Cokesbury, Fifth and Grace Streets, Richmond, Virginia 23217 ... Samuel French, Inc., 25 West 45th Street, New York, New York 10036 ... Office of Fine Arts, Room 1930, 475 Riverside Drive, New York, New York 10027.

REVISITING "CREATION REVISITED"

Several persons have inquired about the multi-media experience, "Creation Revisited," which was produced at the Conference Youth Rally in October. It was written and produced by Senior Highs at Edenton Street United Methodist Church in Raleigh. For more information, write The Rev. James Creech, P.O. Box 1926, Raleigh, North Carolina 27602.

INTERNATIONAL CHRISTIAN YOUTH EXCHANGE

The International Christian Youth Exchange (ICYE) is a program of exchange of young people between nations of the world, with an emphasis on international and ecumenical education, expressing Christian responsibility for peace and justice in the world. It is an enriching experience for the host community as well as for the exchangees. To receive an overseas exchangee would cost about \$700; to send an

American overseas costs about \$1050. Youth groups have raised the funds for this kind of project and it is an exciting opportunity for youth groups to grow in international appreciation. U.S. Students need to apply by December 15. Applications for families to receive an overseas student is February 1. If you want more information write Youth Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina ... or ICYE, Room 1908, 475 Riverside Drive, New York, New York 10027 ... or ICYE Office of The United Methodist Church, P.O. Box 871, Nashville, Tennessee 37202.

IDEAS FOR NEW YEAR'S EVE

Youth groups may want to offer leadership for a local church observance on New Year's Eve. Here are some possibilities:

(a) Traditional Watch Night Service — see Book of Worship for the Wesley service.

(b) Have a new Year's Eve party at the church, closing with a midnight service of worship.

(c) Have a New Year's Eve celebration in one of the homes and have a Communion service at midnight.

(d) Sponsor a congregation-wide candlelight service which would close with persons at the altar when the New Year comes.

(e) Some churches have combined New Year's Eve with an all-night youth gab festival.

(f) Set up a "Have One for the Road" coffee stop along the highway.

(g) Offer child-care facilities or provide baby-sitting services.

(h) Sponsor an early evening service of worship for persons who do not want to be out at midnight.

Advance Specials

1. What is the Advance? It is your "Second Mile" giving, over and above World Service, for approved Advance Specials.

2. What are General Advance Specials? They are approved programs and projects of the World and National Divisions of the Board of Missions or the Methodist Committee for Overseas Relief.

3. What are Conference Advance Specials? They are programs and projects approved and administered by an annual conference Board of Missions or a district missionary society.

4. How are Advance Specials adopted? The work area chairman of Missions and his commission, if any, recommends through the Council on Ministries to the Administrative Board selections. Write to the Advance Department, United Methodist Board of Missions, 475 Riverside Drive, New York, New York 10027, or The North Carolina Conference Board of Missions, Room 213, 1307 Glenwood Avenue, Raleigh, N.C. 27605 for suggestions in other areas of interest.

5. Is all money used as designated? Yes. For correct forwarding the designated name and purpose must be fully stated. Donors should be certain that they understand the terms of designation.

6. Is the full gift transmitted? Yes, without deductions. General Conference has directed that general promotion costs be assumed by participating agencies. Administrative costs are paid from other sources.

7. What amounts are acceptable? Any amount, but it is suggested that gifts of less than \$50 from the same church be combined.

8. To whom should contributions be sent? Send all gifts, plainly marked as **Advance Special** gifts for **World, National, MCOR, or Conference** with clear designation, to the Conference Treasurer, Mr. Charles McAdams, 1307 Glenwood Avenue, Raleigh, North Carolina 27605.

Ernest Porter

Adult Ministry

New Young Adult Series

Crosstalk, a new curriculum series for young adults will begin with the March-May quarter of 1972. Replacing **Christian Action**, in both approach and format, the new series will consist of fourteen four-page bulletin folders mailed quarterly. The change recognizes that young adults prefer a different emphasis for each session and a curriculum with a wide choice in approach and format.

New Adult Series

To respond to the plea from adults wanting a new, solid, and dependable study of the Bible, a new adult series, **Our Living Bible** is being developed. This new study will focus on the spiritual values of the Bible for the Christian in today's world. Technical biblical scholarship, with its complex methods, will not be emphasized.



Rather this study will present the message of the Bible in tones of joy and affirmation. It will also reflect our heritage as Wesleyan Christians. The first unit will be available to local churches in September 1973.

The Adult Leader

The Adult Leader is an invaluable resource for leaders of adult groups. In addition to the lesson helps for the International Lesson Series (50 pages), there are 27 pages of excellent material that complement the learning process.

The December-January-February issue has three articles in the magazine section, page 1-10. The **Adult Program** section (page 11-18) has seven articles on adult programming of which the article on **The Strategy of Leadership** is highly recommended. To help leaders, the section on Ways of Teaching/Learning, (which appears in every issue) presents methods and ideas for improving leadership skill. The **Adult Leader** should be ordered from Cokesbury with the regular literature order.

TRAFCO

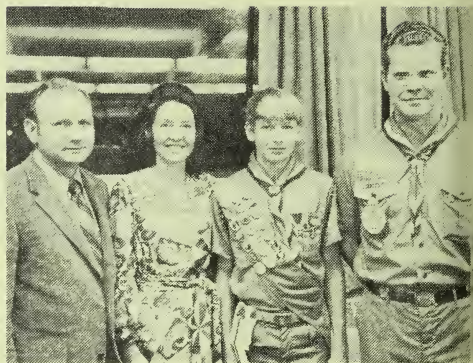
A tape entitled "Response By Bishop William R. Cannon to the Passage of the Resolution Calling for a Black District Superintendent by 1972 Annual Conference Session" is now available, in cassette form from TRAFCO - rental fee is \$1.00.

DESIGN FOR WITNESS, a three tape series, in cassette form is also available. This series has leader's guide and eight group learning experiences.

A Christmas list of filmstrips and slides is ready. Just write TRAFCO and one will be sent to you by return mail.

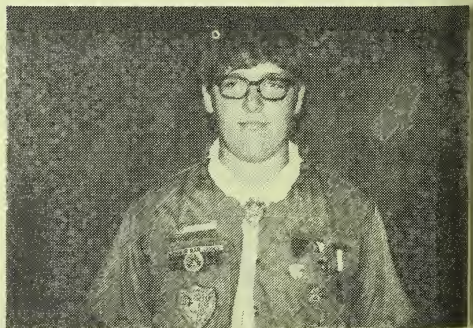
Sarah Brock
TRAFCO Librarian

ON THE SCOUTING FRONT



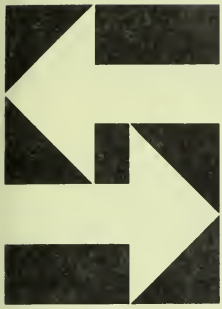
EAGLE SCOUT

James A. Evans, Jr., of Mount Gilead received the rank of Eagle Scout at First UM Church recently. Left to right are Mr. and Mrs. James Evans, Scout Evans, and Rev. Sam McMillan, pastor and scoutmaster. Jimmy is treasurer of the Sanford District UMYF.



EAGLE SCOUT

Thomas H. Stark, son of Rev. and Mrs. Rufus H. Stark of Wilmington, received his Eagle Rank Badge this summer at Camp Tuscarora near Goldsboro. He served as a member of the teaching staff at the camp.



VOICE OF THE PEW

Sponsored by the Committee on Interpretation and the Board of the Laity of the WNC Conference. All United Methodists are invited to participate. Questions should be directed to John Borchart, 305 Cole Building, 207 Hawthorne Lane, Charlotte, N. C. 28204.

Q. An article in "Business Week" of Sept. 4, 1971, tells that Pax World Fund, Inc., — a mutual fund — has been established by the United Methodist Church. Pax, the article says, will not invest in the liquor, tobacco or gambling industries, and will seek investments in companies "that are not to any degree engaged in manufacturing defense or weapon-related products." The article says a natural client of Pax is "The \$250 million Methodist Ministers' Pension Fund." Are we United Methodists investing our pension funds in Pax?

A. Dr. Donald R. McKee, treasurer of the General Board of Pensions of the United Methodist Church, in replying to a question about investments in Pax, said, "Let me state that this article was written without our consent or knowledge nor have we been in conversation with Pax World Fund, Inc. about investments in the Fund. We can only assume . . . that the reference to the 'the \$250 Million Methodist Ministers' Pension Fund' originated with the news writer."

The "Investment Guidelines" of the General Board of Pensions states: "The funds entrusted to the General Board are specifically designated for use only in pension and other benefit programs authorized by the *Discipline*. The funds may not be diverted to benevolences, subsidies, donations, grants, or any such purposes. These funds were created for, and are to be managed in a way which provides the maximum reliable support for our pensioners, potential pensioners and their beneficiaries. The manner in which these funds are invested must necessarily reflect the purpose of the fund as described above."

Among investment objectives: "The Investment Objective is to preserve the in-

tegrity of real value of the funds entrusted to the Board as measured in terms of their purchasing power." Specific objectives include:

(a) Providing a reasonable rate of return on invested funds; (b) Preserving the principal value of the invested funds; (c) Seeking long term appreciation on an investment basis rather than on a speculative basis.

Under "Social and Moral Goals" the "Investment Guidelines" state: "These funds are not knowingly invested in enterprises out of accord with the general social and moral aims of the church, and, where feasible, investments are made in support of such aims."

In another paper of the General Board, entitled, "Pension Concerns", it is stated: "The General Board of Pensions seeks to be aware of and sensitive to religious-social priorities in the investment program. The General Board searches for opportunities which may be available for investment in order to creatively further religious-socio objectives consistent with fiduciary objectives."

"Some of the general areas of opportunity involved creatively in the accomplishment of so-called religious-socio objectives are housing, employment, job training, aid to business, and environment or ecology."

(Answer: by Dr. Donald R. McKee, treasurer, General Board of Pensions, United Methodist Church, Evanston, Ill.).

Q. Please give me any information you have on what United Methodists believe, and where the money goes.

A. You will need a copy of *The Book of the Discipline* of the United Methodist Church, 1968. Most local churches have one. First, look on pages 37-48 for the

Articles of Religion of the Methodist Church and the Confession of Faith of the Evangelical United Brethren Church. They united in 1968 and we now share these beliefs. Next, turn to page 52 and read the preface to the Social Principles. On pages 53-60 is the Methodist Social Creed, and on pages 60-66 is the the Basic Beliefs Regarding Social Issues and Moral Standards of the Evangelical United Brethren Church.

So far as "where the money goes", you can find the expenditures of the 1970-71 Western North Carolina Annual Conference budget, and the approved program and expenses of the 1971-72 Annual Conference budget in the 1971 *Western North Carolina Annual Conference Journal*, which can be found at any local United Methodist Church.

(Answer: by John L. Borchert, Conference coordinator of communications, Charlotte, N. C.)

Q. We United Methodists say, "forgive us our *trespasses* as we forgive those who *trespass* against us," when praying the Lord's Prayer, yet the model prayer by Jesus in Matthew uses "*debts*". Why do United Methodists differ?

A. The model prayer of Jesus is rendered in two ways in the New Testament, the Matthew form (using the Greek word "*opheilemata*" — debts in the fifth petition) and the shorter Luke form (11: 2-4, using the term "*hamartias*" — sins). Which formulation is closer to the actual wording of Jesus, no one knows. The written texts we have were written down a generation or two after Jesus' death. They probably represent oral traditions handed down in the liturgies of the particular regions from which the writers came.

The term "*trespasses*" (Greek "*parapto-meta*") is used in neither of the two original forms of the Lord's Prayer but is borrowed from Matthew 6:14-15, which is an explanation by the writer of the intentions of the fifth petition. Thus, while the use of the term "*debts*" seems closer to the earliest form of the prayer, the use of the term "*trespasses*" is closer to the earliest understanding of Jesus intentions. This accounts for the peculiar tenacity with which both forms have stayed with us in the Church.

(Answer: by Dr. Thor Hall, theologian, Duke Divinity School, Durham, N. C.).

Q. Have any United Methodist monies been contributed to Malcolm X University, either directly or indirectly, through the National and/or World Council of Churches?

A. Dr. R. Bryan Brawner, Treasurer of The United Methodist Church, informs us that absolutely no monies have been contributed directly to Malcolm X University by our Church. However, we do support the World Council of Churches in the amount of \$223,850 per year, and the World Council has made a contribution to Malcolm X University. Dr. Eugene L. Smith, Executive Secretary of the World Council, estimates that of the gift from the World Council to Malcolm X University, perhaps as much \$400 could be estimated as the portion which came from the United Methodist Church. Dr. Smith's statement follows:

"The amount of money which may have come from The United Methodist Church in the grant to Malcolm X University is probably \$400. The amount is difficult to estimate when money comes in currencies of many countries on fluctuating exchanges, and is drawn from funds of the World Council of Churches to which different churches contribute in different proportions.

"The application for Malcolm X Liberation University was couched in revolutionary rhetoric. It laid stress upon the work that is being done against drug addiction in the black community. It made major emphasis upon its education program. The program is geared to prepare blacks for helping in the nation-building of independent Africa. There is special stress upon the positive attitude of physical work. That attitude toward physical work and the kind of skills stressed in the program are realistic for the situation in Africa. The program was well received at a recent meeting of black churchmen in Tanzania."

—DR. EUGENE L. SMITH
Executive Secretary
World Council of Churches

DS

NORTH CAROLINA christian advocate

Vol. 116 Greensboro, N. C. December 2, 1971 No. 37

DUKE UNIVERSITY LIBRARY

United Methodist World Service

Emiko Iwatsuki, the first woman to participate in an exchange program between Nagoya Gakuin University, Nagoya, Japan, and Alaska Methodist University, instructs several young women in conversational Japanese. AMU is one of the 128 United Methodist related schools which receive counsel and guidance from the Division of Higher Education of the Board of Education, a World Service agency.



DEC 6 1971

DURHAM, N. C.



↑ One of the least-known points of service by the United Methodist Board of Missions and the National Council of Churches is a ministry to American servicemen in the Far East. A string of Christian service centers provide hospitality, activities and a way to meet Christians of the host country. In the picture a young sailor whose ship has anchored at Hong Kong uses the overseas telephone in the center at Fenwick pier to talk with his girl friend in Seattle. World Service funds help with the administration of this program. (Edwin H. Maynard)

The Board of Evangelism of the United Methodist Church is constantly looking for new ways of telling the message of Christianity. In an unusual New Life Mission, young folk singers perform before crowds assembled in a shopping center.



WHERE IT IS

4 'A Brother Ought to be a Man
in Black'

by LeRoy A. Scott

8 Bishops Call for Peace

10 N.C. Conference Lays Plans
for Next Year

16 WNCC Youth Are
Witnessing to Faith
by John Borchert

**Our Fifth Annual Bible Lands Tour
Departing — KLM Royal Dutch
Airlines**

April 3, 1972

**Fifteen Days Bible Lands . . . \$ 849.00
Seven Day Rome and London Exten-
sion \$229.00
(Based on Group Itinerary Fares)**

WRITE OR CALL

Rev. and Mrs. William A. Rock, Jr.
New Hope United Methodist Church
4693 Andrews Drive
Winston Salem, North Carolina 27106
Telephone 919 924 2110

Or one of the following associate hosts

Rev. and Mrs. R. Delbert Byrum
Wesley Memorial United Methodist
Church

Post Office Box 5261
High Point, North Carolina 27262
Telephone 919 885 4261

Rev. and Mrs. H. S. Carter
Oak Summitt United Methodist Church
732 Oak Summitt Road
Winston Salem, North Carolina 27105
Telephone 767 2192

Rev. and Mrs. Charlie L. Grant
Retired Methodist Minister
Route 7, Box 189
Asheboro, North Carolina 27203
Telephone 919 629 1142

Mr. and Mrs. Harmon Porterfield
New Hope United Methodist Church
4570 Kreeger Road
Winston Salem, North Carolina 27106
Telephone 919 924 8649

And Hosts of Other Denominations

NORTH CAROLINA

christian advocate

**Official Organ of the North Carolina and
Western North Carolina Conferences
of the United Methodist Church**

ESTABLISHED 1855

James C. Stokes . . . Editor and Manager
Ray Young Production Manager
Ruth Laughlin Editorial Assistant
Betty Dean Circulation Manager

Second-class postage paid at Greensboro, N. C.

Published bi-weekly on Thursdays by Method-
ist Board of Publication, Inc., 429 W. Friendly
Avenue, Greensboro, N. C. 27401.

The Methodist Board of Publication

C. P. Morris, Raleigh, President; H. G. Allen, Statesville; Paul Carruth, Rocky Mount; James H. Coleman, Marion; J. Slade Crumpton, Durham; N. E. Edgerton, Raleigh; James W. Ferree, Charlotte; Albert F. Fisher, Goldsboro; J. Nelson Gibson, Jr., Gibson; N. W. Grant, Raleigh; William R. Henderson, High Point; S. Herbert Hitch, Charlotte; Julian A. Lindsey, Greensboro; N. D. McNairy, Greensboro; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Christian White, Greenville; Carl C. Wooten, Kinston.

Single subscription \$3.99 per year payable in advance.

All-Administrative Board rate, \$3.49 per year; Every Family Plan, \$3.19. Make checks and money orders payable to the North Carolina Christian Advocate.

Rates for obituaries and resolutions as follows: \$2.00 for first 100 words; \$2.50 per hundred for next 200 words; \$3.00 per hundred for all over 300 words.

Advertising rates furnished on request.

We do not necessarily endorse products or services advertised.

Opinions expressed by our writers do not necessarily represent the official position of The United Methodist Church or of the editor.

Articles and news items offered for publication should be addressed to the editor, and if their return is requested postage for same should be included.

Address all correspondence to

P. O. Box 508, Greensboro, N. C. 27402
Telephone: (919) 272-1196

**Member of Associated Church Press and
The United Methodist Press Association**

Calendar of Coming Events

MEETINGS OF WIDER INTEREST

- Dec. 7-9 — National Fellowship of Program Directors, Dayton, Ohio
- Dec. 9-14 — United Methodist Missionary Conference, Westerville, Ohio
- Jan. 11-13 — Lay Pastor's National Conference, Oklahoma City, Okla.
- Jan. 17-18 — Annual Meeting of UMCOR
- Jan. 24-26 — Council of Secretaries, Nashville, Tenn.

NORTH CAROLINA CONFERENCE

- Dec. 3 — Durham District Christmas Party, Duke's Chapel Church, 6:30 p.m.
- Dec. 6 — Conference Commission on World Service and Finance, Budget Hearings, Methodist Bldg., 9:30 a.m.
- Dec. 7 — Conference Commission on World Service and Finance, Executive Session, Methodist Bldg., 9:00 a.m.
- Dec. 7 — Conference Committee on Church Architecture, 10:00 a.m.
- Dec. 7 — Conference Plan Review Committee, 2:00 p.m.
- Dec. 10 — Rocky Mount District Christmas Dinner, St. James Church, Tarboro
- Dec. 12 — Durham District Conference, Chapel Hill, Orange Church, 2:30 p.m.
- Jan. 13 — Rocky Mount District Program Council, District parsonage, 10:00 a.m.
- Jan. 14 — Rocky Mount District Pastors' Meeting, First Church, Rocky Mount, 2:00 p.m.
- Jan. 16 — Wilmington District Conference, Whiteville, 2:30 p.m.
- Jan. 16-20 — New Bern Junior High Confirmation Laboratory for Pastors, Centenary Church

WESTERN NORTH CAROLINA CONFERENCE

- Dec. 3 — Albemarle Ministers/Wives Christmas Party
- Dec. 5 — North Wilkesboro District Conference, First Church, North Wilkesboro, 3:00 p.m.
- Dec. 5-6 — Bishop's Dialogue Session, Lake Junaluska, Lambuth Inn
- Dec. 6 — Winston-Salem/Forsyth Ministers and Wives Christmas Party
- Dec. 7 — Bishop's Dialogue Session, First Church, Hickory, 12 noon
- Dec. 8 — Bishop's Dialogue Session, First Church, Salisbury, 12 noon
- Dec. 9 — Bishop's Dialogue Session, Maple Springs Church, Winston-Salem, 12 noon
- Dec. 12 — Albemarle District Conference, Salem Church, 3:00 p.m.
- Dec. 13 — North Wilkesboro District Program Council, First Church, North Wilkesboro, 7:30 p.m.
- Jan. 16 — Winston-Salem/Forsyth District Conference, St. Paul Church, 7:30-9:00 p.m.
- Jan. 16-20 — Winston-Salem/Forsyth Confirmation Lab and Lay Training

8%

FIRST MORTGAGE CHURCH BONDS

Registered as to principal and interest

Interest payable semi-annually

Write CHURCH SECURITIES, INC.

(Formerly Church Investors)

**or Phone Toll-Free
1-800-241-3166**

4095 Clairmont Road

Atlanta, Ga. 30341

This advertisement is neither an offer to buy or sell any security. In states where this dealer is not qualified to act as a dealer, sales literature will be deleted from descriptive brochures.

With the amount of suffering we see today, no man is entitled to a clear conscience. The real follower of Jesus cannot fail to have compassion for those who suffer and to feel some sense of inadequacy. Johnny Cash, in a current song says, "A brother ought to be a man in black!"

True, our sympathies are occasionally stirred by some well-publicised instance of suffering or tragedy. I remember a little girl, Kathy, who fell in a well in California some years ago. The whole country was concerned, and for days and days followed every detail of the attempted rescue.

We have allowed our feeling of frustration to smother our compassion and possible kindness. We have concentrated on our own interests and classify wider concerns as visionary, socialistic, or otherwise unproductive.

We half remember that helping other people has always been a risky and frustrating business. Jesus' parable of the Good Samaritan, which we honor with lip-service, actually describes a situation that was full of peril for anyone who dared to stop and try to help the man waylaid by robbers.

Jesus' concern for the poor and exploit-

'A BROTHER OUGHT TO BE A MAN

Hardly a news broadcast was heard that did not give the latest report on Kathy's condition and on the rescue work.

More recently a great number of people were stirred by the plight of one Lt. Calley. Regardless of his specific guilt, as judged by six combat veteran officers, there was a widespread feeling that Calley was somehow the victim of a much larger system of circumstances, a kind of scapegoat for many others. Thoughtful people also realized that Calley's victims were likewise caught and killed as a result of a situation far beyond their control or understanding.

But too often our feelings are largely sentimental and do not carry over into any effective action. Our mood of outrage passes all too quickly.

Sadly, our feelings for most of the poor and victimized have become hardened, and we justify our lack of care by lumping the worthy with those we judge unworthy. We try to see them all as shiftless, lazy, "sorry", and hopeless. We see our own better fortune as somehow the result of our own intelligence and diligence.

ed shown by his driving the moneychangers out of the Temple led directly to his crucifixion! It has always been dangerous to become actively concerned about the needs of others.

But when we hide behind the difficulties and dangers and use those problems as excuse to concentrate on selfish concerns, we can hardly call ourselves followers of Jesus. Those who withhold funds formerly given to the Church and use them for selfish ends certainly could not pass the final judgment described by Jesus! The judgment, said Jesus, would be based on the simple question of whether help and compassion were shown to the poor and neglected. There was nothing said about being "born again" or faith in this creed or that, nothing about which group one belonged to or which God one prayed to. To borrow a word from a popular singer, we say, shocked and amazed, "Is that all there is to judgment?" Simply unbelievable in the light of what men have said about Jesus!

Today I am concerned. I am concerned for the poor. I am concerned for those

The Rev. Mr. Scott is pastor of First UM Church, Randleman

locked into a situation they cannot change and usually surrounded by the unconcern of the affluent majority. We try to justify our unconcern by pointing out the "dead-beats" . . . in their group, not in ours. We say, "Make them work for a living like I do" and proceed to ignore the fact that three fourths of those on welfare can never work. We handily forget the greater percentage of disabled, aged, dependent children, and abandoned mothers, who, without help, can never work and support themselves; these will always be with us, as Jesus observed.

I am concerned with the victims of war. Both the young men who are drafted into a

IN BLACK'

By LeRoy A. Scott

system they do not control or understand, and those who, because of "military necessity" are deprived of homes, families, food, and sometimes their lives by interests that look on suffering as a minor concern. Our "rescue" of Vietnam has been a lot like the Biblical shepherd who rescues from a lion "two legs or a piece of an ear." (Amos 3:12)

I am concerned for the blacks who have been exploited and "put down" for centuries and then grudgingly given the place, or a part of it, they were entitled to all along as children of God.

I am concerned for the abandoned youth of our land. By no means all from "poor" or underprivileged homes! We have passively abandoned millions of young people to their own devices, cars, alcohol, drugs, because we lacked the self-discipline to guide them and truly share problems, deals, and discipline with them. By and large, they are no more lost and undisciplined than we their parents are.

I am concerned for the aged, often just "put away" or otherwise forgotten.

I am concerned for the men and women in our prison systems. We often complain

that more people ought to be caught and sent to prison, but we continue to make worse criminals and multiply bitterness among those who do "serve time". We, as citizens, refuse to provide the funds necessary for the improvement our penal system desperately needs.

I am concerned for the great majority of the world's people who are hungry and deprived while we waste so much. If they do not rise one day in desperate rebellion, easily exploitable by communistic thinking, it will be the number one miracle of our age.

Today the Christian brother "ought to be a man in black . . ." or else we will all be drowned in a sea of red . . . the red blood of millions, including our own, and the red fires of destruction and the hell we invite by our own apathy and unconcern. It seems to me that our choice today is between black and red . . . the black of genuine mourning or the red of blood and fire!

But "a brother ought to be a man in black".

Prayer for Brotherhood

by Carol Bessent Hayman

Dear God, we mortals hang on things so fragile

As looks and smiles or some unspoken word.

Why can't we seek to see another's weakness

And bind the wound before the cry is heard?

Oh, give me strength and will to help my brother,

Not to sit silent while he walks in pain.

Let me be first to reach out to another,

Let my voice join in freedom's sweet refrain.

I cannot right the wrong that should not be

Or turn back pages in the book of years;

But let my heart seek out true unity,

Let me not be ashamed to shed these tears.

Amen.

THE NATURE OF OUR STRUGGLE AND THE MEANS OF OUR TRIUMPH

Now that the Prayer Amendment has been defeated in Congress we might well consider just where we stand on prayer itself. Of course everyone believes in prayer in the same sense that everyone believes in motherhood and apple pie.

But is our belief in prayer one of those comfortable convictions which we display under glass, so to speak? Or is it a working tool to be used daily in our round of spiritual housekeeping?

Most of the main line churches — and some not so “main” — took a strong stand against the Prayer Amendment on the grounds that, though it looked quite innocent, its impact would be to breach the wall of separation between Church and State. On balance, we are inclined to go along with the position that the First Amendment, together with the Fourteenth, are sufficient; that voluntary prayer in public, appropriately rendered, is assured for all without the need of any further amending.

We wish, however, that we could discern as much enthusiasm for prayer as was aroused for defeat of the Prayer Amendment. We could be wrong, but it appears to us that one of the areas of great neglect in the church is prayer. There is, we think, relatively little praying going on either in church or in the home. What little congregational praying does take place is often of a stiff, formal type which sounds like the person praying is giving God his orders for the day. There is much declaration of contrition and acknowledgement of sin-involvement, but we do not detect much evidence of spiritual agony.

Moreover, our praying — both public and private — is so momentary and fleeting that after inviting the presence of the Holy Spirit we have arisen and departed before

He has had time to arrive.

Roman Catholic Archbishop Fulton J. Sheen has suggested that Christians spend one hour of continuous meditation and prayer daily. Most of us would go out of our minds if we had to do that. Our inner resources are so meager that without the support of the “idiot box” or flight into activity we would be lost.

We are a great people to cotton up to “the old time religion” or Norman Vincent Peale or Billy Graham or the “social gospel” without letting any of it go farther than skin-deep. The plain fact is that too many of us got starched and ironed before we got washed; too many of us have never really recognized the awfulness of sin and the necessity to repent of it; to get right with God and then to get right with our fellow man.

We are like petulant children who quarrel with one another over baubles and trinkets, when we should be growing month by month in spiritual depth. It is a pathetic sight to behold mature men and women (as far as body and mind are concerned) carrying on like spiritual babes: i.e. slapping at one another, wailing in protest, nit-picking about non-essentials, complaining when everything doesn't go to suit them.

You name the church — almost any church — and we'll show you a cluster of spiritual babies who should be pulling their share of the load but who are having to be pushed around in baby-carriages. Of course, every church also has its people of deep commitment and genuine compassion. These keep the church alive and moving in spite of the complainers and backbiters.

At this point some of our readers may be getting a little hot under the collar. I

these remarks will stir some of our people out of their lethargy and out of their down-right meanness, then our words are not wasted.

If we would stop holding God off at arm's length and would really open ourselves to the presence and power of the Holy Spirit, no telling what could happen within our lives and within the church. God alone, experienced in depth, responded to by a total commitment and served with absolute obedience can save us from ourselves. Nothing else can and will release us from the demonic forces which lie deep within us and which spill out in ugly tempers, cruel words and devilish actions.

At this point in time we may well question whether the culture of America, sin-saturated and burdened down with a heavy accumulation of evil, can ultimately survive.

The United Methodist Church, as never before, needs to get earnestly involved in the business of bringing the saving power of God into the lives of lost souls. Only men who have tasted the grace and power of God in their own personal lives, and who are letting Christ live through them, can be effective in winning an estranged and lost world back to the Father.

The demons of modern society — hate, prejudice, moral insensitivity, crass selfishness to name a few — will not yield their sway without a struggle. Prayer remains as the basic instrumentality through which we carry on spiritual warfare against the powers of evil. The poverty of our prayer life in great part accounts for the weakness of our efforts. The church never has enough money, but we have more money than we have spiritual power. Our human resources are limited, but they are not as limited as are the resources of God which we might have but do not claim.

The Apostle Paul describes the basic struggle in which we are engaged in these memorable words. "We are not contending against flesh and blood, but against the principalities, against the powers, against

the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. Therefore take the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the equipment of the gospel of peace; above all taking the shield of faith, with which you can quench all the flaming darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Pray at all times in the Spirit, with all prayer and supplication." (Eph. 6:12-18)

Truth, righteousness, peace, faith — these all seem to be in short supply now when we need them so badly. The helmet of salvation, the sword of the Spirit, and the word of God — these we seem to have laid aside for other types of weapons. As for prayer, we fervently believe in it but seldom use it.

How can we win in the moral and spiritual struggle when we fail even to understand what kind of struggle it is, and when we so readily discard the weaponry through which alone victory can come?

'The Word Became Flesh'

by H. Glen Lanier

When God to earth in glory came,
Declaring love to be His name,
Himself, in infant form he dressed,
That all mankind in Him be blessed.

He left the realms of heavenly light
And entered into earthly night;
That in Himself all men might see
The radiance of eternity.

Bishops Call For Peace

DES MOINES, Iowa (UMI) — A "call for peace and self-development of peoples" was issued here November 18 by the United Methodist Council of Bishops.

The five-page document, drafted by a seven-member committee headed by Bishop James Armstrong of Aberdeen, S.D., will be offered to the 1972 General Conference for consideration as a church-wide emphasis during the 1972-76 quadrennium.

In another action related to peace concerns, the bishops in the closing session of their semi-annual meeting called on President Nixon and Congress to provide legislation for rehabilitation of war-torn areas of Southeast Asia.

The "call for peace and self-development of peoples" terms it a response to the "profound concern" voiced by many United Methodists "about the cheapness with which human life is treated and the possibility of the total extinction of the race."

Divided into three parts, the bishops' call discusses the nature of peace, enemies of peace and the sources of peace.

"Peace is not simply the absence of war," the document asserts. "It is that emerging dynamic reality envisioned by prophets where spears and swords give way to implements of peace, where historic antagonists dwell together in trust, and where righteousness and justice prevail."

"There will be no peace with justice until unselfish and informed love are structured into political processes and international arrangements.

"The enemies of peace are many. War results from a complex of personal, social, economic and political forces. If war is to be overcome, its root causes must be isolated and dealt with."

Among "enemies of peace" cited in the document are "blind self-interest," "economic exploitation," "racism," "population explosion," "nation worship," "continued reliance upon military violence," the "arms race," and "dehumanization."

Source of peace, the call states, is God. Peace comes "when man meets the conditions of God."

Included in the conditions cited are penitence, new life, and love.

The document also notes that each of the enemies needs to be dealt with specifically through such steps as development programs, racial justice, population control, disarmament, civilian control of the military, international law and organization, and "non-violent love."

The call concludes:

"Unless the most powerful and responsible members of the human family are willing to deal with the root causes of war, running the essential risks and making the necessary sacrifices, man will destroy himself."

Serving with Bishop Armstrong on the drafting committee were Bishops W. Maynard Sparks, Seattle, Wash., W. McFerrin Stowe, Topeka, Kans., Earl G. Hunt, Jr., Charlotte, N.C., John Wesley Lord, Washington, D.C., Roy C. Nichols, Pittsburgh, Pa., and C. Ernst Sommer, Frankfurt, Germany.

In the message calling for rehabilitation of devastated areas of Southeast Asia, the bishops said:

"The Bishops of the United Methodist Church in the United States:

"Earnestly longing for the cessation of hostilities in Indochina;

"Acknowledging the responsibility of their nation for much of the suffering and destruction in Vietnam, Cambodia, and Laos:

"Reaffirming the tradition of the United States following warfare to bind the wounds of war's victims and rebuild devastated areas;

"Pledging ourselves to lead our churches and people to do their essential parts in such rehabilitation efforts:

"Do urge the President and Congress of the United States, relying upon the counsel and guidance of the people and govern-

ments of Indochina, to provide necessary legislation for the rehabilitation of life, land, and property throughout that war-

torn region, joining, where possible, with other nations through the United Nations in this effort."

Hughes: Rebirth of Spiritual Values Needed

DES MOINES, Iowa (UMI) — An impact on spiritual life is the greatest need in the United States right now, U.S. Senator Harold Hughes (D-Iowa) told the United Methodist Council of Bishops and 650 other ministers and laymen here November 17.

Sen. Hughes, a long-time Methodist lay speaker, also asserted that the world's political, social and economic problems can be solved only by a rebirth of spiritual values. The senator was the principal speaker at a dinner given in honor of the bishops by the Iowa Area.

"People have seen no example of loving one another," the speaker asserted. "We've never really tried God as a solution to problems of men . . . We live by the Golden Rule individually, why not collectively?"

Sen. Hughes gave numerous examples of the use of prayer in his own life and in that of other government officials. He also told of his belief in a spiritual hunger among young persons.

"Many of our young people know not the spiritual world; they consider themselves spiritually dead. Yet, whenever I have talked to them I find they want to pray, they want to find God."

Appearing on the program with Sen. Hughes were Bishop Paul Hardin, Jr., Columbia, S.C., president of the Council of Bishops, Bishop Roy H. Short, Louisville, Ky., secretary of the council, and Bishop James S. Thomas, resident leader of the Iowa Area.

In an unscheduled event, a group of about 20 young persons from the Center for the Study and Application of Black Theology in Des Moines presented a statement to the bishops to give greater voice to the concerns of youth, the poor,

and the hungry in determining the denomination's policies.

After final adjournment of the council's semi-annual meeting on November 18, a group of about ten bishops spent several hours in a dialogue session with youth at the black theology center.

World Service is...



This chain of serving and
caring
is broken if your gifts to
World Service
do not get through
to those who minister in
Christ's
name because you gave.



Make sure that your
church's apportionment for
World Service
and
Conference Benevolences
is
PAID IN FULL
before the end of the
fiscal year, December 31.



Division of Interpretation
Program Council of the United Methodist Church
1200 Davis St., Evanston, Ill. 60201

N.C. Conference Lays Plans For Next Year

When it was time for the North Carolina Conference to decide on its emphases for 1972-1973, Conference leaders called for an all-day Consultation on Priorities. Dr. N.W. Grant, Director of the Conference Program Council, invited forty persons to the Consultation on Nov. 3 at Hayes Barton Church in Raleigh. All but six of those invited participated in the meeting which brought together the district superintendents, the chairmen of the various program boards and agencies, the Program Council staff members, and key lay persons.

The objectives were "that by the end of the Consultation (1) we shall have listed at least three operating priorities for the current year, (2) we shall have identified at least two intended priorities for 1972-1973 to be recommended to the Program Council, and (3) we shall have explored how a board or agency might act on the basis of Conference priorities."

A priority was defined as an emphasis in terms of right now. To accept an emphasis as a priority does not mean that nothing else gets attention; other programs continue and other matters are still of concern, but it does mean that all Conference boards and agencies are called upon to take seriously conference-wide priorities and to let those priorities be a major dimension in the board or agency's planning for the year.

The Consultation worked on five factors which are involved in setting priorities.

(1) *What are current operating priorities?* This question enabled the group to list those assumptions which are viewed as presently being important in Conference decision-making. Here the group did not talk about what ought to be or even what we usually say, but rather identified actual priorities, both positive and negative. These are the places where we are not putting our time, our money, our staff, our energies, our commitment.

(2) *What are the givens in the situation?*

Certain factors are a part of the total picture such as what the Boards are now doing, previous decisions we have made, guidelines from the General Church, directions from the *Discipline*, financial obligations already incurred, etc.

(3) *What input do the Boards make?*

Each of the program boards and agencies brought to the Consultation a statement of suggested priority. As each report was made, the Consultation members were asked to assume for a moment that that particular suggested priority was indeed the most important thing for the Conference and to defend the priority. What happened was each Board and agency in turn felt the support of the total Conference saying, "What you have to say is important and we take it seriously."

(4) *What have the local churches said?*

In an effort to discover the hopes and expectations of the local churches, the Consultation took a look at summaries of the twelve Listening Sessions recently held across the Conference. Each item was given attention with the question raised: "What is being said with this concern?" This brought the feelings and thinking of churches in every district to be a part of Conference-wide recommendations.

(5) *What is God's Commission for His Church?* Throughout the Consultation, the group was reminded that all its work was in response to an over-arching purpose to be the servant Church, "witnessing, teaching, sharing, loving, and enlisting in faithful response to serve under the mandate of Christ's own example." Priorities make sense only as they fulfill the purpose and our purpose as a Conference is clearly to be Christ-focused and person-centered.

With these five areas of consideration, the Consultation then listed possible priorities for the 1972-1973 Conference year. Small groups dealt with all of these

recommendations and each brought back specific suggestions for two priorities. Interestingly enough, working independently the groups had come to almost the same conclusions, so when the total Consultation group weighed recommendations from these smaller groups, the developing consensus was two-fold: stewardship in all of its implications, especially in finances, and equipping the ministry for leadership.

These recommendations were carried to the Nov. 12 meeting of the Conference Program Council. They were carefully laid out to the council, with numerous charts and posters arranged along the walls of the meeting room.

The Rev. Belton Joyner, Coordinator of Youth Ministry and Camping, was called upon to give an explanation of what transpired in the Consultation. He presented much background information and summarized the findings of the Consultation. In the discussion which followed, he assisted Dr. N.W. Grant, Program Director, in shedding light upon areas which were not clear to some.

The Council adopted the recommendations of the Consultation. However, in the process, the Council wished to have it emphasized that in adopting "stewardship in all of its implications especially in finances," as one priority it was thinking of the total commitment of people to God and not merely financial giving. Concerning the latter, there was considerable feeling that tithing should be stressed. However, there was recognition that today there is room for different interpretations of just what should be included in the tithe.

The evangelistic implications of stewardship were also stressed. Calling of all people to a deeper experience of personal religion was highlighted.

The second priority, "equipping the ministry for leadership," was offered with the realization that lack of ministerial leadership, was a serious problem in the conference and that this greatly affected the local churches: their attitudes and their actions or reactions.

As a partial answer to this, the Program

Council authorized the setting up of a Leadership Development Task Force, which would look into the total leadership needs of the conference from local church to conference-level. It should work out ways to meet these needs, under the direction of the Program Council and in cooperation with the various boards and agencies. The Task Force should look to long-range goals as well as more immediate objectives and should be willing to undertake "experimental enterprises".

Nine major boards and agencies were to have representation on the Task Force. In addition, the following organizations were to furnish a representative: the Women's Society, the three councils on ministry, the cabinet, and two at-large members, plus Dr. C.P. Morris, associate director for nurture and training.

The Task Force would work closely with the Conference Commission on Continuing Education of the Ministry in its special area. Other Conference Program Council staff members would be involved as needed.

It was evident that much of the in-put to the Consultation and through it to the Program Council had come out of the twelve listening sessions, which had been held over the conference during September.

A summary of the results of these listening sessions was made available to the Program Council. If it is true that the believing, witnessing and working Church is largely in the local congregation, then the opinions coming out of the listening sessions are of vital import. These opinions dealt with the following:

- * *ministerial leadership*; as it concerns dedication, training, pulpit capability, organizational ability, inter-congregational relationships, and public relations.

- * *Lack of communication* in these areas: lay-clergy relations; controversial issues; financial matters; relationship of local church to the conference; ecumenical relations (COCU); inequities in church membership records.

- * *Development of lay leadership* (at all levels).

- * *Better knowledge of church structure*:

(Continued on page 31)

Mount Lebanon Dedicated



Mount Lebanon United Methodist Church

Mount Lebanon United Methodist Church, Randleman, was dedicated Sunday, Oct. 17. Dr. James G. Huggin, High Point District superintendent, preached and led the dedication service. He was assisted by Rev. J. Marion Fulk, Sr., a former pastor, during whose ministry the church was built. Also assisting was the present pastor, Rev. William H. Yokeley.

The air-conditioned, carpeted sanctuary seats approximately 350. There are 10

large classrooms, kitchenette, three bathrooms and a study-library. The building, furnishings and landscaping program cost over \$151,000.

Mount Lebanon celebrated its 100th anniversary in 1950. It was the first church built in Randleman. The bell hanging in the tower on the lawn was in the church that was built in 1898. The present church is the third building to be constructed on the same site.

Hospital Insurance Coverage

Each person receiving a pension in the Western North Carolina Conference is covered for health benefits through a plan with North Carolina Blue Cross and Blue Shield. Those persons over 65 years of age are eligible to receive benefits which are supplemental to those benefits available under the Medicare program.

This Blue Cross/Blue Shield coverage is paid for jointly by the Western North Carolina Conference Board of Pensions and the Cole Foundation. Each organization pays one-half of the cost. Currently, the total

cost of the coverage for the Conference is approximately \$4,393 per month or \$52,715 per year.

On May 1 of this year, the cost of coverage for each pensioner over 65 years of age increased about 40% to the current monthly rate of \$7.65 or \$91.80 per year. For each pensioner under 65, the cost of coverage increased about 32% on August 1 to \$10.57 a month or \$126.84 per year. The cost of the health benefit coverage is, of course, in addition to the annuity provided by the Ministers Reserve Pension Fund.

Port City Building Opened

by Mary Jane Stewart

A long-time dream was finally realized. On Sunday, Aug. 29, 1971, the doors of the Port City Headquarters Building were opened. This church grew out of a struggle to merge four churches which were Morrow's Chapel, Caldwell's Chapel, Stewart's Chapel and St. Paul. However, the merger did not materialize as planned, but the Port City Church came into existence. It consists of a few members from the four mentioned churches.

This building now serves as a church community center, and headquarters building for the other churches of the charge. It

has a full time day care center which operates five days per week with a program centered on the youth, senior citizens and many other activities.

The four churches now constituting the Port City Charge are Morrow's Chapel, Port City, Mott's Grove, Brown's Chapel. Rev. Liston Sellers, Jr., is pastor, and he is assisted by lay speakers, P. Pearson, Alvin Morrison and Charlie Houston.

The entire charge came together on Sunday, Nov. 14, at 7:30 p.m. and presented the pageant the "Twelve Tribes of Israel". The cast was drawn from all four churches.



Port City Headquarters Building

Mouzon Church Names Hall

On Nov. 14 the fellowship hall of Mouzon UM Church in Charlotte was named Flynn Hall, in memory of Fletcher Smith Flynn. Mr. Flynn, who died Nov. 23, 1968 was a charter member of Mouzon Church, was a member of the Administrative Board continuously from the organization of the church until his death, served for six years as chairman of the Commission on Education and taught in the

Church School.

The Rev. Jake Golden, a former pastor of Mouzon and at present pastor of Central Church in Monroe, preached and assisted in the dedicatory service. Rev. Gene Little, pastor of Mouzon, led the service of dedication, and Rex H. Wheatley, chairman of the Board of Trustees and chairman of the Memorial Committee, unveiled the memorial plaque.

HERE and THERE

ABOUT ADDRESS CHANGES

On one recent morning we received two requests for change of address from subscribers. In the same mail we got six notifications from the post office of incorrect addresses. The latter cost us 10 cents apiece. Since the addresses were not correct, we were glad to get the notifications.

However, we would have much rather received the corrections from the subscribers — at no cost to us. We pay out about a hundred dollars a year in these 10 cent doles.

Check the address on the copy which you are now reading. Is the address label correct in every detail? If it is not, your postman may well clip the label sooner or later and mail it in to us. The postal regulations require that he do this. It is not a matter of his knowing where you live, or which post office box number is yours. Since the postal service has become very strict about this, we ask our subscribers to cooperate in keeping our address labels accurate.

A WORD ABOUT BISHOP GARBER

Bill Price of Burlington has been kind enough to pass on parts of a letter he received recently from Bishop Garber. The latter entered the hospital about the middle of August and spent twenty-seven days there. During this time he underwent surgery on his hip, with apparently good results. Since then he has been convalescing at home and undergoing physiotherapy. "It is so wonderful", wrote Bishop Garber, "not to have the pain any more!"

ELON COLLEGE

A Christian, co-educational, liberal arts college offering the A.B. degree with 20 majors and the B.S. degree in music education and radiologic technology.

ELON COLLEGE, N. C. 27244

MISSIONARIES AVAILABLE FOR MISSION STUDY

In connection with any mission study, the availability of persons "who have been there" is quite important. With Africa in the spotlight this year, we have learned of several persons in the Durham area who can give first-hand information in this field.

Dr. Creighton Lacy whose background in missions goes far back and who is on the faculty of the Duke Divinity School, recently returned from an extended visit to Rhodesia. The Rev. A.M. Alvord of the Western North Carolina Conference is back from missionary service at Salisbury, Rhodesia. He is engaging in further study at the Duke Divinity School. Others doing graduate study at Duke are Mr. and Mrs. Allen Butterfield who had a three-year stint of teaching at Mrewa.

Well known over the state are Mr. and Mrs. Alan Whanger, who were medical missionaries in Nyaderi during the early 1960's. They are now living in Durham.

There are, of course, many others over the state who have seen something of Africa first hand. Durham seems fortunate in having quite a cluster of persons who can tell about Africa in the first person.

Letter to Editor

Protests Selling
of Mailing Lists

I read your article on a "Brazen Pitch For Money Hits North Carolina." I appreciate this article because I feel that many good-hearted people are being taken by such unscrupulous men as the Rev. Mr. Ewing.

However, the most "brazen pitch" I have seen to date is *Action Magazine*. This material is downright disgusting!

I wish to sound a note of protest loud and clear to the North Carolina Department of Motor Vehicles, or to any other department, organization, or person who sold my name to this so-called free-lance prophet.

Evander Parnell
Albemarle UM Charge

BISHOP GOODSON TO ADDRESS SEJ CONFERENCE

EVANSTON, Ill. (UMI) — Bishops who will give the opening “state of the church” addresses at five United Methodist jurisdictional conferences next July have been announced.

Bishop John Wesley Lord of Washington, D.C., will give the “Episcopal Message” in the Northeastern Jurisdiction; Bishop Thomas M. Pryor, Chicago, Ill., in the North Central; Bishop Aubrey G. Walton, New Orleans, La., in the South Central; Bishop W. Kenneth Goodson, Birmingham, Ala., in the Southeastern; and Bishop Gerald Kennedy, Los Angeles, Calif., in the Western.

The jurisdictional conferences will meet during the second full week in July of 1972. One of the major responsibilities of the sessions will be to elect an anticipated 19 bishops to fill vacancies created by retirements and one death.

Sites of the jurisdictional conferences are: Northeastern, Albright College, Reading, Pa.; Southeastern, Lake Junaluska, N.C.; North Central, Indianapolis, Ind.; South Central, Houston, Texas; and Western, Seattle, Wash.

BISHOPS BACK FUND DRIVE FOR BLACK COLLEGES

DES MOINES, Iowa (UMI) — United Methodists have been called on by their bishops to meet a 1970 request for \$10,000,000 in support of 12 church-related colleges serving black persons.

Holding their semi-annual session here November 15-18, the bishops pledged “intensive leadership and high priority” to the drive scheduled to be completed by the end of 1972.

BIBLES REBOUND

We will re-build your hand Bible, using imitation leather. Colors: black, maroon, white. When your Bible is returned to you, postage paid, send us \$7.00. If genuine leather \$12.00. Name in gold free when requested. Large family and pulpit Bibles in imitation leather \$12.00. Genuine leather, black, brown, or tan \$20.00.

SCALF'S BIBLE BINDERY

3028 Walnut Avenue Telephone 725-1475
Winston-Salem, N. C. 27106

It was reported during the session here that \$800,000 has been made available in the form of special grants and loans during the 1970-71 and 71-72 school years, and that some 71 per cent of the remaining amount has been committed by annual conferences.

The \$10,000,000 goal was set by the 1970 General Conference.

SHILOH CHURCH MEETS GOALS

Shiloh UM Church in the Burlington District is a small rural church with an active membership.

Recently the Methodist Men's Club decided to pay off the indebtedness on the new \$25,000 parsonage. Working with the parsonage trustees, the Club reached this goal of \$7,800. An open house was held at the parsonage Nov. 21.

Other projects undertaken by the congregation in the past five years include establishing a cemetery fund, redecorating the sanctuary, redecorating and carpeting the church school rooms, and re-roofing the church building. A new organ and a new piano have been purchased. During this five-year period the regular budget of the church has been met each month.

Rev. S.J. Starnes, former editor of the *N.C. Christian Advocate*, is serving his sixth year as pastor of Shiloh.

Our task is to be engaged in the work of evangelism wherever men are, and using to the full the resources which can be shared from both home and overseas in the doing of it. This universality of the Gospel and of evangelism also means that we cannot be sectarian or denominational in our attitude and approach . . . Dr. Philip Potter, World Council of Churches executive.



STAINED GLASS

Designers — Manufacturers
Traditional — Modern
Glass & Steel Frames Complete

LAW'S STAINED GLASS STUDIOS
Dist TR 3-8463 Statesville 4, N. C.

WNCC Youth Are Witnessing To Faith

By JOHN BORCHERT
United Methodist Communications

United Methodist youth of North Carolina apparently are ignoring the "merchants of gloom" who claim their generation is leaving the church.

A series of unrelated events over the past several months involving the young people indicate that teens and young adults are vitally involved in their religion.

And what they have done, and are planning to do is perhaps saying to their elders, "Take up the Cross and follow us in service to the Christ."

The youth are making their witness through drama, music, fund raising, self-sacrifice, fellowship and in a variety of other ways which are not only meaningful to them, but says to the church, "We care."

The "merchants of gloom" say youth are not responsible.

Go to Lexington. There, over Dec. 3-4, junior highs of First United Methodist Church will have a "Starve-In" to raise money for the Youth Service Fund, which currently is featuring "hunger" as an emphasis. They will study about causes and serious problems of hunger during November, and for the 24 hour period of December will receive pledges from sponsors for each hour a junior high participates in the fast.

Go to Boone. There, on Oct. 9, seventh and eighth graders of Boone United Methodist Church walked eight miles to Blowing Rock to raise money for their Youth Service Fund (national missionary budget for youth). Local businessmen and friends paid the youths a dollar a mile per hiker.

Go to Kannapolis. There, during September, United Methodist Youth of Mount Mitchell United Methodist Church, practiced the parable of the talents (Matthew 25: 14-30), each receiving a silver dollar and selling it for a higher value to aid in

purchase of carpeting for their church. They raised \$600 of the \$3,000 cost of the carpeting.

The "merchants of gloom" say youth are not religious.

Go to Polkville. There, during September, in Polkville United Methodist Church, a youth revival planned by the United Methodist Youth suddenly exploded into a county-wide religious event for youths of many faiths with over 200 conversions. Said the Rev. Hubert Clinard, United Methodist pastor, "I had read about such movements occurring in the 1800's and early 1900's but I have really never seen one. It's the most fabulous thing I've ever experienced."

Go to Canton. At the other end of the Western North Carolina Conference. But here too, a week before the Polkville experience, the United Methodist Youth of Morning Star United Methodist Church held a youth revival, led by the Rev. J.L. Williams of Burlington, director of the New Directions Singers.

Go to Gastonia. On Oct. 31 the United Methodist Youth were in charge of the morning worship service at St. John's United Methodist Church, a program innovation which is becoming more common among Christian congregations.

The "merchants of gloom" say the youth have nothing to say in their music and in their drama.

Go to Denver, Colo. There, during August, the multi-media worship service, "Beyond the Dream", was presented to the World Methodist Conference by a North Carolina group. Young people were featured in singing, instrument solos and especially the interpretative dancers from Allen High School of Asheville.

No other program presented to this world-wide body of 5,000 delegates pro-

duced such a unanimous and positive response as did this one.

Go to Kannapolis. During Oct. 23-24, Youth Unlimited, Inc., led two days of witness and song sessions at Bethpage United Methodist Church. Tom Watson, founder and leader of Youth Unlimited, said the group has a special ministry for young people who are alienated from the organized church, school dropouts, radicals and "those attempting to find themselves."

Go to Asheville. There, in mid-October, the Grace Singers, a 40 member choir of young people from Grace United Methodist Church, presented a folk musical at Trinity United Methodist Church.

Go to Morganton. There, on Oct. 31, junior and senior high youth of Groce United Methodist Church of Asheville presented a musical variety show for children of Western Carolina Center. These young people earlier this year thrilled the Asheville United Methodist District with their presentation of "Church-O-Theque".

Go to Denton. September. "Good News", a Christian folk musical, was presented by the junior choir and other young people of Central United Methodist Church to the congregation, offering a modern interpretation of the Gospel.

Go to Kannapolis. In another September event, the New Sensation, a Kannapolis group of young people who sing religious folk music, sang Ralph Carmichael's "Tell It Like It Is" at Trinity United Methodist Church.

The "merchants of gloom" say young people are lazy, that they ride everywhere.

Go to Lake Junaluska. Two Durham girls, Susan Glenn, 17, and Nancy Brooks, 19, both Girl Scouts, during August became the first girls known to have hiked the 23.6 mile Asbury Trail across the Great Smoky Mountains.

Go to the Great Smoky Mountains. There, during July and August two groups of senior high youth and one group of young adults, in separate treks, put on packs and hiking shoes and for one week each participated in the annual 30-mile hikes of their Conference, led by Rev. Paul Duckwall of Statesville. From the hikers

came such comments as:

"This hike let me see the most beautiful part of this world. I came up here weak and worried and I'm leaving healthy and in love with the world" and "The change of pace in living on this hike has helped me to make some changes in myself I felt needed to be made. It helps me know that this kind of life can be mine every day, anywhere, if I want it to be" and "I think the hike has proved to me what I can do."

The merchants of "gloom" say youth don't understand themselves or their world.

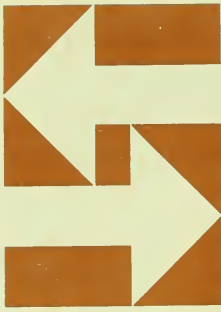
Go to Charlotte. There, during July 16-25, an interracial group of senior high young people from throughout western North Carolina participated in the Conference Urban Project. They lived together in the youth house of Dilworth United Methodist Church. They visited the inner city, businesses, day care centers. Holy Angels Nursery in Belmont, Open House, Travelers Aid Society, Fairview Homes and other places.

They discovered the community surrounding their temporary residence included the hippie sub-culture, blacks, the elderly, "straight families" and businesses. They met these people and heard their problems and their views of life, and they struggled with problems of their own resulting from group living.

They discovered that "sleep was a problem because we had so much living to do." One said, "I was treated like an adult and therefore I was quicker to act like one." Some found that you can't eat in a midtown hotel if you aren't dressed for the occasion. At Open House they saw what it takes to talk a man down during withdrawal from heroin. One discovered what it was like to be the only white person in an all black home and community. The youth "did more living that I ever did in the city" in those ten days. But they were equal to the task and paved the way for future Conference ventures of this type by United Methodist youth.

Go to Greensboro. At Greensboro College during Nov. 19-20 and also on several other dates.

(Continued on page 31)



VOICE OF THE PEW

Sponsored by the Committee on Interpretation and the Board of the Laity of the WNC Conference. All United Methodists are invited to participate. Questions should be directed to John Borshchert, 305 Cole Building, 207 Hawthorne Lane, Charlotte, N. C. 28204.

Q - A \$1.5 million lawsuit of malicious libel faces the United Methodist Board of Christian Social Concerns and Peter Davies. The suit comes as a result of the Board's involvement in circulation of "An Appeal for Justice", an analysis of the 1970 Kent State tragedy researched and written by Mr. Davies, a New York insurance broker. Did the Board pay Mr. Davies? Was he commissioned to do the investigation by the Board? Did the Board read the report before supporting it?

A - The Board of Christian Social Concerns did not pay Mr. Davies any money for the report, which was submitted to the U.S. Dept. of Justice. Mr. Davies wrote the report at the request of several of the families of the victims of the shooting at Kent State University. Mr. Davies was not commissioned by the Board of Christian Social Concerns, but the Board did print and circulate "An Appeal for Justice" in order that it could be submitted to the U.S. Dept. of Justice and to concerned Senators and members of the House of Representatives. Ninety copies were printed and the investment of the Board in the report was the printing of the report. We read the report before it was circulated and concurred in the conclusion that the evidence pointed sufficiently toward the deductions that Mr. Davies made, that a more complete investigation of the shooting was fully justified. (Answer: Dr. John P. Adams, director, Dept. of law, Justice and Community Relations, Board of Christian Social Concerns).

Q - There are nine denominations participating in the Consultation on Church Union. How much money does each denomination contribute to the budget of the COCU?

A - During 1970 the following amounts were paid to the budget of the Consultation on Church Union by the participating denominations: African Methodist Episcopal (nothing, although the A.M.E. has contributed for the 1971 budget); African Methodist Episcopal, Zion (\$2,000); Christian Methodist Episcopal (\$2,875); Christian Church (Disciples of Christ) (\$10,750); Episcopal Church (\$19,500); Presbyterian Church in the U.S. (\$9,875); United Church of Christ (\$14,250); United Methodist Church (\$38,750); and United Presbyterian Church in the U.S.A. (\$19,500). (Answer — Rev. Dr. Paul A. Crow, Jr., General Secretary, Consultation on Church Union).

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA



Here are many of the students, and the instructors and directors of the annual Clinic in Preaching, Institute for Homiletical Studies, Western North Carolina Conference.

Twenty-Five Complete Preaching Clinic

ALBEMARLE, N.C. — Clergymen from five districts of the Western North Carolina Conference attended the annual Clinic in Preaching, held here this year in Main Street United Methodist Church.

The Rev. A. Glenn Lackey of Tryon, director of this project for the Conference Institute on Homiletical Studies, said 25 clergymen received training in the Clinic.

The training, now in the sixth year, had participants from the Albemarle, Charlotte, High Point, Salisbury and Thomasville Districts.

The ministers took the training work with group leaders to study pulpit manner, sermon structure and to discuss other aspects of the ministry. They wrote and preached sermons, and each morning a sermon was preached to them by a Conference minister and then discussed in the small groups. Among those especially invited to preach to the ministers being trained were:

Dr. Cecil Heckard, Dr. H. Eugene Peacock and Dr. Herman Nicholson of Charlotte; Dr. W. Jackson Huneycutt of Shelby; and the Rev. Bernard Fitzgerald of High Point.

Dr. Lackey said "the interest and work on the part of those participating this year has been of such a high order that I feel we

have had a successful and meaningful Clinic."

Those who received the training included:

Albemarle District — Rev. Foy L. Brooks, Morven; Rev. Forest E. Church, Oakboro; Rev. Cleveland S. Duke, Jr. and Rev. A.L. Kesler, Monroe; Rev. John T. Gantt, Rev. Luther Harris, Rev. Foster R. Loftin and Rev. A.B. Weaver, Albemarle; Rev. Lawrence Morton, Sr., Wadesboro; and Rev. T.A. Plyler, Jr., Lilesville.

Salisbury District — Rev. Earl A. Cook and Rev. E. Lee Ellis, Salisbury; Rev. Joe B. Davis, Granite Quarry; Rev. J. Marion Fulk, Kannapolis; Rev. William F. Lee and Rev. Harry Sherrill, Cleveland; and Rev. R.E. Sides, Concord.

Thomasville District — Rev. William C. Belcher, Trinity; Rev. R.L. Phillips and Rev. J.C. Reynolds, Denton; Rev. Alvin B. Pope, Welcome; Rev. Lowell H. Swisher, Lexington; and Rev. Leonard Von Cannon, Asheboro.

High Point District — Rev. Everett Wright, Seagrove, and Rev. John Carper, Jr., Asheboro.

One of the participants in the Clinic, the Rev. Wade W. Benson of Salisbury, was killed in an automobile accident.



WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

ALLEN HIGH SCHOOL,
ASHEVILLE

When United Methodists of all lands gathered in Denver, Colo., for the World Methodist Council in August 1971, students of Allen High School, Asheville, held the spotlight in the contemporary worship service, "Beyond the Dream."

These girls, dressed in striking black outfits with white tunics featuring the cross and flame, presented interpretive worship using tunes of three well-loved hymns, "He's Got the Whole World in His Hands," "Let Us Break Bread Together," and "Amazing Grace."

The people from Western North Carolina who had seen a similar performance at their Annual Conference at Lake Junaluska in June 1970 were deeply touched in the worship experience, for they had previously witnessed its beauty.

The students also sang in the choir at the World meeting. The girls were Lauretta Shipman of Winston-Salem, Donna Wells of Ellenboro, Patricia Anderson of Jamaica and Renee Mims of Hendersonville, all excellent students at Allen High School.

To really know Allen, one must go to the school, meet the students and visit with the faculty members. Mrs. James Fowler of Charlotte, former president of the Allen Advisory Board, said in an address, "There is a definite place for a school like Allen - it provides a wholeness in its program of education."

The same philosophy of "human development in accordance with the purposes of God" is expressed in the current school catalogue. It says, "Allen High School, as an institution related to the Board of



Two Allen High School girls enjoy working in chemistry lab.

Missions of the United Methodist Church operates within the life of the total Christian community. This means that all of what the school is and does issues from its belief that it is God who creates and saves the world. Allen takes as one of its guiding principles the fact that there is great potential for human growth and development when persons, guided by some of the great insights of the past and present, respond to God and to each other. Furthermore, the school believes that **human development in accordance with the purposes of God** comes through such means as liberal arts type of academic curriculum, exposure to a wide variety of cultural and recreational experiences, and as persons live together in a controlled social environment."

The statement of purpose continues, "Education at Allen embraces all of a student's life. Therefore, the school strives to help the individual girl gain a deeper insight into her own identity, a vision of

her relationship with and responsibility to others and a more vital understanding of her Christian faith and heritage which will give meaning to her life and which will enable her to live relevantly in the present age."



In pursuing her independent study an Allen girl finds a wealth of current material in the magazine section of the library.

Miss Ruth Walther, superintendent of the school, describes changes that have been made in the curriculum of the school, adjusting it to the needs of today's students. The requirements include English, U.S. and world history, science, mathematics, religion, health and physical education, art and music appreciation. The electives embrace a longer list, contemporary literature, sociology, economics, geometry and algebra II, French, Spanish, typing, chemistry, choir, Home Economics and independent study in the senior year.

The faculty has a five-point plan of procedure to better implement their program of educating the whole person. Early in the school year the teachers have personal conferences with individual girls to gain a better insight into their problems and to help her better evaluate herself. Other sessions in group counselling with the school physician are held with no teachers

attending.

The teachers follow a planned technique in dealing with behavioral situations where a student's conduct follows an irresponsible pattern. The faculty act as advisers for students who pursue an independent study, encouraging them to develop special interests and to probe more deeply into their chosen topics.

Special mini-semesters are planned — a three week study of a chosen field or a trip to another section or another nation to study a different culture. Last year it was Mexico — this year a tour of Greece is in the wishing stage. Also in the mini-semester is a course of training in other institutions in the city — Day Care Centers, nursing homes, local hospitals, community volunteers and cooperative ministry programs.

In-service training was given daily at each of these institutions, with evaluative sessions for participants and their faculty advisers afterwards. The consensus among the girls was that "The mini-semester ought to be longer than three weeks!"

Allen High School, founded in 1887 as an elementary school for black children who did not have an opportunity to secure an adequate education in the area, is now a four-year high school, accredited by the Southern Association of Colleges and Schools since 1940. It is now a school for girls of all races and creeds, an excellent preparatory school for higher education or for technical training.

No girl at Allen pays the entire cost of her school year. The Board of Missions allocates funds for school expenses — the families of the girls contribute almost the same amount — but these combined sums are inadequate to quite reach the annual expense.

There is a great need for scholarships to supplement the current per capita expense. All of the students are from families of moderate income, and many from broken homes.

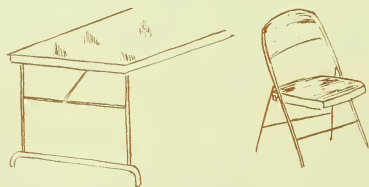
All money given by church groups, civic organizations and individuals are used in a general scholarship fund, redivided to help as many students as possible. This is where



Allen students find an excellent collection of Black Literature, including history, language and biography, in the school library, which is one of the best of any school of its size in the South. (Photos by Toge Fujihiro)

"a special gift to missions" is urgently needed. Whatever the amount of the gift, it will "meet the need" for some girl, enabling her to gain more education.

Allen High School, located at 331 College Street, Asheville, N.C., provides a good Christian foundation which helps the individual girl choose the right arena in which she will live out the drama of her life "with a more vital understanding of her Christian faith and heritage."



EDUCATIONAL FURNITURE DIXIE EQUIPMENT COMPANY, INC.

418 N. Greensboro St.
Liberty, N. C. 27298
Phone: 919-622-2204



NEW DEACONESS

Miss Kathryn L. Mitchem, Marshalltown, Iowa, congratulated on her commissioning as a new deaconess in the United Methodist Church by Bishop Lloyd C. Wicke, New York, president of the Board of Missions. She was among 19 new missionaries and deaconesses commissioned by Bishop Wicke at the Board's annual meeting in Minneapolis, Minn. in late October. Miss Mitchem serves on the staff of the Robeson County Church and Community Center in Lumberton.

Seventeen Bishops To Retire

EVANSTON, Ill. (UMI) -- Retirement of 17 United Methodist bishops is expected during 1972.

The retirements, plus two vacancies at present, mean that 19 bishops are scheduled to be elected at jurisdictional conferences next July. The total is believed to be the highest since 1960.

Among those reaching mandatory retirement age will be Bishops Paul Hardin, Jr. Columbia, S.C., James W. Henley, Lakeland, Fla., Edward J. Pendergrass, Jackson Miss., Roy H. Short, Louisville, Ky., and John Owen Smith, Atlanta, Ga.,

Vacancies presently exist in the Virginia Area where Bishop Paul M. Herrick received early retirement and the Portland (Ore.) Area after the death in January of Bishop Everett W. Palmër.

There are 45 episcopal areas in the United States.

OFFERING FOR PAKISTANI REFUGEES SLATED

EVANSTON, Ill. (UMI) — A special offering to assist East Pakistan refugees fleeing into India will be received January 9 across the 10,500,000-member United Methodist Church.

The call for the offering was issued by the denomination's Council of Bishops in Des Moines, Iowa, November 16. Concurrence in the call has been given by the Council on World Service and Finance here.

Minimum goal in the offering is \$1,000,000, according to Bishop Ralph T. Alton of Madison, Wisc., chairman of the United Methodist Committee for Overseas Relief (UMCOR).

The mass exodus of more than 9,500,000 refugees from East Pakistan into India has been described by UMCOR leaders as the worst human tragedy of history. Neither Biafra nor Palestine problems "even begin to look like the tragedy of the East Pakistan refugee situation," said the Rev. J. Harry Haines, UMCOR executive secretary.

Dr. Haines said a 20-to-30-mile wide "belt" of refugees extends along the eastern border of India for 1,300 miles. "Every tree in this area has a refugee family living under it," the executive told the church's Board of Missions recently.

Materials describing the need and the mechanics of the offering will go within the next few weeks to United Methodist pastors from the Program Council's Division of Interpretation here.

I cannot give you the formula for success, but I can give you the formula for failure: try to please everybody . . . Herbert B. Swope.

For
COLDS
take **666**

Vows Spoken In Goldsboro

Mrs. Mildred Foster of Goldsboro and Dr. Allen P. Brantley of Burlington were married Sunday, Nov. 7, at 12 o'clock noon in St. Paul Methodist Church at Goldsboro. The ceremony took place at the close of the morning worship service with the pastor, the Rev. Barney Davidson, officiating.

Mrs. Brantley is the widow of the late Dr. John F. Foster of Sanford. Active in many of the civic affairs of Goldsboro, she is a director of the Advisory Board of the Salvation Army and a life flower show judge. She is president and owner of the Cozart Packing Co. of Goldsboro. A graduate of the Southern Conservatory of Music, Mrs. Brantley taught music for several years.

Dr. Brantley is a former pastor of St. Paul Methodist Church, Goldsboro. A longtime member of the North Carolina Conference of the Methodist Church, he is a former district superintendent of the Burlington District. His last active appointment in the North Carolina Conference was the executive secretary of the Commission on Higher Education of the North Carolina Conference. He is at present a member of the Board of Trustees of Methodist College at Fayetteville and a member of the Methodist Foundation of Raleigh. Dr. Brantley was educated at Duke University, Boston University, Harvard University, and Oxford University of England.

STAINED GLASS WINDOWS DIRECT ARTIST TO CUSTOMER TRANSACTIONS

SKETCHES & BUDGET PRICES ON REQUEST
ALL STYLES LEADED GLASS—FACETED GLASS
EXPERIENCED SINCE 1946

GENTRY STAINED GLASS STUDIOS
P.O. BOX 4022 / WINSTON-SALEM, N. C.
PHONE 969-5000

AUTHORS WANTED BY NEW YORK PUBLISHER

Leading book publisher seeks manuscripts of all types: fiction, non-fiction, poetry, scholarly and juvenile works, etc. New authors welcomed. For complete information, send for free booklet JL. Vantage Press, 516 W. 34 St., New York 10001

Sunday School Lesson

By DR. RAYMOND A. SMITH

(International Lesson Series)

FOR DECEMBER 12



GOD KEEPS HIS PROMISE

Background Scripture: Luke 1:5-80;
2:25-35; 1:46-55

Lesson Scripture: Luke 1:69-79; 2:29-32

Luke greets the immanent coming of Christ into the world with songs and poems. In today's lesson we have three of these which for nearly two thousand years have been part of the ritual worship of the church. One likes to reflect upon the number of languages into which they have been translated and the varying world conditions and times during which they have been repeated, and also of the hearts that have been warmed, calmed and consoled by these hallowed words and phrases. They lack the precise language of theological creeds over which uncounted generations of Christians have wrangled, but they, by the power of their poetry, have been more influential than some of the creeds. Perhaps if the creeds had been written in poetry, and had been *sung*, rather than *said*, the church might have been spared some of the bitter battles over doctrine.

One of these songs is "The Magnificat" (Luke 1:46-56), the Song of Mary. It is a song about the mighty acts of God in history and is full of revolutionary implications. The reader may wish to compare it with the Song of Hanna (1 Samuel 2:1-10) where some of the same ideas are expressed.

Another of these canticles is the Song of Zechariah (Luke 1:69-79). It is known as "The Benedictus", and celebrates the birth of John the Baptist. We are told that old Zachariah was "filled with the Holy Spirit, and that is easy to believe as we let our minds dwell on these immortal words. It would verge on sacrilege for one to para-

phrase these words of Zechariah. The reader is urged to read them slowly and meditate upon them. Note the affirmations found in this song of Zechariah: (1) that God has sent a prophet in the person of John the Baptist, thus proving that "the age of prophecy" was not forever past, as some thought (2) that God had made this prophet the herald of a Savior who would come from the line of David and (3) that the hopes of Israel, long buried, are now to be revived through the fulfillment of an ancient promise.

The next of the canticles to be considered is the "Nunc Dimittis", meaning "Now let us depart." In the case of old Simeon, whose words these are, "to depart" meant that death was near for him. But now he could go in peace, since he now had the assurance that God's promise to his people was about to be realized.

In last week's lesson reference was made to a universal theme in the Gospel of Luke. Note how this emphasis comes out clearly in verses 30-32: "For mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the *Gentiles*, and for glory to thy people Israel." Perhaps the purveyors of anti-Semitism would be less active if they would remember that, in a very real sense, Jesus Christ *is* the glory of Israel. It was in their faith that he was nourished; and it was "to the lost sheep of the house of Israel" that the apostles were directed to declare their message first.

In Acts 1:5-8 the disciples asked their resurrected Lord this question: "Is this the time you are going to re-establish the kingdom for Israel?" The followers, in spite of all Jesus' words and deeds, were

still thinking in nationalistic terms. To correct their narrow view Jesus said to them: "You will be given power when the Holy Spirit comes upon you, and you will be witnesses for me in Jerusalem, and all over Judea, *and to the very ends of the earth.*"

God's promise was to be fulfilled, therefore, not by the gift of some secret doctrine to a favored group. Rather, it was to be a message for the whole world. The ancient vision has been fulfilled, in a

measure at least. The Gospel has been proclaimed by voice and printed page almost all over the world. It remains for us to see that it shall be written in our own hearts, and then in the hearts of men everywhere. It was Thoreau who once said something like this: "There are nine hundred and ninety-nine men who will praise righteousness for every one who will practice it." Maybe this is the time to begin practicing it!

SUNDAY SCHOOL LESSON

FOR DECEMBER 19

GOOD NEWS OF GREAT JOY

Background Scripture: Luke 1:26-38; 2:1-20

Lesson Scripture: Luke 2:1-14

Once again, now that the Holy Season is upon us, the American people will hear the sacred story read from thousands of pulpits — and then proceed to celebrate the event like pagans. One increasingly hears the comment: "I hate Christmas!" Why? Because we have made it a frenzied time of pressure in which too much is given to the wrong people. Gifts we can't afford are showered upon people who don't need them, and really don't want them. The whole thing has become a burden for many. As Charles Laymon has put it: "Bethlehem has become bedlam, and the star of the East has become a storefront decoration." As this goes on from year to year more and more people are being disturbed by it. We hear slogans like this: "Bring Christ back into Christmas", or "Let's liberate Christ from Christmas." If the Pilgrim fathers, who forbade the celebration of this festival, could see it now they would be more convinced than ever that they were right!

With this somewhat critical introduction we shall now try to delineate at least something of the real meaning of the Nativity.

First, we need to see it as the greatest of God's mighty acts. In a recent article Locke Bowman has reminded us of the strong verbs used in Luke's account of it. Here are some of them: "visited", "redeemed", "raised", "spoke", "to perform", "to remember", "to grant", "to save", "to show mercy," "to deliver", "to bring peace and salvation." We have, in the past few years, made a great deal of the phrase "Where the action is." We need to see that the Christian doctrine of the Incarnation is just that — God coming down "Where the action is", where the suffering is", "where sin is", "where selfishness is", "where frustration is", "where hunger is". where death is."

There may be those who will say, "Why spoil a happy holiday season with such morbid thoughts?" Well, happiness is not the supreme goal of human life. Christ didn't die to make us happy, but to make us good. But there is another gift that is more precious than happiness. It is joy. The record doesn't say "I bring you good tidings of great *happiness*", but it says *Joy*. The writer recalls an experience in his youth when he picked up a magazine with a featured story entitled "Little Moments of Happiness." The inward response was: "Little *moments*? Why not happiness all

the time?" Could one find a better illustration of immaturity? One has to do a lot of living (not necessarily live a long time) in order to realize the difference between joy and happiness; just as it took some of us quite a while to learn the difference between knowledge and wisdom. They don't necessarily have much to do with each other.

There clusters about Christmas a wealth of noble sentiments. It evokes from us feelings of home, of children, of friends, of many memories, sometimes, sad to say, of better days. But here again we need to measure our words carefully, and learn to distinguish sentiment from its unworthy relative, "sentimentality." This latter word has been defined as "enjoyment without obligation." There is a well known story of a Russian author which tells of a woman who went to the opera on a bitterly cold night. She wept copiously over the sad fate of the imaginary heroine, but meanwhile her coachman froze to death outside! We have a right to be indignant when we hear profuse professions of love that have no basis in action.

One of the most important statements in our lesson Scripture is Luke 2:13-14. Here the promise of peace is made to "men of good will", or "peace to men on whom his favor rests." Even some great military men are now saying war can no longer be justified in the kind of world we have to live in. General McArthur, standing on the deck of a battleship where the proceedings of Japan's surrender had just been completed, remarked that peace is essentially a "theological" problem. The charter of UNESCO puts it this way: "Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed." So it turns out that these "men of good will" on whom "the favor of the Lord rests" are our best hope of peace. May their tribe increase!



Art & Stained Glass Co.
Complete Church Window Service

1000 Tryon Ave.
HIGH POINT, NORTH CAROLINA 27260
Phone 883-0516

IN MEMORIAM

MRS. LOUISE WYRICK BRYANT

We, the members of the Hattie Noah Circle of Proximity United Methodist Church, wish to express our love and appreciation for the life of Mrs. Louise Wyrick Bryant whose death occurred Tuesday, October 26, 1971.

Louise was one of our most faithful members—always ready to cheerfully serve wherever needed. She will be greatly missed but not forgotten.

Louise was that rare person who makes friends easily and keeps them. Her smiling face and warm love for everyone was indeed a talent with which only a few of us are blessed.

This poem, "My Desire," written by Walter F. Isenhour, appearing in the *Christian Advocate* several years ago, seems to best clearly describe Louise Bryant's philosophy of life as she served so faithfully on this earth.

MY DESIRE

I'd rather have a tender heart
And treat my fellow kind
Meanwhile my Christian love impart
To bless them soul and mind,
Than have the rubies of the earth,
Her diamonds and her gems,
But know that I'm of little worth
In any of her realms.

I'd rather wear a beggar's shirt
And have a godly soul,
And never own a foot of dirt,
Nor reach a rich man's goal,
Than be applauded for my wealth,
Or reach some famous height,
But I know I'm worthless to man's health,
And to his soul a blight.

I'd rather pray a humble prayer
That reaches God on high,
And have much Christian grace to share
With those who weep and sigh,
Than ride the highways of the land
In luxury and ease,
And live in pomp and splendor grand,
But my dear Lord displease.

—SYBIL NOAH, *Chairman*
Hattie Noah Circle

THE VERNON COMPANY

PEWS - CARPETS

OFFICE & CLASSROOM FURNITURE

P. O. Box 5484 High Point, N. C. 27262

Phone (919) 885-4615

Give A Gift That Lasts All Year!

Send The NORTH CAROLINA CHRISTIAN ADVOCATE *to your friends for Christmas*

Special Christmas Offer Effective through December 24.

1 Gift Subscription	\$3.99 per year
2 to 4 Gift Subscriptions	\$3.75 each per year
5 or more Gift Subscriptions	\$3.50 each per year

The blank below will help you order accurately. Please fill it out and mail with check to North Carolina Christian Advocate, P. O. Box 508, Greensboro, North Carolina 27402.

SEND ONE YEAR GIFT SUBSCRIPTIONS TO NAMES BELOW:

1. Name
Address
City
State Zip
Church
2. Name
Address
City
State Zip
Church

(List additional Names on Separate Sheet)

☐ Check here if you wish Gift Card sent.

Sent By
Address
City
State Zip

METHODIST NEWS ROUNDUP

Greater Voice for Youth Approved

DES MOINES, Iowa (UMI) — Two amendments to the United Methodist Church's constitution designed to give youth a greater voice in church affairs have now been ratified, it was announced here November 15 by the denomination's Council of Bishops.

The amendments were passed by the 1970 General Conference and sent to the annual conferences where a two-thirds majority of the aggregate vote was necessary for ratification. Bishop Roy H. Short, secretary of the Council of Bishops, said the proposal removing a 21-years-of-age minimum for annual conference members was approved by a 97 per cent majority. The giving of annual conference memberships to two young persons under 25 years of age from each district was approved by a 95 per cent majority.

* * *

motive Demise Discussed

NASHVILLE, Tenn. (UMI) — In a seven-page letter to subscribers, **motive** editors have blamed the demise of the long-time United Methodist magazine on a "lack of support" from the church and the failure of "collective" staff efforts.

motive became an independent magazine July 1 after being related to the United Methodist Board of Education's Division of Higher Education for 30 years. It was announced earlier that the magazine would cease publication.

The Rev. Myron F. Wicke, general secretary of the division, said charging the church with lack of support was a "confused, ill-tempered, and graceless response to the church's efforts to give the magazine a chance to establish itself as an ecumenical journal for college students."

* * *

Investment Fund Growing

NEW YORK (UMI) — The United Methodist Development Fund (UMDF), national agency of the United Methodist Church making loans to churches for building purposes, experienced a growth of about \$5,000,000 in the 12 months ending September 30, it has been reported. The directors also have authorized UMDF's first loans in 18 months.

Because of a backlog of loan commitments, UMDF has not been in a position to make new loans since June, 1970. However, the directors have now approved five new loans totaling \$520,000. The UMDF also has continued its 6½ per cent interest rate to investors for the 6-month period January 1 — June 30.

* * *

CATV Action Urged

CHICAGO, Ill. (UMI) — Recognition of the potential of cable television (CATV) and the church's opportunity to cooperate in the best use of this important new means of communication are emphasized in a policy statement adopted here recently by a unit of the United Methodist Church.

The statement, adopted by the Division of Television, Radio and Film Communication (TRAFICO) of the Program Council, and later by the whole council, urges that pastors and churches study the granting of franchises for CATV in their communities "in order that each community may realize the greatest potential of this important new means of communications."

The resolution points out that the Federal Communications Commission's "letter of intent" regarding proposed regulations of CATV "seems to embody the most realistic approach to the setting of CATV minimum standards," but authorizes the

TRAFICO staff "to continue aggressive research and investigation into the potential of CATV, always keeping in mind the advocacy of the public interest."

SC Jurisdiction Restructure Studied

LUBBOCK, Texas (UMI) — The second draft of a plan which would restructure the eight-state South Central Jurisdiction of the United Methodist Church has been mailed to all Jurisdictional Conference delegates, bishops, and annual conference program directors.

The plan, developed by an ad-hoc committee headed by the Rev. S. Duane Bruce, Lubbock, calls for the elimination of all boards and agencies in favor of a jurisdictional Program Council and Administrative Council. Dr. Bruce, program director for the Northwest Texas Annual Conference, said the new plan would also reduce the membership of jurisdiction program and administrative groups from 300 to approximately 64.

Youth Program to Have Regional Emphasis

WASHINGTON, D.C. (UMI) — The emphasis will switch to a regional program in the United Methodist youth Legislative Action Project (LAP) this year, according to new plans by the Council on Youth Ministries.

Still hampered by reduced resources from the Youth Service Fund, LAP is starting the new year with one coordinator rather than last year's three. But the one will be a veteran rather than new on the job, for Larry Ekin was one of the past year's coordinators. Ekin said the project will move largely from being an information clearing house on national legislation of interest to church youth to an emphasis on programs of action at the annual conference level. This will include regional seminars and expanded interest in local and regional efforts.

Key Leaders To Meet Next September

Some 850 leaders of the UM Church are due to meet in Cleveland, Ohio Sept. 19-22, 1972. They are to be briefed on plans for the 1972-76 quadrennium.

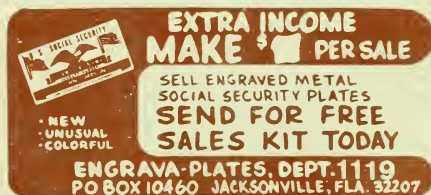
The Division of Interpretation of the Program Council, with Bishop R. Marvin Stuart as its chairman, has projected the convocation. While previous convocations of the division have featured addresses and platform presentations, the 1972 meeting will have no speeches, but instead will concentrate on workshop sessions and helps for organizational planning.

Those expected to attend are the bishops, district superintendents, annual conference program directors, and representatives of general church agencies.

Methodist News Capsules

The Rev. Walter S. Taylor, pastor of Galilee United Methodist Church in Englewood, N.J., and a brother of Bishop Prince A. Taylor of the New Jersey Area, has been elected mayor of Englewood. He becomes the first black mayor in Bergen County.

Dr. Lloyd M. Bertholf, retired president of Illinois Wesleyan University and a prominent United Methodist layman, has been named president of the Disciplined Order of Christ, an organization devoted to spiritual life through Bible study and service.



**EXTRA INCOME
MAKE \$ PER SALE**

SELL ENGRAVED METAL
SOCIAL SECURITY PLATES
**SEND FOR FREE
SALES KIT TODAY**

**ENGRAVE-PLATES, DEPT. 1119
PO BOX 10460 JACKSONVILLE, FLA. 32207**

NEW
UNUSUAL
COLORFUL

CAROLINA BRIEFS

Miss Martha Louise Carver of Greensboro and Harold Lee Lovette of Graham will be married Jan. 15 at the Swepsonville UM Church in Swepsonville. Miss Carver, daughter of Rev. George M. Carver of Mount Airy and the late Mrs. Darline Garrison Carver, is a graduate of Wingate Junior College and is employed at C.I.T. Financial Service in Greensboro. Mr. Lovette, son of Mr. and Mrs. Harold W. Lovette of Graham, is a graduate of Elon College and is a teacher-coach at Eastern Alamance High School, Mebane.

* * *

The Duke Chapel Choir and orchestra directed by Benjamin Smith will perform Handel's Messiah Dec. 3, 4 and 5 in Duke Chapel. Two singers making their first appearances in the 230-year old oratorio, which has been sung at Duke almost annually over the past four decades are Rita Shane, soprano, and Seth McCoy, tenor. Performances are scheduled at 2 p.m. on Saturday, Dec. 4, and at 4 p.m. on Sunday, Dec. 5, with tickets required also for the dress rehearsal on Friday night, Dec. 3 at 7:30 o'clock. Tickets for "Messiah" may be requested by sending a stamped, self-addressed return envelope and date of performance desired, along with a dollar donation for each admission to "Messiah", P.O. Box 4822, Duke Sta-

tion, Durham, N.C. 27706

* * *

Joseph E. Amiot, sophomore honor student at Brevard College was named state president of Phi Theta Kappa at its recent state convention. The Association of Phi Theta Kappa has chapters in 18 junior colleges in North Carolina. An economics major at Brevard College, Amiot is president of the local chapter of PTK at the college.

* * *

Bishop Earl G. Hunt, Jr., has made the following appointment changes effective October 1: The Rev. Joseph C. Phillips from the Liberty Charge in the Salisbury District to the Tanner's Grove-Kistler Charge in the Marion District, and the Rev. George Carnwright from Tanner's Grove-Kistler Charge to the Liberty Charge.

Melton E. Harbin

Douglas Corriher

District Superintendents

* * *

Mount Carmel United Methodist Church, Winston-Salem, has completed its church-wide mission studies on the Gospel of Matthew, New Machines, and Africa. Guest instructors included Dr. William R. Locke of the Department of Religion at High Point College, and Dr. Howard C. Wilkinson, chaplain of Duke University. The Rev. F.W. Dowd Bangle, pastor of Mount Carmel, reports that the average attendance during the four Sunday nights in November was 92.

* * *

"Star of Wonder," the traditionally beautiful Christmas story, opened Nov. 30 at Morehead Planetarium, UNC-Chapel Hill. The program is presented every evening at 8 p.m., with matinees on Saturday at 11, 1, and 3 and on Sunday at 2 and 3 p.m. Morehead Planetarium will be closed on December 24 and Christmas Day.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy

AUTOMATIC CHURCH tower chimes 30 day installation. Priced to fit budget, from \$1800 to \$2400. No records - No setting after first setting. Music available. Call or write Piedmont Mfg. Co. 511 Creekridge Road - P.O. Box 2092. Phones 674-2769 - 273-6268 - Greensboro.

WANTED: MOBILE TRAILER for church extension use. Rev. H.M. McLamb, District Superintendent, Greenville, N.C., Telephone No. 756-3918.

Plans for Next Year

(Continued from Page 11)

how can the Administrative Board and Council on Ministries, be more effective, how can a local church have a simpler organizational structure?

* *evangelism*: concern about loss of membership; need for a fresh approach.

* *church school literature*: discontent with present material.

* *general and conference finances*: hard to see relationship between mandate to "Go ye into all the world" etc, and "single figure asking".

* *local church finances*: inadequacy of promotion of stewardship in general and of the budget in particular.

The most obvious thing about this session of the Program Council was that it had come together resolved to deal with major issues before the church and the conference. In meeting them, it chose to deal with the basics. It chose to go deeper than symptoms, and to probe at the underlying maladies. What it did on Nov. 12 is only a beginning; but a most auspicious one.

Youth Witnessing

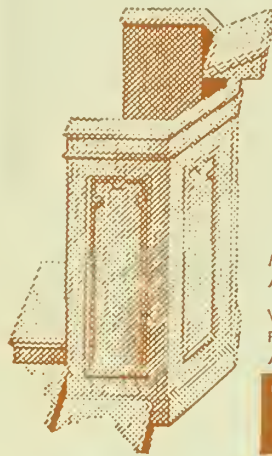
(Continued from page 17)

ral weekends of early 1972 United Methodist youth will participate in the Conference Career Guidance Clinic, which emphasizes careers of service to others.

Go to Derita, near Charlotte. During September the Cole Memorial United Methodist Church youth washed cars, sold hot dogs, and collected recipes for a cook book to raise funds to help the church buy an activities bus and help with the new recreation building.

Go to Charlotte. Where on Halloween night, Oct. 31, the United Methodist Youth held a Halloween party for kindergarten and elementary age children, following an all-day Saturday retreat to plan their program of service for the year.

Go away, "merchants of gloom". The youth of today are proving their stature to their church and to their community.



Page

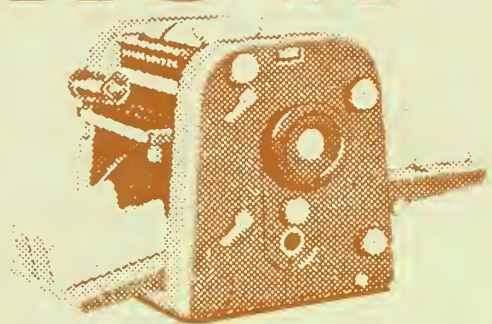
CHURCH FURNITURE
THAT COMBINES
BEAUTY AND DIGNITY
WITH LASTING QUALITY

MADE FROM HIGHEST GRADE DOMESTIC
AND IMPORTED HARDWOODS

WRITE FOR CATALOG CONTAINING IN-
FORMATION ON OUR DESIGNS OF PEWS
AND CHANCEL FURNITURE.

Page CHURCH
FURNITURE CO.
ALBEMARLE, N. C.

NOW!



A. B. Dick 320 Tabletop
Offset Duplicator

**EVERY OFFICE
CAN HAVE QUALITY
OFFSET COPIES
AT LOW COST!**

Produce stationery, forms, bulletins, colors on this compact offset machine (21" x 24" x 35"). Photographs reproduce sharp and clear. Easy to use. Fast, too! Up to 7500 copies per hour. Call us for a free demonstration today.

Gray & Creech, Inc.
RALEIGH
Asheville, Charlotte,
Winston-Salem
Greensboro

27706

DEC 2

DUKE UNIV LIBRARY

DUKE STA C
DURHAM N C

BEGINNING ALL OVER AGAIN

by Charles V. Bryant

We are now in the season of Advent. Advent means *the coming of Christ*. Thus we prepare ourselves for him who comes.

But, some may ask, hasn't he already come long ago? Perhaps this is our hang-up. We think of him in yesterday's language. Could this be the reason for so much dehydrated enthusiasm — if not a bankrupt sense of reality — toward God's active presence and dealings with modern man?

This is a negative note. But this season greets us with perilous realities — racial conflicts, high unemployment, spiraling cost of living, fuel shortage, higher number of starving people, a boring but brutal war, conflagration of drug abuse, etc. The list grows from year to year.

It has been two thousand years since Jesus was born. Was it all a grand illusion? If not, why do we go blundering from one panic button to another, from one aborted solution to another, from one rescue operation to another, from one panacea to another? Could it be that what has happened to us all — thirteen, twenty-three, sixty-three — is that we have expected from *things* what things *cannot* give?

Could it be that we have been guilty of expecting too much from some things such as sex, marriage, entertainment, education, employment, and vacations what these things are in reality *not equipped* to give?

Is it not the time for us to begin again where it all must begin, or else end in more tragedy, heartbreak, and futility?

The beginning is *Jesus Christ* who said, *I am come to seek and to save that which was lost*.

The Rev. Mr. Bryant is Pastor of First UM Church, Garner.

For to us a child is born,
to us a son is given . . .



NORTH CAROLINA
christian
advocate

WHERE IT IS

4 The Word Made Flesh
by T.R. Jenkins

8 One Million Asked for
Pakistani Refugees

12 The Trip Over
by W.R. Cannon

14 Here and There

16 Poetry for Christmas

Our Fifth Annual Bible Lands Tour Departing — KLM Royal Dutch Airlines

April 3, 1972

Fifteen Days Bible Lands \$ 849.00

Seven Day Rome and London Extension
..... \$229.00

(Based on Group Itinerary Fares)

WRITE OR CALL

Rev. and Mrs. William A. Rock, Jr.
New Hope United Methodist Church
4693 Andrews Drive
Winston Salem, North Carolina 27106
Telephone 919 924 2110

Or one of the following associate hosts

Rev. and Mrs. R. Delbert Byrum
Wesley Memorial United Methodist
Church

Post Office Box 5261
High Point, North Carolina 27262
Telephone 919 885 4261

Rev. and Mrs. H. S. Carter
Oak Summitt United Methodist Church
732 Oak Summitt Road
Winston Salem, North Carolina 27105
Telephone 767 2192

Rev. and Mrs. Charlie L. Grant
Retired Methodist Minister
Route 7, Box 189
Asheboro, North Carolina 27203
Telephone 919 629 1142

Mr. and Mrs. Harmon Porterfield
New Hope United Methodist Church
4570 Kreeger Road
Winston Salem, North Carolina 27106
Telephone 919 924 8649

And Hosts of Other Denominations

NORTH CAROLINA

christian advocate

Official Organ of the North Carolina and
Western North Carolina Conferences
of the United Methodist Church

ESTABLISHED 1855

James C. Stokes... Editor and Manager
Ray Young... Production Manager
Ruth Laughlin... Editorial Assistant
Betty Dean... Circulation Manager

Second-class postage paid at Greensboro, N. C.

Published bi-weekly on Thursdays by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401.

The Methodist Board of Publication

C. P. Morris, Raleigh, President; H. G. Allen, Statesville; Paul Carruth, Rocky Mount; James H. Coleman, Marion; J. Slade Crumpton, Durham; N. E. Edgerton, Raleigh; James W. Ferree, Charlotte; Albert F. Fisher, Goldsboro; J. Nelson Gibson, Jr., Gibson; N. W. Grant, Raleigh; William R. Henderson, High Point; S. Herbert Hitch, Charlotte; Julian A. Lindsey, Greensboro; N. D. McNairy, Greensboro; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Christian White, Greenville; Carl C. Wootten, Kinston.

Single subscription \$3.99 per year payable in advance.

All-Administrative Board rate, \$3.49 per year; Every Family Plan, \$3.19. Make checks and money orders payable to the North Carolina Christian Advocate.

Rates for obituaries and resolutions as follows: \$2.00 for first 100 words; \$2.50 per hundred for next 200 words; \$3.00 per hundred for all over 300 words.

Advertising rates furnished on request.

We do not necessarily endorse products or services advertised.

Opinions expressed by our writers do not necessarily represent the official position of The United Methodist Church or of the editor.

Articles and news items offered for publication should be addressed to the editor, and if their return is requested postage for same should be included.

Address all correspondence to

P. O. Box 508, Greensboro, N. C. 27402
Telephone: (919) 272-1196

Member of Associated Church Press and
The United Methodist Press Association

Calendar of Coming Events

MEETINGS OF WIDER INTEREST

- | | | |
|------|-------|--|
| Jan. | 11-13 | — Lay Pastor's National Conference, Oklahoma City, Okla. |
| Jan. | 17-18 | — Annual Meeting of UMCOR |
| Jan. | 24-26 | — Annual Meeting, Board of Education, Nashville, Tenn. |
| Jan. | 26-27 | — Council of Secretaries, Nashville, Tenn. |

NORTH CAROLINA CONFERENCE

- | | | |
|------|-------|--|
| Jan. | 13 | — Rocky Mount District Parish Council, District Parsonage, 10 a.m. |
| Jan. | 14 | — Rocky Mount District Pastors' Meeting, First Church, Rocky Mount, 2 p.m. |
| Jan. | 16 | — Wilmington District Conference, Whiteville, 2:30 p.m. |
| Jan. | 16-20 | — New Bern Junior High Confirmation Laboratory for Pastors, Centenary Church |
| Jan. | 19 | — Trustees of the Methodist Home for Children, Raleigh, 10:30 a.m. |
| Jan. | 19 | — Methodist Foundation Society—Annual Meeting |
| Jan. | 23-27 | — Rocky Mount District Junior High Confirmation Laboratory for Pastors, Roanoke Rapids |
| Jan. | 30 | — Sanford District Conference, Mt. Gilead, 2:30 p.m. |

WESTERN NORTH CAROLINA CONFERENCE

- | | | |
|------|-------|---|
| Dec. | 22-23 | — Conference Wesleyan Service Guild Executive Mtg., Statesville |
| Jan. | 3 | — North Wilkesboro District Ministers' Meeting, First Church, N. Wilkesboro, 10:30 a.m. |
| Jan. | 3 | — Marion District, McDowell Clergy Fellowship, First Church, Marion, 10:30 a.m. |
| Jan. | 4 | — Marion District, Rutherford Clergy Fellowship, The Red House, Forest City, 11:15 a.m. |
| Jan. | 5 | — Gastonia District Ministers' Meeting 10:30 a.m. |
| Jan. | 8 | — Business Mtg., Conference Youth Council, Statesville |
| Jan. | 9 | — Asheville District Lay Leaders, District Parsonage, 2 p.m. |
| Jan. | 9 | — Asheville District Mission Society, District Parsonage, 3:30 p.m. |
| Jan. | 10 | — Asheville District Ministers' Meeting |
| Jan. | 10 | — Marion District, Mayland Clergy Fellowship, 7 p.m. |
| Jan. | 10 | — Salisbury District Ministers and Wives Luncheon |

Season's Greetings

We sixteen work together every week to produce the North Carolina Christian Advocate and other printed matter. In this Christmas season we offer to you our love and our best wishes for a joyous and deeply meaningful celebration of the coming of Christ. We also wish you happiness and success in the new year.

Gerry Bauguess
Betty G. Dean
Jessie Mae Dembo
Henry L. Folsom
Marie K. Fulton
George Haynesworth
James M. Horton
Ruth W. Laughlin

James Neumann
Fred R. Paisley
Percy E. Payne
Douglas Pruden
Dennis Simerly
James C. Stokes
Raymond J. Welch
Ray A. Young

THE WORD MADE FLESH

by T.R. Jenkins

"And the Word was made flesh, and dwelt among us . . ."

(John 1:14)

Many have been the theological concepts that have stemmed from this observation of John. But, if for the moment we can lay them all aside and try to understand what prompted such a statement, we will find that it was the greatest compliment that could have come to the Son of man. What John was saying was, "Here was God come to live in a human being."

Sometime ago, when I was serving a pastorate, a young mother in our congregation came to me, and said: "Mr. Jenkins, I don't know whether you will take it as a compliment, or not; but I consider it to be one of the finest things that could be said about you." Then she told me about a conversation she and her husband and their little son had. "If anything should happen to your daddy or me," she inquired of him, "who had you rather live with than anybody else?" "If anything should happen to you and daddy," he replied, "I had rather live with Mr. Jenkins than anybody I know of."

Now, dear friends, I have had many nice things said about me and to me — and, some raw things, too — but, outside of the love expressed to me by my wife and daughter, I consider this to be one of the greatest compliments I have ever received. One could say to me: "You are a good man," or, "You are an excellent preacher," or, "You are doing a magnificent job," or, "You are a highly respected person;" but, I can hardly think of a finer compliment than is contained in the words of this little boy.

So often, adults have a way of being insincere in their appraisals, fickle in their judgments, changeable as the winds in their likes and dislikes. But a little child, before he has reached the sophistication of adulthood, is as honest as the day is long and as frank as the blazing sun on the seashore. I do not know how many others

share the feeling of this young lad toward me — or, whether there are any others. But I had rather have had this said of me by this young boy than to have all the riches the world could bestow. John must have in a way sensed such a similar thing when he gave his appraisal of Jesus. For, the gospel stories give continual evidence of the fact that even little children were supremely attracted to this Nazarene of whom he spoke.

"And the Word was made flesh," said John, "and dwelt among us . . ." There was no fear of contradiction here; for, even little children sought him out.

The impression Jesus left upon those who knew him was that of a man in whose life God had come alive.

All through untold centuries men had had some kind of concept of God. In their minds, they had conceived of Him as a man walking around in a Garden. They had thought of Him as a super-person, with a long, flowing beard, living somewhere in the sky. Through the centuries, too, they had heard of Him through the prophets, the seers, the good men — first of His wrath, then of His interest, then of His love and care.

But in Jesus they saw a *person* in whom God had become more real than He had ever been known before. So thoroughly did he make his life an unhampered channel through which God could operate, that when his intimates saw him moving about they thought they saw God expressed through human personality and character. So thoroughly did he make God's will his own, that he could confidently say: "*He that hath seen me hath seen the father.*"

It was much like what an English novelist tells of a boy being educated at a public school. His mother died in giving him birth. His father was employed in a foreign country. Though the young lad knew he had a father, his knowledge of him was limited and vague. When the boy's school-fellows spoke of their homes, and when they left him at vacation time to

rejoin their fathers and mothers, his heart was heavy with a sense of his orphanhood. He had abundant tokens of his father's existence — even of his care. The letter from abroad never missed the mail. His father's portrait hung in his room. But he hardly knew what his father was like, and his heart had a natural hunger to see his face. Then, one day, news came that the father was coming home, and the boy went out to meet him. As the steamer was being moored to the dock he saw his father leaning forward. He saw him spring down the gang-plank, and soon found himself clasped in his arms. Until then, "*father*" had only been a "*word*". Now the "*word*" was made "*flesh*"!

You see, an *idea*, interesting though it may be, yet just an *idea*, will make little impression upon the world. But when that idea comes alive in a human being you *can*, you *must*, believe it.

That, in simple fact, is what those intimates of his in the first century saw in Jesus of Nazareth. You will probably remember the story of the young missionary who went to Africa. He had a hard time learning the language of those among whom he worked, and he never learned it well. But this was said of him: "*Though they didn't understand his talk, they did understand his walk.*" So far as the intimates of Jesus were concerned, it was perfectly plain to them that here was a man in whom *God had come alive*.

The great point of the Christian faith for us should be, then: "If God was incarnate in Jesus Christ, then He may become incarnate in me." Maybe, not to the same degree; but, incarnate, nevertheless.

What is it for God to come alive in a human being? It is many things. It is a mother holding her little girl in her arms in loving and comforting embrace as the little thing looks up with big, hot tears in her eyes, crying, "Mommy, it hurts so bad." It is a father leading his young son, by example and precept, down the path of life — guarding him against the dangers and showing him the places of safety. It is that public school teacher whose gifts are not

limited to imparting the facts of the textbooks to her pupils, but whose inspiration gives them some kind of an intangible something to help them live more abundantly. It is that preacher in whose life there lives something that speaks louder than anything he has to say. It is that professional man of whatever calling whose professional ethics denotes that he knows something more than the facts of his trade. It is that business man whose practices indicate to all who come to him to buy that he has a "Silent Partner" who is the chief counselor in all his dealings with men. It is any one of us, who, in happiness or sorrow, alone or with others, feels a sense of rapport with life and feels a sense of kinship with the Infinite.

If we have any concept of the meaning and purpose of life, it is that human creatures were meant to be temples of the Infinite, instruments through which God may fully live and move in our world.

At this Christmas time, we will again be celebrating the birth of Him of whom it was said, "And the Word became flesh, and dwelt among us." Just so, in our lives during this season, may his spirit be born anew, and "*The Word be made Flesh*".

"The dear Lord's best interpreters
Are humble human souls;
The gospel of a life like His
Is more than books or scrolls.

"From scheme and creed the light goes out,
The saintly fact survives;
The blessed Master none can doubt,
Revealed in holy lives."

—John Greenleaf Whittier

The Rev. Mr. Jenkins is a retired minister in the N.C. Conference, now living in High Point.



THE MIRACLE WE NEED

"Forgive us our christmases as we forgive those who christmas against us." These are supposed to be the words of a small boy who, in repeating the Lord's Prayer, mistook "trespasses" for "christmases". At any rate, preachers and others have used the quaint incident as a means of rebuking those who so crassly commercialize this season of the year.

Such terms as "taking Christ out of Christmas" are invoked in expressing indignation at the widespread prostitution of a holy season into an extravagant holiday orgy. However, all of us are probably involved to some degree in the secularization of Christmas and in its commercialization. Actually, participation in many non-religious activities of the Christmas season does not necessarily conflict with a proper and fitting celebration of the birth of Jesus Christ almost two thousand years ago. Such activities do not necessarily profane the season.

Furthermore, not all religious observances of Christmas are so laudable as we might think them to be. There is a great deal of sentimentalism abroad at this season focussed upon the "baby Jesus". At least some of this is based upon our natural attraction to all new born creatures, and especially new born human babies. Who does not feel a warmth and tenderness toward all infants and young children?

This is all to the good. But does it really get at the true significance of Christmas?

What about our Christmas music, then? Our Chrismon trees, our beautifully garlanded homes and churches, our pageants and plays? Beautiful! Appropriate! Enriching! These all surely help us toward a clearer understanding of and worthy observance of Christmas.

But all of this is not enough. If it is not enough, then surely a spirit of benevolent generosity toward the poor and needy — added to the above — should complete the

requirements for a worthy celebration. An impressive story from yesteryear tells of Scrooge-like character who found Christmas when he loaded his car with toys and food and took them to the homes of the poor on Christmas morning. It is said that in bringing happiness to others his own frozen spiritual assets were melted into new-found joy and peace.

We are now drawing nearer to the real meaning of Christmas. But we are not there yet. Christmas is more than adoration of a baby; more than response to the aesthetic appeal of beautiful music and colorful decorations; more than giving to the needy in a seasonal rash of generosity.

We can enter fullsomely into all of these and yet miss the real significance of Christmas. This significance centers upon God's deed rather than any act on the part of man. The focus of Christmas, at its deepest level, is upon the coming of God to earth incarnate in Jesus Christ. Through Christ God assured all mankind of his abiding love and of his consummate desire that all should be reconciled to Him. "I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior who is Christ the Lord." (Luke 2:10-11) So spoke the angel to the shepherds in the field near Bethlehem.

Jesus himself was to express it later in words such as these: "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life." (John 3:16)

Christmas, then, involves a realization that God loves us deeply with an abiding affection. It also involves an affirmative response to that love. Are we prepared to meet God's proffer of love and forgiveness with repentance and acceptance of the Father's grace? Are we prepared to give up our hardness of heart, our self-centered ways of dealing with others, our stubborn

self-will, our sternly unforgiving stances, our harsh and unfair judgments of others, our self-righteous aloofness, our insincerities and our dishonesties? Are we willing to deal generously with the faults of others, simply because there is One who has dealt so generously with us in connection with our own faults? Are we willing to practice the Golden Rule?

Are we willing, in other words, to let Jesus come and be born in us? If not, then

all of our lavish preparations and celebrations are but in vain. Music and lights and laughter alone can never bring Christmas to us. The love of God, made manifest in Christ, accepted by us and shared with others can do what nothing else can. It can

bring about a miracle in our lives, in our homes and in our world. God knows we need such a miracle now! But do we know it?

THE HOLY LAND TODAY

A book about the land of Jesus' birth, recently off the press, bears the title *The unHoly Land*. Written by Dr. A.C. Forrest, it has just entered its fourth printing in Canada. A publisher for it has not been found in the United States, ostensibly because it highlights the unacknowledged and uncorrected injustices which have been visited upon the Palestinian Arabs by the nations of the world and by the state of Israel. Seemingly no publisher in this country wishes to risk the ire of a strong and vocal pro-Jewish sentiment.

Forrest, who is editor of the semi-monthly United Church Observer, published at Toronto with a 400,000 circulation, documents the conclusion that the partition of Palestine was a "grave injustice" to the Palestinian Arabs, which must be redressed before there will be peace in the Middle East.

He further warns of the development of a second Vietnam unless the concerned nations and peoples do not change course. "Anyone who doesn't see the Middle East against the background of Southeast Asia doesn't see it at all", says Dr. Forrest. He recommends a compromise and a settlement along the lines of the United Nations resolution of November 22, 1967, which calls for Israeli withdrawal from the territories occupied after the six-day war.

As we focus our adoration upon the Prince of Peace, born at Bethlehem, ought we not to pray that peace may come to the

land of His birth? Ought we not raise a mighty voice of concern that the Arab-Israeli conflict seems to be growing in dimensions? Ought we not to insist that our nation seek by all possible means to be a mediator for peace rather than becoming more deeply involved as a participant? Are there not really many parallels between our present position with reference to the Middle East and the position we were in with reference to Vietnam several years ago before we sent our soldiers in?

Foresight is better than hindsight any day. It is too bad that more of the "prophetic" voices which grew to crescendo pitch long after we were bogged down in Vietnam were not raised in time to turn us away from folly in Southeast Asia. We now need some of those same prophetic voices to help us avoid the same sort of folly in the Middle East.

We as a nation do not have a commission from God to be the policeman for the world. We do have a mandate, as an important segment of humanity, to use our resources and influences in the promotion of peace with justice everywhere.

For us who bear the name of Christ, and who claim a double citizenship, there is an especially urgent mandate to live and work for peace. The urgency of this is particularly pressing in this Christmas season and for the land made holy by the birth of Christ almost two thousand years ago.

One Million Asked For Pakistani Refugees

Television and newspapers document daily violence in East Pakistan and along the border with India.

The causes are complex. The result is devastatingly simple: hunger and death within East Pakistan and an outward flow of refugees. Those who have sought refuge in India now number nearly 10 million.

The movement of Bengali people from East Pakistan into India is the largest international refugee movement in human history. Civil war rages inside East Pakistan and there are daily reports of border skirmishes between the armies of India and Pakistan.

The refugees are poorly housed — most of them in straw huts. They are cold — in need of clothing and blankets. They are hungry — supplied a basic ration by India, but in desperate need of milk, proteins and vitamins. Many are sick — they need doctors and medicines.

To meet such elemental needs among the refugees, United Methodists have been called upon to give at least \$1,000,000 in a special offering. Much more can be used effectively. The date is Jan. 9.

The Bishops' Appeal for Refugees from East Pakistan has been called by the Council of Bishops and Council on World Service and Finance. Church members are urged to make this extra giving — beyond World Service and all other regular benevolences of the church.

All money given in response to the appeal will go directly into relief programs to aid the refugees. The work is administered by the United Methodist Committee for Overseas Relief, which already has sent some money for food, clothing and medical work. UMCOR has established relationship with Christian groups in India that are engaged in relief work, using Indian personnel. The work is done cooperatively with others.



The United Methodist Committee for Overseas Relief joins with other Christian relief agencies to support the Christian Agency for Social Action, which is the relief arm of the Christian churches of India. Milk is supplied to 150,000 persons a day as a vital supplement to the inadequate diet.

In a letter to United Methodist pastors, Bishop Ralph T. Alton, chairman of UMCOR, stressed the importance of giving all church members an opportunity to contribute. This, he said, is more important than receiving the offering on the precise day. If a church needs to schedule the offering on a date other than Jan. 9, he urged that it be soon because of the urgency of the need.

Bishop Alton noted that the action of the Council of Bishops in making the appeal was unanimous.

The Rev. Howard Greenwalt, associate general secretary of the Division of Interpretation, said: "It is hardly necessary to say that the tragedy of nearly ten million East Pakistan refugees weighs upon the conscience of the whole world. . . . Compassion is — or should be — the business of our church."

(Continued on page 13)

Retention Of Laity Board Urged

EVANSTON, Ill. (UMI) — A need for participation by United Methodist youth and young adults at all levels of the church was stressed here November 12-14 by the denomination's General Board of the Laity.

In other actions at its annual meeting, the board voiced concern that tentative proposals for re-structuring the church's general boards and agencies do not give enough visibility to the "identity of laity."

The emphasis on youth participation came in the form of illustrations to a statement adopted by the board a year ago urging that membership of boards of laity at all levels include "all people of the church alike — men and women, adults and youth . . ."

As it pertains particularly to youth and young adults, the board said this year, this means service on "divisions, commissions, committees, and task forces of the boards on the same basis as all other members."

"Such participation," the resolution noted, "should be seen as reinforcing and encouraging greater participation of youth/young adults in the local church."

Boards of the laity have a responsibility to help youth/young adults find opportunities for self-expression and self-fulfillment through their participation in the boards."

The General Board of the Laity now includes several youth members and they have been active in various aspects of the board's work.

The board also said it would continue to "provide space and a supportive working climate" for a volunteer staff person of the United Methodist Council on Youth Ministries, and "would fill professional staff vacancies without regard to age, sex or ethnic background."

Much of the session here was devoted to a consideration of possible legislation for the 1972 General Conference and the tentative proposals of the commission studying general board and agency struc-

ture this quadrennium.

Responding to the possible changes which would eliminate the Board of the Laity as a separate agency but retain its functions in other places, the board said "there is a definite need for a distinct, visible identity of the laity in the general agency structure of the church."

"Although the major activities carried on by the two divisions of the Board (of the laity) are included . . . the major functions of representing the laity at the general level is not accomplished. This function is so important to the laity, especially the organized (annual) conference boards of the laity, that it should be retained."

In other actions, the board adopted a procedure for evaluating the work of its general secretary at the conclusion of each quadrennium and adopted a 1972 budget of \$673,000, a reduction of \$256,000 from 1971.

The reduction is accounted for by the proposed elimination of the board's department that prints and distributes its various materials. Negotiations are under way to have this work assumed by the Methodist Publishing House.

Presiding at the sessions here was Thomas P. Moore, a Bucyrus, Ohio, broadcasting executive and president of the General Board of the Laity. General Secretary of the board is Dr. David W. Self, Evanston.

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA

Funeral Held For Bishop Costen Harrell



Funeral services were held Dec. 1 in Atlanta, Ga., for Bishop Costen J. Harrell, who died Nov. 30 at the age of 86. The Rev. Charles Hagood, Bishop Arthur J. Moore and Bishop Nolan B. Harmon officiated. Burial was in Mount Olivet Cemetery, Nashville, Tenn.

Bishop Harrell was episcopal head of the Charlotte Area from 1948 until 1956. After his election to the episcopacy in 1944, he served as bishop of the Birmingham Area four years. He retired from the episcopacy in 1956, making his home in Decatur, Ga. During the next thirteen years, he was a visiting professor at the Candler School of Theology, Emory University.

Joining the North Carolina Conference in 1910, he held pastorates in Raleigh, Durham and Wilson. Later pastorates included churches in Atlanta, Norfolk and Richmond, Va., and Nashville, Tenn.

Bishop Harrell was born Feb. 12, 1885, in Holly Grove, Gates County, N.C.. He was a graduate of Duke and Vanderbilt universities, and was awarded several

honorary doctorates. He was the author of 14 books and also contributed numerous articles to religious publications. His latest books included, *The Local Church in Methodism*, *The Unfolding Glory* and *The Wonders of His Grace*.

Survivors include several nieces and nephews.

Nashville Chosen As Archives Center

INDIANAPOLIS, Ind. — Approval of Nashville Tenn., as a new center for the archives of the United Methodist Church was announced here Dec. 2 at the annual meeting of the denomination's Commission on Archives and History.

The decision was the culmination of a three-year study by a special subcommittee on the location of the archives and a mail ballot which overwhelmingly favored consolidation of the Commission's present depositories at Lake Junaluska, N.C., and Dayton, Ohio into one central archives and history center in Nashville, Tenn. The proposal calls for leasing floor space in the present Board of Evangelism building at 1908 Grand Avenue in Nashville.

Professor Frank Baker of Duke Divinity School, Durham, N.C., headed the six-man committee which drew up criteria for the selection of a site and sifted seventeen applications before recommending Nashville.

In addition to the present locations at Lake Junaluska and Dayton, the committee reported it had given special consideration to locations at Madison, N.J., Washington, D.C.; Naperville, Ill., and Evanston, Ill.

Among other business considered was a petition to be submitted to the 1972 General Conference calling for the establishment of a sixteenth historic shrine to include the community of Oxford, Ga.,

and Emory College there as a "cluster of historic significance."

Bishop Roy H. Short of Louisville, Ky., presided at the two-day meeting of the 30-member commission, which also heard a report from its executive secretary, the Rev. John H. Ness, Jr., Lake Junaluska,

welcomed three new members and listened to progress reports from several committees.

Memorial tributes were read for two deceased former members of the Commission — Miss Elizabeth Hughey, Nashville, and Edwin L. Jones, Charlotte.

Letters to Editor

CAMPUS MORAL DEMANDS

When there is a vacancy in the Trustees of Duke University, the Alumni now have the privilege of voting for a Trustee to fill the vacancy.

In view of the fact that students sometimes make unreasonable demands which are not in line with moral standards, I believe the privilege of voting for or against the activity should be extended to the Alumni

My fellow Alumni of Duke University, I would like for you to give expression to what you think about extending the privilege of voting to the Alumni when moral standards on the campus are not in keeping with intellectual standards.

J.E.B. Houser
Charlotte

Agrees with Minister

"Amen" to the letter by the Rev. H.D. Scott in the November 4 issue of the Christian Advocate. Rev. Mr. Scott stated very well indeed what many Methodists have been thinking and saying for a long, long time. Let us hope and pray that those in high places of the Methodist Church will take due notice there of.

Earl M. Travis
Durham, N.C.

MRS. E.H. NEASE, SR., DIES

Mrs. Mabel Winkler Nease, 69, died Dec. 6 at her home in Charlotte. The wife of the Rev. Dr. Edgar H. Nease, Sr., she and her husband had served pastorates in 14 churches across the Western North Carolina Conference. Upon Dr. Nease's retirement in 1968, they returned to Charlotte to live.

The funeral service was held Dec. 8 at Myers Park United Methodist Church in Charlotte, where Mrs. Nease was a member. Dr. A. Mitchell Faulkner, pastor of the church, and Dr. Cecil Heckard, Charlotte District superintendent, were the officiating ministers.

Mrs. Nease had been president of the Charlotte Civinettes and was active in the WNC Conference Ministers' Wives Fellowship. She was born in Granite Falls, N.C., and attended Rutherford College.

Surviving are her husband; daughter, Mrs. Neal D. Miller of Reading, Pa.; son, Rev. Dr. Edward H. Nease, Jr., of Lake Junaluska; brother, Rev. Dr. J. Garland Winkler of Lenoir, and five grandchildren.



Russell Church Studios

Stained Glass Manufacturers

P. O. Box 5237

Winston-Salem, North Carolina

Phone (919) 723-1034

Frames - Protection Glass-Repair

For
COLDS
take **666**

THE TRIP OVER

by Bishop William R. Cannon

When the Bishop of the Manila Area introduced me for my first sermon in the Philippines, he said, "Our guest arrived Saturday morning at 1:30 o'clock. I had arisen from a deep sleep to go to the airport to meet him. He was the first passenger off the plane. And was he glad to see me!"

That was an unusual greeting. It was the reverse of our usual salutation to a friend arriving from afar, "Welcome, I am glad to see you." It, therefore, impressed me by its novelty. But really, if the Bishop only knew all that had happened to me on my way over to his country, his greeting was really a true description of my feelings. I do not know when the sight of a friend was any more welcome to me than in seeing him in the wee hours of the morning.

I had come directly from a meeting of the Council of Bishops in Des Moines, Iowa, to the Philippines. Directly? That is hardly the word. My best friend when I was at Emory University used to say that I never went anywhere directly. I like to reach a place in the most circuitous manner possible. But this time I had chosen the most direct route to the Philippines. When I got to Los Angeles, however, I was notified that my flight from Honolulu to Manila had been cancelled. This was due to a temporary strike. After much negotiation I was re-routed on Japan Airlines to Manila via Tokyo. This was like going from Raleigh to Chicago via Montreal, Canada. It was half the distance again over the original flight. In fact, I both lost time and gained some of it back again in the course of the journey, for the time gap between Honolulu and Manila is less than what it is between Hawaii and Japan. We left Honolulu at half past twelve, noon-day. They showed a picture on the flight, so that we were unaware of crossing the international date line. However, at half past three in the afternoon, Honolulu time, and half past

ten in the morning, Tokyo time, we had crossed that mysterious line that either robs or restores a person a whole day out of his life. Since I was flying East, I lost a day. Oriental time is a whole day ahead of time in the U.S.A. But, then, Japanese time is five hours behind Honolulu time. When we left at 12:30 p.m. it was actually only 7:30 a.m. in Tokyo. Therefore, I felt the strange anomaly of both gaining and losing time simultaneously. The difference in hours was the gain. The loss was the difference of days. I had moved from Thursday to Friday without the normal change of light and darkness, of night and day again. Therefore, I got to Tokyo at 3:30 in the afternoon of the next day.

Since I had not planned originally to go by way of Japan, I did not have a Japanese visa, and so I was confined to the airport. I could not go through customs. The international waiting room was small. There were at first only half a dozen passengers in it, in fact, more sales people manning the duty-free shops than there were customers buying from them. I delighted myself in inspecting handsome Japanese cameras. The situation was soon remedied. Several flights came in suddenly, and the room was filled. I talked to a weary way-worn traveler who had flown from New York on the Pole to Tokyo. He was waiting for a flight to Hong Kong. That is only three hours from Tokyo, while Manila is four and one-half hours away. Like me, he was tired sitting so we both stood and talked. From the moment I arrived my flight was posted as thirty minutes late. Had it been on time I had a lay-over of three hours and a half.

But the usual happened. When the time came to depart, the flight was set back still another half hour, and after that another. I told the attendant, visa or no visa, if another delay was announced, I was going into Tokyo to a hotel for the night. But, as luck would have it, we boarded the plane

at 8:30 p.m. We were really lucky. The scene of our wait shifted. But we still had to wait. We got on the plane, had refreshments, then dinner, and were still on the ground. In fact, the hour we were due to arrive in Manila was the time we took off from Tokyo.

Bishop Ferrer came to the airport, went back home and slept for five hours, then came again, before he ever got me. There was a big fat woman aboard who was almost hysterical from exhaustion. Her son was to meet her in Manila. She was afraid he would give her up and go home.

The Bishop came into the Customs Area, which is forbidden territory. He smiled and said, "Only a Bishop is permitted to do a thing like this!" I was too tired to take any notice.

I had gotten up at 7:30 a.m. On that same time I had been up exactly twenty-four hours, and I had been in the process of traveling nineteen hours, twelve and a half of which were actual flying time.

The Bishop was right. I was glad to see him and the comfortable bed he took me to.

Bishop Cannon is on an official episcopal visitation for the Council of Bishops.

Refugee Offering

(Continued from page 8)

Envelopes for the special offering are being distributed to churches through the district superintendents. Posters and fact sheets have been sent by the Division of Interpretation to all pastors.

Among resources to tell the story of the refugees is a Sight/Sound Set, *Bengal Refugees*, on sale by the Division of Interpretation at \$14, and a filmstrip, *Dear Friend*, on sale by UMCOR at \$3. The Sight/Sound Set is a new communications device consisting of a set of colored slides and black-and-white photo prints of the same pictures, accompanied by sound on a cassette tape. The filmstrip is a standard 35 mm filmstrip of 80 frames.

Rev. R.L. Jerome Killed In Accident

Funeral service for the Rev. Robert L. Jerome, 70, who was killed Dec. 3 when his car skidded into a truck during a snow-storm, was held Monday, Dec. 6 at Page Memorial United Methodist Church in Aberdeen. The Rev. Mr. Jerome was serving his third year as pastor of Page Memorial at the time of his death. Burial was at Sunset Memorial Cemetery in Smithfield.

A native of Gatesville, Mr. Jerome was a graduate of Duke University and Union Theological Seminary in New York City. After joining the N.C. Conference in 1925, he served churches in Goldsboro, Burlington, Halifax County, Wilmington, Raleigh, New Bern, Elizabeth City, Roanoke Rapids, Smithfield and Aberdeen. He was superintendent of the Elizabeth City District from 1959-65, a trustee emeritus on the N.C. Wesleyan College board, and a member of the N.C. Conference Commission on Archives and History.

Surviving are wife, Mrs. Jean Porter Jerome; daughter, Mrs. Frank Avent of Florence, S.C.; son, Robert L. Jerome of Miami, Fla.; sisters, Mrs. Gladys J. Herring and Mrs. Robert C. Rapp of Thomasville, Mrs. E.S. Bowers of Jackson, and Mrs. W.P. Holt, Jr. of Erwin, and brother, J.T. Jerome of Raleigh.



EDUCATIONAL FURNITURE DIXIE EQUIPMENT COMPANY, INC.

418 N. Greensboro St.
Liberty, N. C. 27298
Phone: 919-622-2204

HERE and THERE

SPENCE SENDS CHRISTMAS GREETINGS

The name of Hersey E. Spence will evoke deep stirrings of memory from many of our readers. A host of United Methodist ministers sat under his teaching at the Duke Divinity School starting with 1928 and running right on through 1952. Although retired (?), Dr. Spence continues to be active in church and community around Durham, giving forth a unique brand of wit and wisdom.

In a letter just received he asks that we pass on to his army of friends and fellow

workers his "greetings, good will, love, appreciation and gratitude". He adds, "I usually send an original Christmas poem in the place of Christmas cards. It would be difficult for me to send such a poem now. I am enclosing a copy of my latest one which I finished yesterday. If you have space for it you might publish it as my Christmas greeting."

So here it is! It comes from a man who is celebrating his ninetieth (that's right!) Christmas observance.

LET US KEEP CHRISTMAS

by H.E. Spence

Whatever else we lose along the years,
Amid Life's crass confusions, doubts and fears;
With high hopes wrecked and firm foundations shattered,
And faith disturbed as if naught else e'er mattered;
Let us keep Christmas, emblem of joy and peace;
Promise of days to come when wars shall cease.

Let us keep Christmas; bring back joyous past
Of childhood's happiness; too sweet to last:
Those years of beauty, lovely rainbow years;
Made by the merging of our smiles and tears:
A fairy land with Santa's glittering toys,
Gladdening the hearts of little girls and boys.

Let us keep Christmas — Let the glad bells ring
Their notes of joy as we our carols sing;
Of Silent Night, and Bethlehem's sacred town,
And Magi bringing gifts the Babe to crown:
While faltering feet may seek the Shepherds' fold
To hear the sweetest story ever told.

Let us keep Christmas; faith which has grown weak
And chilled by doubt, once more the Babe may seek,
And find a childhood faith return again
While listening to the angels' glad refrain
Of peace on earth, good will to all mankind
Peace and content of heart once more may find.

Let us keep Christmas, though our hearts be chilled
By horror, hate with which our earth is filled:
Rapine and murder, grasping greed and spite—
Our day of hope seems vanished into night:
Yet spite of sin and suffering, fear and pain,
We yet may hear the angels' song again.

BAIL FOR ANGELA DAVIS?

The Division of Christian Education of the National Council of Churches, through its 50-member program board, has attacked the refusal to grant bail to Angela Davis who is awaiting trial in California. "We deplore the refusal to grant bail to Angela Davis", said the statement, "and we protest the unpardonable and inhumane lack of concern for proper medical attention" In issuing the statement, the Religious Educators have joined numerous activist and church groups in expressing disapproval of the court for refusing to give bail.

We wish we knew all of the facts in this case. There surely must be some valid reasons for the refusal of bail to Angela Davis. A part of the reason for the polarizations which take place among us on numerous issues is that so many of us only get one side of the picture. A vast segment of the communications media seems to be intent upon presenting a picture which is favorable to its particular perspective rather than "the whole truth".

The groups that support each communication medium (publication, newsletter, press release) obviously wants it that way or it wouldn't be that way. If these groups and organizations would insist upon a policy of "the truth and the whole truth" above everything else, then we would get the straight facts much more often and a fragmentary report much less often.

So often we pay lip service to Truth while at the same time twisting it to our own ends — ends which are sometimes less than noble.

Elimination Of Racial Units By 1973 Asked

CINCINNATI, Ohio (UMI) — The 1972 United Methodist General Conference will be asked to approve legislation eliminating all remaining racially-constituted annual conferences and districts in the denomination by July 1973.

If the church's top law-making body accepts the recommendations unanimously adopted by the Commission on Religion and Race here December 1, it will complete a process begun some 20 years ago in the former Methodist Church to abolish the Central Jurisdiction created in 1939 to contain most of the denomination's Negro churches and members. There are at present five black conferences and one district.

Under the proposal to General Conference adopted here, the jurisdictional conferences would draw the boundaries of its annual conferences without regard to race. The mergers required by this provision would be effective at the close of the 1972 jurisdictional conferences, except that, where desired, the annual conferences affected could have until the conclusion of their 1973 session to merge districts, make pastoral and superintendent assignments, and complete other necessary details.

The 34-member unit unanimously voted to ask the 1972 General Conference for status as a continuing agency. Created in 1968 for a four-year life, it presently is the only agency with a definite terminal date in its mandate.


Other actions by the commission at its session included approving grants totaling \$140,000 to ten minority-empowerment projects in six states and Puerto Rico and reviewing a wide range of minority concerns.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy

AUTOMATIC CHURCH tower chimes 30 day installation. Priced to fit budget, from \$1800 to \$2400. No records — No setting after first setting. Music available. Call or write Piedmont Mfg. Co. 511 CreekrIDGE Road — P.O. Box 2092. Phones 674-2769 — 273-6268 — Greensboro.

POEMS & LYRICS OF RELIGIOUS REVERANT & INSPIRED NATURE WANTED FOR IMMEDIATE RECORDING WE ARE ONLY INTERESTED IN SONGS OF HOPE GOD'S LOVE THE COMFORT OF HIS WORDS AND WISDOM SEND TO



CATHEDRAL RECORDING CO.
P.O. BOX 78, STUDIO JL
NO. WEYMOUTH, MASS. 02191

Poetry for Christmas

O Holy Day!

by John Cline

The shining star sends light afar;
The angels' message thrills;
The heavenly host to all earth's lost
Sings love o'er Judah's hills.
Glory supreme is Heaven's theme,
The day foretold is here;
Through centuries past it dawns at last,
With radiance wondrous clear!

Peace on the earth goodwill gives birth,
Eternal joys to men;
The shepherds kind make haste to find,
And leave their flocks till then,
Wise men bring gifts, as darkness lifts,
Type of the wise today;
The temple sounds, as praise leaps, bounds,
Where Simeon, Anna pray.

How bright this day has made man's way!
How children laugh and sing!
Great music, art, and beauty's heart
Still rise to greet their King.
Dark lives of sin, made pure again,
Transformed to live Christ's way,
Have blessed the earth, brought hope new
birth;
O holy, mighty day!

God's work begun is not yet done,
His day is marching still;
Man's questing sight sees morning light,
Christ's truth the world shall fill!
Hate's war shall cease; the Prince of Peace
Will wipe all tears away;
Hearts ruled by love will fear remove —
Speed on, O Christmas Day!

BIBLES REBOUND

We will re-build your hand Bible, using imitation leather. Colors: black, maroon, white. When your Bible is returned to you, postage paid, send us \$7.00. If genuine leather \$12.00. Name in gold free when requested. Large family and pulpit Bibles in imitation leather \$12.00. Genuine leather, black, brown, or tan \$20.00.

SCALF'S BIBLE BINDERY

3028 Walnut Avenue Telephone 725-1475
Winston-Salem, N. C. 27106

Christmas Prayer

by Carol Bessent Hayman

Tonight I lit a candle,
All long and smooth and white;
And placed it on my window sill
Where it is burning bright.

It's bright and warm inside my room,
While outside it is snowing;
And through the dark and silent night
My Christmas candle's glowing.

Its bravely shining light is cast
Across the glistening snow;
And when the night wind whistles past,
It wavers to and fro.

I realize that very soon
My candle's flame will die.
And I'll be left within the dark,
To hear the night wind sigh.

And so I kneel and softly pray,
As the candle light grows old;
"Lord, keep my candle glowing ever
In the window of my soul."

(Reprinted, *THE UPLIFT*, 1942.)

Mary's Son

by Rachel Lumpkin Wylly

No candle cast a gleam on Mary's son,
Nor warmth of fire to soothe the Holy One
Was flickering across a cozy room;
But heaven's lamps dispelled the stable's
gloom
And chased away the eerie, dusky night,
Till no one missed the absent candle light.

No cradle pillowed little Jesus' head,
But kind hands laid Him on a manger bed,
While angel songs came floating through
the air,
And Mary voiced a low and thankful
prayer
That heaven's host was watching over them
That silent, holy night in Bethlehem.

New Pastor – Chaplain Project Started At Umstead

The Chaplains Department at John Umstead Hospital, Butner, has announced that several part-time, annual stipends are now available to engage pastors from the area in a new pastor-chaplain pilot program.

According to Frank Askins, Chaplain, the plan will provide chaplain services for several geographic units of the hospital on an annual interim basis by pastors who remain based in their church community. The two-fold purpose of the program is to meet spiritual needs of persons in the hospital, and to develop an awareness in the community of its own potential in meeting the mental health and emotional needs of its people.

The new program is scheduled to begin in early January, 1972. Necessary training and supervision while serving will be a normal part of the program.

Work time in the hospital will be arranged for minimal conflict with the pastor's duties in the church community. A substantial stipend will be provided for those accepted.

For further information and application, contact W.F. Askins, Chaplain, John Umstead Hospital, Butner, North Carolina 27509, telephone 575-6511.

One of the saddest things that can be said of a couple is that the last time they were seen in church was on their wedding day . . . United Methodist Bishop Roy C. Nichols.



LIGHTING ADVENT WREATH

Pastor P.D. Midgett lights the candles in the Advent wreath suspended from the rafters of St. James UM Church, Newport. Looking on, from left to right, are David Brown, Laura Brown, Mark Hewitt, Mark Hibbs, Jessica Edwards and Rebecca Smith.

CHURCH FURNITURE

**Pews
Pulpits
Altars
Fonts
Screens
Lecterns
Reading Stands
Offering Plates
Chairs
Tables**



CATALOG ON
REQUEST

**CARRIKER CHURCH
FURNITURE CO.**

Box 220, Monroe, N. C. 28110

MEMBER CHURCH FURNITURE
MANUFACTURERS ASSOCIATION

8%

or Phone Toll-Free
1-800-241-3166

FIRST MORTGAGE CHURCH BONDS

*Registered as to principal and interest
Interest payable semi-annually*

Write CHURCH SECURITIES, INC.
(Formerly Church Investors)

4095 Clairmont Road

Atlanta, Ga. 30341

This advertisement is neither an offer to buy or sell any security. In states where this dealer is not qualified to act as a dealer, sales literature will be deleted from descriptive brochures.

METHODIST NEWS ROUNDUP

Evangelism Theme Adopted

ST. LOUIS, Mo. (UMI) — "Key 73," an evangelistic movement involving more than 100 North American Christian groups, has adopted an official theme and a year-long emphasis for 1973.

In a two-day meeting here the Central Committee, including several United Methodist evangelism leaders, adopted the theme "Key 73: Calling Our Continent to Christ." A comprehensive program calendar was also approved involving 24 continent-wide cooperative evangelism thrusts and "high visibility" events through which the participating groups plan to "confront every person in North America with the Gospel of Jesus Christ."

* * *

14,000,000 Persons Aided

SAN FRANCISCO, Calif. (UMI) — Health and welfare ministries related to the United Methodist Church will serve almost 14,000,000 persons during the 1968-72 quadrennium and spend more than \$2,000,000,000 in operating funds, a national agency of the denomination was told here November 4.

"These ministries touch more people directly than any other United Methodist program beyond the local church," Bishop Paul V. Galloway of Little Rock, Ark., told the General Board of Health and Welfare Ministries at its annual session. Bishop Galloway is president of the board. "Last year alone these ministries touched more than 3,000,000 persons representing every age, every race, and every economic strata," the board was told. "More than \$43,000,000 was given in free care the past year to persons unable to pay, or who can only pay for part of the cost."

General Conference Opening Set

LYNCHBURG, Va. (UMI) — The schedule of opening events at the 1972 United Methodist General Conference has been announced by A.G. Jefferson, Lynchburg, chairman of the conference's Commission on Entertainment and Program.

Holy Communion will open the events at 7:30 p.m. April 16 in the Atlanta Civic Center, Mr. Jefferson said. Bishop Alsie H. Carleton of Albuquerque, N.M., has been designated by the Council of Bishops to be in charge of the service. Formal organization of the conference will take place at 8:30 a.m. April 17, after which the Episcopal Address will be given by Bishop F. Gerald Ensley of Columbus, Ohio, and other business will be transacted. Final adjournment will be about April 28.

* * *

'Worker-Priest' Support Urged

NEW YORK (UMI) — The United Methodist Church should affirm and support new forms of ministry in which ordained clergy are employed outside the institutional church, according to a report of a Worker-Priest Task Force to the National Division of the Church's Board of Missions.

The task force defines two categories of these ministries as applicable to the United Methodist Church — "pastor-workers" and "ministers-workers." The pastor-worker category would be one in which fully ordained elders combine pastoral leadership of local churches with work outside the institutional church. The minister-worker category would encompass elders who are employed outside the institutional church and look upon their job as opportunity for Christian ministry.

Contact Moves Headquarters

Contact Teleministries, Inc., ecumenically operated telephone crisis ministry begun in 1969, has moved its headquarters from the United Methodist Board of Evangelism Building in Nashville to Harrisburg, Pa. The Rev. Robert Larson, associate pastor of Pine Street United Presbyterian Church in Harrisburg, has been named as the new executive director.

The first center opened in 1969 in High Point.

* * *

Editor Appointed

Mrs. Gordon L. Lund has been appointed editor of *The Christian Home Magazine*. She will succeed Mrs. Harvey W. Couch who retired Dec. 31. Mrs. Lund has served since April, 1962 as one of the editors of children's publications for the United Methodist Board of Education's Division of Curriculum Resources.

* * *

Bishop to Join FSC Staff

Bishop Edward J. Pendergrass of the Jackson, Miss., episcopal area will join the administrative staff of Florida Southern College in Lakeland, Fla., next July when he retires from the administrative episcopacy. He will serve as assistant to President Charles T. Thrift, Jr., working in the area of institutional development.

A former Floridian, Bishop Pendergrass was pastor of the 4,500-member First UM Church in Orlando when he was elected bishop in 1964.

* * *

Aid to Elderly Studied

WASHINGTON, D.C. (UMI) — An action plan to aid older persons by providing services to them in their own homes

was approved here Nov. 12 by a United Methodist Interboard Staff Committee on Health and Welfare.

The goal of the plan, which has been submitted to five United Methodist boards for approval, is to make needed services available to all older persons wherever they may live and to give older people an opportunity to make a contribution to society if they desire. "Only about 5 per cent of the United States' older population is being cared for in institutions . . . There is a tremendous need to serve the other 95 per cent," said Miss Virginia Stafford, Board of Education staff member and a member of the Interboard Committee.

* * *

Changing Role of Missionary Noted

NEW YORK (UMI) — "The day of the missionary is not over, however changed or contemporary circumstances may be," a United Methodist missions executive has written in *response*, journal for United Methodist women.

"The role of the missionary is changing radically," writes the Rev. Eugene L. Stockwell, Board of Missions' World Division executive. "Today's missionaries are usually skilled in training, more and more responsible to indigenous leaders overseas, and less and less tied to a board in some Western nation."

* * *



FIBERGLASS

- STEEPLES
- STAINED FIBERGLASS WINDOWS
- CROSSES
- LIGHTED SIGNS

Write for free
color brochure.



Fiberglass Specialties

A/C 214 • 657-6524 P.O. Box 931 Henderson, Texas 75652



WOMEN'S NEWS

North Carolina Conference

MRS. IVAN E. WELBORN

CHRISTMAS MEDITATION

Christmas — Christ Mass — What a beautiful word! As I meditate, I have such wonderful memories of all the past Christmases as a child. My father being a Methodist minister, we had a very special Christmas in our home, not a lot of expensive gifts, but gifts with a lot of love. After breakfast each Christmas morning all the family would gather in the parlor around the Christmas tree to sing carols, hear Daddy read the story from the Bible and have prayers. At the time it was hard to wait for a program before getting our gifts, but in looking back, I can see that it was the only way to begin Christmas Day. That was the true meaning and the reason for the special celebration. I can still picture us — Sister playing the piano, Daddy singing bass, Mamma singing alto, and the eight children making up the chorus. After "Joy to The World," "O Little Town of Bethlehem" and "Silent Night", Daddy in his deep voice read from Luke 2:7-13;

"And she gave birth to her first-born son and wrapped him in swaddling cloths, and laid him in a manger, because there was no place for them in the inn.

"And in that region there were shepherds out in the field, keeping watch over their flock by night. And an Angel of the Lord appeared to them, and the Glory of the Lord shone around them, and they were filled with fear. And the Angel said to them, 'Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the City of

David a Saviour, who is Christ the Lord. And this will be a sign for you: You will find the babe wrapped in swaddling cloths and lying in a manger.'"

Then he prayed for us, the Church, community and nation that all might be aware of the real meaning of Christmas. The children in our neighborhood who woke at dawn, came with their Santa Claus gifts to share the Christmas story with us and see us receive our gifts.

JOYOUS CHRISTMAS!

Let us hear the Angels singing
Throughout the whole new year.
Let us keep our hearts still bringing
Gifts of Love and Cheer!

If we seek the lowly mangers
Where Earth's Humble hide their fears,
We shall find in helping Strangers
We have wiped away our tears!

—Sneed Ogburn.

Prayer: Almighty God, Creator of beauty and Giver of every lovely, good and perfect gift, grant that we may find room in our crowded lives for the quietness we require to prepare our hearts for the coming of Christ. For like Wise Men we would bring to the celebration of the season our richest gifts, our best efforts. Like the Shepherds we would rejoice that Thou dost speak to us in Christ, unworthy as we are. Like Joseph, we would find Thy handiwork in the everyday miracles of life. With Mary we would rejoice that our children are Thy children, Father God. In Jesus' name, we pray. AMEN.

Mrs. Mary D. Thomas, Chairman
Wesleyan Service Guild Burlington District

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

ONE NEW INCLUSIVE ORGANIZATION FOR WOMEN PROPOSED

As the Christmas season is fast approaching and the New Year is only a fortnight away, news reaches Methodist women of the state that a decision has been made in its national body, the Women's Division to propose "one new inclusive organization for women, with a new name."

The decision was made at the meeting of the Women's Division in Minneapolis, Minn. on October 23. This action is to be put in legislative form for presentation to the United Methodist General Conference in Atlanta, Ga., in April 1972. The Conference must approve the recommended legislation before it becomes church law.

This action would affect 1,600,000 members in 50 states, as it merges all local units of the Women's Society of Christian Service and Wesleyan Service Guild. The vote was taken after the assemblage had heard reports from six different study groups from throughout the nation made up of women from the Guild and the Society. The six groups had been working for more than a year studying the needs of Methodist women, employed and non-employed, and how best these needs could be met. Each group made the same recommendation "that there be in the United Methodist Church one new inclusive organization, with a new name."

In answer to questions from the floor, Division officials said there was "no plan or intention" to "phase out" either the Guild or the Society while keeping the other, and that one would not "absorb" the other. They also said that, should General Conference approve the proposal, the transition from the present two organizations could

start early in the 1972-76 quadrennium.

Three Division leaders, Mrs. Wayne Harrington, president; Miss Charlotte Andress, chairman of the Wesleyan Service Guild Committee; and Miss Theresa Hoover, associate general secretary, said in a joint statement:

"After more than a year of careful, intensive study and involvement by women representing all levels of Society and Guild, including many from the grass-roots, the Women's Division has made a unanimous decision of fundamental and far-reaching consequence about the Women's Movement in the United Methodist Church. We believe one new inclusive organization could offer new possibilities for United Methodist women to be in mission.

"Seeking to retain the best program and practice from a great heritage, it can be said the new inclusive organization holds real promise for a strengthened movement. It offers opportunity to attract and involve more younger women; it offers potential for greater flexibility in program and activities, which could appeal to a broader spectrum of women, those who may have widely varying cultural and community interests, life styles and values.

"The basic thrust of our movement will continue to be mission, which entails such varied concerns as support of home and overseas missionary work, spiritual growth, leadership development, theology, women's liberation and a host of social justice issues."

Among reasons cited by the leaders for the Division's action were the increasing number of employed women; the desire to attract a larger number of younger women, and the belief that the present two-organization pattern has fulfilled its role.

The Women's Division took the second necessary step in the proposed plan by approving a planning committee of 24 people to develop details and blueprints for the new inclusive organization. The membership of this committee includes Guild and Women's Society members and United Methodist women not members of either organization. Its totality shall be 50% employed and 50% non-employed. It shall include persons across age and ethnic lines.

MRS. LESLIE BARNHARDT HONORED

Mrs. Leslie Barnhardt of Charlotte was honored in ceremonies held in Holly Springs, Miss., on Dec. 12, when Rust College conferred on her an honorary doctor's degree, the highest award that the college can give an individual.

In notifying Mrs. Barnhardt of the award, Dr. W.A. McMillan, president, stated, "Please know that I consider it an honor to be able to inform you of this decision as it brings to focus recognition for achievement in the humanitarian field." The nomination was made by the Trustees and Faculty Honors and Awards Committee of Rust College.

Mrs. Barnhardt, a former Conference president, has achieved national recognition for her work in the field of Christian Social Concerns. She now serves as secretary of the national Board of C.S.R. In the Southeastern Jurisdiction Society-Guild, she is a Task Group Leader in Sensitivity Training for Union and Merger. She is Chairman of the Conference Commission on Ecumenical Affairs and serves on other important committees.

She is considered one of the outstanding women in the Southeast in the field of human relations.

Her husband and sister, Mrs. Frank Redding, Jr., Conference president, and other friends accompanied her to Holly Springs for the occasion.



ASSIGNED TO ATLANTA REGION

Miss Maryruth Nickels has been assigned to the Atlanta Region by the Women's Division of the United Methodist Board of Missions. Reassigned from the Dallas Region, she is a former public school teacher and a former Methodist I-3 (three-year missionary to India). The Atlanta Region includes North Carolina, South Carolina, Georgia and Florida.



TO COME TO WILSON

The Rev. Linwood E. Blackburn, New York and Norwalk, Conn., purchasing director of the U.M. Board of Missions for 14 years and formerly missionary to Angola, has resigned to become pastor on the staff of First U.M. Church in Wilson around the first of 1972. A member of the North Carolina Conference, Mr. Blackburn has supervised purchasing of supplies and equipment amounting to about \$500,000 yearly, for missionaries around the world and for missionaries in the U.S.



ST. MARK'S WELCOMES NEW MEMBERS

Nov. 6 St. Mark's UM Church, Charlotte, gave a reception and fellowship supper for 24 new members who have joined St. Mark's since June. The church is in its third year as a newly-organized congregation. Seated at the speaker's table are, left to right, Mr. George Thompson, Administrative Board Chairman, Mrs. Belvin J. Jessup; Dr. Cecil Heckard, Charlotte District superintendent, Rev. Belvin J. Jessup, pastor; Mrs. Cecil Heckard, and Mr. Raymond Wooley, church lay leader. Dr. Heckard was the speaker.



KING AND QUEEN

St. Mark's UM Church Day Care Center sponsored a King and Queen Contest to buy equipment for the Center. The King, Bobby Darrell Simpson, 5, is crowned by his teacher, Mrs. Ann Lindsay. The Queen, Marlina Forney, 4, is crowned by her teacher, Mrs. Idell Pettway. The amount raised was \$1,000. Speaker was Rev. Belvin J. Jessup, minister of St. Mark's.

N.C. Wesleyan College Adopts New Curriculum

ROCKY MOUNT — A dramatic change from traditional classroom and assigned subject study has been approved by the North Carolina Wesleyan College faculty, offering a student-designed curriculum. The new program, to be implemented in January 1972, encompasses a three-track curriculum: Track I is traditional, Track II is a combination of classroom and non-classroom study, and Track III is for the student who wants to plan his own educational program.

N.C. Wesleyan is believed to be the first private college in the nation to offer such a curriculum. A student enrolled in Track III is allowed to write a comprehensive proposal stating his aims, purposes, study materials and reporting methods. If his proposal is approved by the Academic Council, composed of faculty and students, he may pursue his education free of the restrictions of traditional requirements. It is not necessary to declare a major under Track III, and study may be primarily non-classroom.

N.C. Wesleyan has an enrollment this fall of 617 students.

Quality Church Windows since 1906

**HIGH POINT
GLASS & DECORATIVE CO.**

A. W. Klemme, Pres. & Mgr.
Box 101 High Point, N. C.
Fiberglass Baptistries & Spires

Sunday School Lesson

By DR. RAYMOND A. SMITH
(International Lesson Series)

FOR DECEMBER 26



Victory Over Temptation

Background Scripture: Luke 3:15-22; 4:1-15

Lesson Scripture: Luke 3:21-22; 4:1-12

This is the fourth lesson in our study of the Gospel According to Luke. It deals with the baptism and the subsequent temptations of Jesus.

Two of Luke's main emphases appear in his account of Jesus' baptism and temptations. The first is the descent of the Holy Spirit at his baptism; the second is our Lord's frequent practice of prayer.

Baptism, properly understood, is not to be thought of as "sudden salvation". Rather, it is an ordeal, or at least an act which forshadows an ordeal. When the disciples, James and John, asked for special favors in the realized Kingdom of God Jesus asked them: "Are you able to drink the cup that I drink, or to be baptised with the baptism with which I am baptized? (Mark 10:35-41). Granted that this statement probably does not refer to the baptism of Jesus by John in the river Jordan, it does emphasize an aspect of this rite with which not too many of us are familiar.

Was Jesus baptism by John a sort of act of commitment to John's revolutionary program (see Luke 3:1-15)? Some think that it was, though others see many differences. But Jesus, like John, taught that repentance and reform were necessary in order to enter the Kingdom of God.

The baptism of Jesus, and the declaration of the Heavenly Voice that he was the beloved Son of God, did not mean there was to be no further spiritual struggles. Luke tells us that our Lord frequently resorted to prayer (see Luke 9:18 and 28,

11:1, 5:16 and 22:41). We cannot imagine Jesus engaging in prayer simply to fulfil obligations toward the ritual. He *needed* to pray.

After his baptism we are told that Jesus "led by the Spirit" went alone into the wilderness. This area was probably the desolate region immediately west of the Dead Sea, surely one of the apparently most "God-forsaken" places on earth. Here Jesus wrestled with the question of what sort of Messiah God wanted him to be. According to the record the spirit of the Evil One was on hand to give him plenty of the wrong kind of advice. This advice took the form of temptations, or testings. The word "tempt" carries the meaning of both "testing" and "entitement."

The first of the temptations (see Luke 4:34) was to put physical comfort above the promptings of the Holy Spirit... "turn these stones into bread." Perhaps the very shape of some of the stones, brown and shaped like a loaf, added to the enticement of this hungry man! But Jesus knowing his religious heritage, remembered Deuteronomy 8:3, which reads: "He (God) fed you on manna which neither you nor your fathers had known before, to teach you that man does not live by bread alone but lives by every word that comes from the mouth of the Lord." Ours is an age when we want, and demand, "sudden satisfaction" and "instant entertainment". We are told hundreds of times daily by radio, TV, newspapers, and magazines that the good life can be *bought* or *swallowed*! This would be branded as a monstrous lie by every prophet and religious leader of every religion in the world!

The second temptation was to misuse

God's gift of power. This surely is one of the greatest evils in human history. The poet Shelley moaned that "the good lack power, and the powerful goodness lack, and all best things are thus confused with ill." Reinhold Niebuhr once expressed a somewhat similar feeling. Said he: "Goodness, armed with power, is corrupted, and pure love without power is destroyed." Jesus knew that God possesses both power and goodness, and his reply to the Devil was, in effect, "Let God be God", or "You shall fear the Lord your God, serve him alone" (Deuteronomy 6:13).

The third temptation is to believe we can escape from the consequences of our own acts. This time the Devil quoted Psalms 91:11-12; "For he (God) has given his angels charge over you lest you strike your foot against a stone." Jesus did not question God's power, but he knew God would use his power with wisdom and goodness, and that he would not break laws which he himself had made to satisfy the whim of any creature. Jesus replied in the words of Deuteronomy 6:16: "You shall not challenge the Lord your God."

SUNDAY SCHOOL LESSON

FOR JANUARY 2

Love Is . . .

Background Scripture: Luke 6
Lesson Scripture: Luke 6:27-38

The word "Love", like the man in Jesus' parable who was on the road to Jericho, has been "beaten and left half-dead." We hear it all day every day if we listen to our radios and TVs. It is in the "leave and grieve" songs, in the "soap operas" where people are always falling in and out of it, on garish and sentimental greeting cards, in expensive colored ads in the magazines, where an expensive bottle of liquor, or some elegant jewelry is said to be the measure of true love, etc., ad infinitum.

What causes all this confusion? Maybe it's partly because the English language has only one word for love, whereas the Greeks had at least four. One word meant love between the sexes, another meant friendship, still another meant a sort of "birds-of-a-feather-flock-together" feeling. Finally, there is Agape (pronounced Ah-ga-pay), and used in the New Testament to mean Christian love, brotherly love and, sometimes Divine love. In the King James Version of 1 Corinthians 13 the word is

translated "charity", from the Latin "caritas", meaning the sort of feeling that prompts one to act unselfishly for the benefit of others when there is no hope or expectation of personal reward. The four meanings of love referred to above are not by any means mutually exclusive. Rollo May, in his book "Love and Will," p.38, says: "Every human experience of authentic love is a blending, in varying proportions, of these four."

Jesus, in Luke 6:27-30, tells us we must love our enemies. This is one of the so-called "hard sayings" of our Lord which has led many persons to say that the impossible is being demanded. But here the emphasis is not on love as affection, but rather on its meaning as active good-will, or concern. Matthew goes on to give the reason for loving one's enemies: "so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and the good, and sends his rain on the just and on the unjust" (Matt. 5:43-45). In other words, our aim should be to love the way God loves and, even in this evil world, to have our real being in another dimension

where we can see the world as God sees it, and live in it as God would have us live.

We are commanded also to refrain from judging others: "Judge not, condemn not, forgive" (Luke 6:37-38). One suspects that this commandment of our Lord is violated by more people more times than any other. This does not, of course refer to those whose vocation forces upon them the necessity of making judgments . . . judges in courts, doctors in their regular practice, or even teachers whose hard task it is to put down a grade for a student. Since man is imperfect, any of those mentioned might make wrong judgments; but the kind of "judging" referred to in the Scripture cited is the kind that happens so often when we pass judgment on the behavior or appearance of others without knowing the full circumstances. We say: "Had I been in his or her place I should never have done that." But we are *not* that other person and, therefore, are in no position to make such a judgment. If all the unkind remarks about others were eliminated from the conversation at some social gatherings one might wonder how much solid and profit-

able talk would be left! Granted that people are perhaps the most interesting topic of conversation, might we not all, by making a strenuous effort, confine our remarks to the *good* things we could truthfully say about others?

We conclude this lesson with a consideration of what is commonly called the "Golden Rule" (Luke 6:31). This may be seen as a practical rule for putting into effect the commandment to love. It suggests that before we act we put ourselves imaginatively into the place of the other. Statements quite similar to the Golden Rule may be found in a least ten of the world's great religions. A student had been assigned a term paper on race relations and sought an interview with the president of a black college. This president, being especially busy at the time, explained that he would not have time for the interview, but added: "I'm sorry I can't help you with your term paper, but you know that if the Golden Rule were practised in this matter the so-called 'race problem' would vanish."

REV. J.M. BRANDON

DIES IN MORGANTON

Rev. J. Max Brandon, 78, died Nov. 27 in a Morganton hospital. A member of the Western North Carolina Conference, he retired from the active ministry in 1960 after more than thirty-five years of service.

After joining the WNC Conference in 1927, the Rev. Mr. Brandon was ordained a deacon in 1929 and an elder in 1931.

The funeral service was held Nov. 28 at First United Methodist Church in Morganton.

Surviving are his wife; daughter, Mrs. Oval Jaynes of Morganton; sons, Walter L. Brandon of Macon, Ga., and Bruce B. Brandon of Morganton; sister, Mrs. Lucy Sink of Salisbury; brother, Curtis Brandon of Salisbury.

REV. L.W. TEMPLETON

SUCCUMBS

Rev. Lonnie W. Templeton of Mooresville died Nov. 19 after several years of declining health. He was 57 years of age.

A lay pastor in the Western North Carolina Conference, the Rev. Mr. Templeton was licensed to preach in 1949. He was ordained a deacon in 1954 and an elder in 1956.

Surviving are his wife; daughter, Mrs. Sue Shaver of Charlotte; father, W.F. Templeton of Harmony; sister, Mrs. Edgar Turner of Harmony; brothers, Roy Templeton, Dorsey Templeton, both of Harmony; C.F. Templeton of Statesville; Raymond Templeton of Fayetteville.

The funeral service was Nov. 21 at Winthrop Friends Meeting House.



FERRUM COLLEGE IS
A PLEASANT PLACE
TO LIVE AND LEARN

- **MID-YEAR STUDENTS WELCOME** — If you transfer, continuing courses are available. For new students a full range of beginning courses is offered.
- **LOW FEE STRUCTURE** — Comprehensive cost for spring semester is \$937.50. No additional fee for out-of-state students.
- **INNOVATIVE PROGRAMS** — Environmental Education program opens in January utilizing 1000 acre Blue Ridge Parkway site. Also opportunities for both independent and interdisciplinary study.

APPLICATION DEADLINE: WEDNESDAY, JANUARY 5, 1972

REGISTRATION: MONDAY, JANUARY 10, 1972



For admissions information write: Director of
Admissions, Ferrum College, Ferrum, Virginia.
24088

NAME _____

ADDRESS _____

CITY _____ STATE _____

TELEPHONE _____ ZIP _____

N C

Emory Ministers Week *Set For January 17 - 19*

Dr. Browne Barr, senior minister of the First Congregational Church, Berkeley, Calif., will be keynote speaker at Emory University's 37th annual Ministers Week Jan. 17-19.

Dr. Barr, formerly professor of homiletics and Lyman Beecher Lecturer on Preaching at Yale Divinity School, will speak at the opening convocation at Glenn Memorial Church Monday evening, Jan 17.

Dr. Barr has written extensively about the problem of revitalizing local congregations. His own church, surrounded by the University of California at Berkeley, has developed an extensive program of involvement and reconciliation in the current racial-urban crisis and is reaching an increasingly diverse congregation. The church also serves as a resident training center for theological students enrolled at Pacific School of Religion where Dr. Barr is a member of the faculty.

Ministers Week attracts some thousand ministers from the South each January to the Emory campus. Many are alumni of Emory's Candler School of Theology who also attend class reunions. The theme this year is "The Ministry of the Church Today."

Speaking at the closing banquet Wednesday evening will be Bishop Roy C. Nichols of the Pittsburgh area.

Workshops during the day will focus on several topics related to the parish ministry.

All sessions will be open to the public. Inquiries regarding overnight accommodations should be directed to the Candler School of Theology, Emory University, Atlanta, Ga. 30322.

Choirs, Speakers, *Named For General Conference*

EVANSTON, ILL. (UMI) — Selection of ten choirs to participate in worship services at the 1972 United Methodist General Conference in Atlanta, Ga., and seven pastors for afternoon preaching hours has been announced.

According to the Rev. Irving L. Smith of Oklahoma City, Okla., a vice-chairman of the Commission on Entertainment and Program for the conference and head of its program committee, the pastors who will be heard are the Revs. Charles L. Allers, Houston, Texas, April 17; Robert M. Blackburn, Orlando, Fla., April 18; Emerson S. Colaw, Cincinnati, Ohio, April 19; A. Cecil Williams, San Francisco, Calif., April 20; Wayne K. Clymer, Naperville, Ill., April 21; John B. Warman, Pittsburgh, Pa., April 24; and W. Harold McElvany, Rockford, Ill., April 25.

Choirs to participate in the conference, according to Prof. Carlton R. Young of Southern Methodist University's Perkins School of Theology, conference musical director, will be:

Columbia College Choir, Columbia, S.C.; Brevard College Glee Club, Brevard, N.C.; McMurry College Chanters, Abilene, Texas; Baldwin Community United Methodist Church Choir, Pittsburgh, Pa.; Mt. Zion United Methodist Church Choir, Washington, D.C.; Lebanon Valley College Concert Choir, Annville, Pa.; Junaluska Singers, Lake Junaluska, N.C.; Clark College Choir and Candler Choraliers, both of Atlanta; and the Emory and Henry College Choir, Emory, Va.

The 1972 General Conference will open April 16.

ELON COLLEGE

A Christian, co-educational, liberal arts college offering the A.B. degree with 20 majors and the B.S. degree in music education and radiologic technology.

ELON COLLEGE, N. C. 27244

THE VERNON COMPANY

PEWS - CARPETS

OFFICE & CLASSROOM FURNITURE

P. O. Box 5484 High Point, N. C. 27262

Phone (919) 885-4615

*For Those Hard
to Shop for People*

Send The

NORTH CAROLINA CHRISTIAN ADVOCATE

to your friends for Christmas

Special Christmas Offer Effective through December 24.

1 Gift Subscription	\$3.99 per year
2 to 4 Gift Subscriptions	\$3.75 each per year
5 or more Gift Subscriptions	\$3.50 each per year

The blank below will help you order accurately. Please fill it out and mail with check to North Carolina Christian Advocate, P. O. Box 508, Greensboro, North Carolina 27402.

SEND ONE YEAR GIFT SUBSCRIPTIONS TO NAMES BELOW:

1. Name
Address
City
State Zip
Church
2. Name
Address
City
State Zip
Church

(List additional Names on Separate Sheet)

☐ Check here if you wish Gift Card sent.

Sent By
Address
City Zip
State Zip

CAROLINA BRIEFS

Two pastors have been appointed to charges in the Durham District since the Annual Conference session in June. Rev. H.J. Rector is pastor of Asbury Temple UM Church in Durham. Asbury Temple was left to be supplied at conference time. Rev. Don P. Lee is pastor of Wellons Village, Durham, succeeding Rev. H. Douglas Watson who entered the Memphis (Tenn.) Institute of Medicine and Religion as a chaplain intern this fall.

C.D. Barclift
Durham Dist. Supt.

* * *

Several North Carolinians have had devotionals in recent issues of The Upper Room. In the November-December edition Paul R. Ervin of Charlotte (now deceased) wrote the devotional for Nov. 6; Rev. A. J. Cox of Salisbury, for Dec. 13, and Rev. Roy C. Putnam of Greensboro, for Dec. 29. The Rev. Walter O. Cooper of Rural Hall contributed the devotional for Feb. 8, 1972.

* * *

Rev. Rufus H. Stark II, pastor of Grace UM Church, Wilmington, has been appointed a member of the Wilmington-New Hanover County Human Relations Commission. He will represent the New Hanover County Ministerial Association on the Commission.

* * *

The Rev. Dr. James T. Cleland, Dean of the Chapel at Duke University will be at Jarvis Memorial UM Church, Greenville, for a preaching mission Jan. 9-11

* * *



The Rev. Adrian E. Brown has been selected "Senior Citizen of the Year" by the Greenville Senior Citizen's Club. Mr. Brown is also chairman of District I of the North Carolina Association of Senior Citizens. He is a retired minister in the N.C. Conference and the parish visitor of Jarvis Memorial UM Church, Greenville.

A Workshop on Missions will be held at First UM Church in Hayesville, Dec. 29, from 3 to 5 p.m.

* * *

Representatives from each of the United Methodist churches in Cherokee and Graham counties met at the Tomotle Community Center early last month to discuss how the churches could cooperate to make Methodism more effective in their area. Edwin Manchester was the moderator.

* * *

Regional Family Conferences Set

KANSAS CITY, Mo. (UMI), Nov. 21 — Dates and places for three regional United Methodist family life conferences, and action toward what might become a national organization to represent families in setting public policy, were features of a meeting here November 19-20.

The 32-member General Committee on Family Life of the United Methodist Church, implementing an earlier decision not to hold a national conference in the 1972-76 quadrennium and having approved three regional conferences, set these dates and places: August 2-4, 1974, Washington, D.C., for an Eastern regional; August 23-25, 1974, San Francisco, Calif., for a Western regional; October 18-20, 1974, St. Louis, Mo., for a Midwestern regional. Since 1951, six national family life conferences have been held under Committee auspices, the last in 1970.

Meeting under chairmanship of Bishop Earl G. Hunt, Jr., Charlotte, N.C., the General Committee comprises representatives of several national boards and at-large members. The Rev. Edward D. Staples, Nashville, Tenn., director of ministries to parents for the United Methodist Board of Education, is the longtime secretary. The meeting was at St. Paul School of Theology Methodist.

The Committee discussed possible setting up of a national, interfaith "family action network." A task force, in asking further exploration, said an organization was envisioned which could serve as an advocate on family issues. Dr. Lois Schwab, Lincoln, Neb., task force member, said it could engage in "programs to affect public policy regarding family life, functioning at national, state and local levels — a citizen's lobby for families."

The General Committee asked the Board of Education to make it possible for the Rev. Leon Smith, a staff member, to give part time to exploring the family action network. Further, it requested the United Methodist Board of Christian Social Concerns to make staff available to work with

Dr. Smith, and voted to continue the task force with enlarged membership.

A conference on "resourcing the family," to be held under Committee auspices was announced for February 18-21 in Indianapolis. The Rev. Allen J. Moore of the School of Theology at Claremont (Calif.) said the 30 persons to attend will include seminary professors, pastoral counselors, social workers, religious educators, pastors, chaplains, and health and welfare professionals. He said focus will be on systems needed to back up the family in "its search for new forms of health and development," and the conference will bring into dialogue "various vantage points" from which the church seeks to serve the family.

Another task force, one to help pastors in ministry to families, reported it is surveying community and church-produced resources, and is trying to identify special areas of need. One such area mentioned was the need for facilities for the short-term emotionally ill in small towns with no psychiatric facilities. Such persons are sometimes taken to jail "because there is nowhere else to take them," it was said.

Advocate Material Mailed

Promotion material for the upcoming subscription campaign for the North Carolina Christian Advocate was mailed to pastors on last Friday. Included was a booklet containing a rundown of the number of subscriptions from every charge in our two conferences.

We urge our pastors to scrutinize this material carefully and to order copies of the bulletin insert in the quantities they will need. An order card was enclosed for this purpose.



Art & Stained Glass Co.
Complete Church Window Service

1000 Tryon Ave.
HIGH POINT, NORTH CAROLINA 27260
Phone 883-0516

DUKE UNIV LIBRARY
DEC 2
DURHAM N C 27706



The Art Of

Receiving

by Douglas H. Pruden

It is more blessed to give than to receive. This is true, and no one should attempt to take away the joy of giving; for when we give, we give a part of ourselves. But what many of us fail to realize is that for every gift there must be someone to receive. How the recipient reacts is just as important as the spirit of the giver.

Many times the joy of giving has been destroyed because the recipient did not know how to receive graciously. Have you ever had someone to respond to a gift with words such as these: "You should not have wasted your money that way!" or "I wish you had not done it"?

The kindest response to a gift calls for a loving search for some unique way to express thanks; it might be by some small token or gift in return, or through a gracious note expressing gratitude. So often "thank you" sounds empty. But it need not, and will not when garlanded with a smile or accompanied with a deeply-felt sincerity.

Each Sunday as the preacher stands at the door to greet the parishioners as they leave, he hears comments on weather, sports, gripes, special requests; also some will say, "I enjoyed that sermon". Many a pastor takes the comments as casually as they are given. Then someone comes along who says, "You must have had me in mind as you preached this morning. You met my need. Thank you."

During this season of giving, let us remember that we celebrate God's gift to the world, "His only begotten Son." All too soon the babe in the manger became the man on the cross who vicariously suffered and victoriously died that we might live. What greater way can we say "Thank you" than with a life that is lived in service for Him?

The Rev. Mr. Pruden is on the staff of the N.C. Christian Advocate.

DURHAM UNIVERSITY LIBRARY

DURHAM, N. C.

NORTH CAROLINA
christian
advocate

Vol. 116 Greensboro, N. C. December 30, 1971 No. 39

WHERE IT IS

4 Two Harmful Policies
by Howard C. Wilkinson

8 News of Interest

10 Key 73 to Call Continent
to Christ

12 Program Council Supplement

28 Manila
by William R. Cannon

ABOUT THE COVER

On this, the last issue of the North Carolina Christian Advocate for 1971, we review the past year by using four pictures from 1971 covers. 1972 will be a momentous year for the United Methodist Church - General Conference in April and the Jurisdictional Conferences in July. It is our hope that the Advocate will keep you up-to-date in the months ahead on these and other happenings.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy

AUTOMATIC CHURCH tower chimes 30 day installation. Priced to fit budget, from \$1800 to \$2400. No records - No setting after first setting. Music available. Call or write Piedmont Mfg. Co. 511 Creekridge Road - P.O. Box 2092. Phones 674-2769 - 273-6268 - Greensboro.

NORTH CAROLINA

christian advocate

Official Organ of the North Carolina and
Western North Carolina Conferences
of the United Methodist Church

ESTABLISHED 1855

James C. Stokes... Editor and Manager
Ray Young... Production Manager
Ruth Laughlin... Editorial Assistant
Betty Dean... Circulation Manager

Second-class postage paid at Greensboro, N. C.
Published bi-weekly on Thursdays by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401.

The Methodist Board of Publication

C. P. Morris, Raleigh, President; H. G. Allen, Statesville; Paul Carruth, Rocky Mount; James H. Coleman, Marion; J. Slade Crumpton, Durham; N. E. Edgerton, Raleigh; James W. Ferree, Charlotte; Albert F. Fisher, Goldsboro; J. Nelson Gibson, Jr., Gibson; N. W. Grant, Raleigh; William R. Henderson, High Point; S. Herbert Hitch, Charlotte; Julian A. Lindsey, Greensboro; N. D. McNairy, Greensboro; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Christian White, Greenville; Carl C. Wooren, Kinston.

Single subscription \$3.99 per year payable in advance.

All-Administrative Board rate, \$3.49 per year; Every Family Plan, \$3.19. Make checks and money orders payable to the North Carolina Christian Advocate.

Rates for obituaries and resolutions as follows: \$2.00 for first 100 words; \$2.50 per hundred for next 200 words; \$3.00 per hundred for all over 300 words.

Advertising rates furnished on request.

We do not necessarily endorse products or services advertised.

Opinions expressed by our writers do not necessarily represent the official position of The United Methodist Church or of the editor.

Articles and news items offered for publication should be addressed to the editor, and if their return is requested postage for same should be included.

Address all correspondence to

P. O. Box 508, Greensboro, N. C. 27402
Telephone: (919) 272-1196

**Member of Associated Church Press and
The United Methodist Press Association**

Calendar of Coming Events

MEETINGS OF WIDER INTEREST

- Jan. 11-13 — Lay Pastor's National Conference, Oklahoma City, Okla.
- Jan. 17-18 — Annual Meeting of UMCOR
- Jan. 24-26 — Annual Meeting, Board of Education, Nashville, Tenn.
- Jan. 26-27 — Council of Secretaries, Nashville, Tenn.

NORTH CAROLINA CONFERENCE

- Jan. 13 — Rocky Mount District Program Council, District Parsonage, 10 a.m.
- Jan. 14 — Rocky Mount District Pastors' Meeting, First Church, Rocky Mount, 2 p.m.
- Jan. 16 — Wilmington District Conference, Whiteville, 2:30 p.m.
- Jan. 16-20 — New Bern Junior High Confirmation Laboratory for Pastors, Centenary Church
- Jan. 19 — Trustees of the Methodist Home for Children, Raleigh, 10:30 a.m.
- Jan. 19 — Methodist Foundation Semi-Annual Meeting
- Jan. 23-27 — Rocky Mount District Junior High Confirmation Laboratory for Pastors, Roanoke Rapids
- Jan. 30 — Sanford District Conference, Mt. Gilead, 2:30 p.m.

WESTERN NORTH CAROLINA CONFERENCE

- Jan. 3 — North Wilkesboro District Ministers' Meeting, First Church, N. Wilkesboro, 10:30 a.m.
- Jan. 3 — Marion District, McDowell Clergy Fellowship, First Church, Marion, 10:30 a.m.
- Jan. 4 — Marion District, Rutherford Clergy Fellowship, The Red House, Forest City, 11:15 a.m.
- Jan. 5 — Gastonia District Ministers' Meeting 10:30 a.m.
- Jan. 8 — Business Mtg., Conference Youth Council, Statesville
- Jan. 9 — Asheville District Lay Leaders, District Parsonage, 2 p.m.
- Jan. 9 — Asheville District Mission Society, District Parsonage, 3:30 p.m.
- Jan. 10 — Asheville District Ministers' Meeting
- Jan. 10 — Marion District, Mayland Clergy Fellowship, 7 p.m.
- Jan. 10 — Salisbury District Ministers and Wives Luncheon
- Jan. 10-12 — Training and Prison Ministry, Camp Carolwood
- Jan. 13 — Seminar/Workshop for District Directors of Health and Welfare and Coordinators of Work in Mental Retardation
- Jan. 13 — Thomasville District Program Council, First Church, Mocksville, 7:30 p.m.
- Jan. 16 — Winston-Salem/Forsyth Confirmation Lab and Lay Training
- Jan. 16 — Seminar Workshop for Local Church Historians, Hartsell Memorial Church, Hickory, 2:30 - 5:30 p.m.
- Jan. 16 — Winston-Salem/Forsyth District Conference, St. Paul, Winston-Salem, 7:00 - 9:00 p.m.
- Jan. 17 — Davie County Ministers and Wives, 6:30 p.m.
- Jan. 18 — Albemarle District Program Council mtg., First Church, Wadesboro, 6:30 p.m.
- Jan. 18 — Gastonia District Program Council, 7:30 p.m.
- Jan. 18-20 — Retreat for Waynesville District ministers and laymen, Washington, D.C.; Leader, Dr. Gordon Cosby
- Jan. 20 — Salisbury District Program Council, 7:30 p.m.
- Jan. 21 — Denton Area Ministers and Wives, Central Church, Denton, 6:30 p.m.
- Jan. 23 — Seminar/Workshop for Local Church Historians, Long's Chapel Church, Lake Junaluska, 2:30 - 5:30 p.m.
- Jan. 24 — Thomasville District Ministers and Wives, 11:30 a.m.
- Jan. 25 — Albemarle and Salisbury Districts ministers and wives guests of Pfeiffer College, 6 p.m.
- Jan. 30 — Board of Laity meeting, Methodist Building, Statesville, 10 a.m.

TWO HARMFUL POLICIES

by Howard C. Wilkinson

This is an article about the church on campus. It is concerned with a limited, but very important dimension of campus religious life. My purpose in writing it is to ask North Carolina pastors and laymen to think about this critical area, and then to make relevant decisions based on their thoughtful reflection.

As one who has been a campus minister for more than fourteen years, I affirm here that there are two opposite policies being followed by diverse groups of churchmen, and that both polarized extremes are harmful. I also wish to call for massive support of a middle position which is wise, but which has received, at best, only haphazard support during the past several years.

These harmful policies have to do with the acceptance or nonacceptance of the deviations which college students are making from the traditional habits of our society. Everyone knows by now that vast numbers of students have decided to do many things differently from the way their elders do them.

In reaction, a lot of churchmen, including some pastors as well as laymen, have adopted an attitude of almost total condemnation of any deviation from the traditional, and they have not only scorned the students who deviated, but have denounced campus ministers who could find anything good to say about these students.

On the opposite extreme, there are churchmen, including a few laymen as well as clergymen, who seemingly cannot run fast enough on their way to baptise every new deviation from the traditional which any small group of students might conjure up.

Too often, between these extremes the ground has been cut from beneath the feet of the campus churchmen who are unwilling blindly to condemn or to baptise a new aberration. The campus minister who

seeks to evaluate innovations in the light of Scripture, Christian theology, the long experience of the Church, and the findings of science, has often been denounced by the conservatives because he did not instantly call down the wrath of God upon some particular innovation, and he has sometimes been viciously rejected and lampooned by radical churchmen because he dared to question the innovation at all.

Let us focus for a minute on the first extreme. Many laymen and some clergymen have looked at college students who go barefoot, who wear beards and blue jeans, who speak out against the Vietnam War, who accuse American society of hypocrisy and racism — and these churchmen recoil in horror, attributing the entire scene to the devil, or communism, or something that goes bump in the night!

However, pastoral counselors who really listen to what these students are saying, who observe their daily lives, and who come to know many of them intimately, often feel deeply that these students are sincere, that they are desperately seeking to find Christ's way through the jungles of our "civilization," and that their deviation from traditions which they believe to be immoral represent an honest attempt to live ethically and constructively. The pastoral counselor would be unfaithful to his ordination vows if he then joined in condemning them. The fact that he will not do so often leads conservative churchmen to break with him and to regard him as "undependable."

Now let us focus for a minute on the second extreme. Students, like every other segment of the human race, come up with some good ideas and with some that are not so good. Today, for instance, many students are experimenting with narcotic drugs; a percentage of students are drinking as heavily as some of their elders; and

demands for the provision of free-sex arrangements are often voiced on campus; some students openly advocate anarchy, or they demand to have their own way regardless of the desires and rights of others; and some carry out violent programs of destruction and obstruction.

To me, the most astonishing thing about these episodes is that one cannot think of a single deviation of this sort which has appeared in the last five years which has had to exist without the active support of some campus minister. You name the aberration and I can probably document at least one instance of a theologian or campus clergyman who baptised and confirmed it.

Not only so, but any deviation which any student can imagine is likely to be interpreted by somebody as being a work of the Holy Spirit in the context of "Christian freedom."

This in itself would be painful enough, but what is more excruciating is that many of these radical churchmen berate their fellow churchmen who even ask questions about the deviations.

Two years ago I was on the west coast for addresses in Los Angeles and San Francisco. While in the area of those cities, I visited several well-known campuses which at that time were torn by revolution. I discovered that the individuals whom the radicals were threatening, bombing, and ridiculing the most were the liberals, not the conservatives. One black professor who had a long record of pro-civil-rights involvement was almost killed by the radicals because he frustrated their attempts to disrupt his classes and he criticised certain of their methods. On that particular campus, six different students separately told me that the nerve center of revolt was the building which housed nothing but the offices of some campus ministers.

One clergyman who ministered to that campus sought to get an adequate hearing for the radicals and their grievances, but he opposed their violent tactics. As a result, he was ostracised by both the right and the left.

Surely this polarization is not healthy. Surely the campus church must stand with kindness and with solid strength between the two extremes, even while it insists on the right of both reactionaries and radicals to be heard. It must neither denounce categorically every deviation from tradition, nor automatically sprinkle holy water on every new practice it finds in the campus culture.

But it cannot thus stand with wisdom and strength if its ground is continually being cut away by both the right and the left. The church-at-large must seek out and support the campus ministry and the campus ministers who are trying to avoid both of the harmful extremes. As some of us warned earlier, the failure to strengthen such a ministry effectively on a national scale has contributed to the now complete demise of a Methodist student movement and its *motive* magazine.

A campus pastor should be able to grow a beard without being ridiculed by his denomination. On the other hand, it is equally urgent that a campus pastor should be able to exercise the freedom to say that he does not favor life styles of premarital cohabitation — without being drummed off campus or branded as a throw-back to the Nineteenth Century. If the church as a whole does not actively and effectively support this middle ministry, it soon may find itself with no campus representatives remaining except the reactionary right and the ultra-liberal left, with those who resist all change continually battling those who baptise every change that comes along, and with no reconciling ministry in between. Is that the condition which Christ would have us create?

The Rev. Dr. Wilkinson is Chaplain of Duke University.

BIBLES REBOUND

We will re-build your hand Bible, using imitation leather. Colors: black, maroon, white. When your Bible is returned to you, postage paid, send us \$7.00. If genuine leather \$12.00. Name in gold free when requested. Large family and pulpit Bibles in imitation leather \$12.00. Genuine leather, black, brown, or tan \$20.00.

SCALF'S BIBLE BINDERY

3028 Walnut Avenue Telephone 725-1475
Winston-Salem, N. C. 27106

THE WILL OF GOD AND THE WAYS OF THE VIOLENT

The continuing violence and destruction in Northern Ireland is a festering boil upon the body of the world. Deep-seated fears seem to lie at the bottom of the present trouble: fears which have fermented for many decades under the surface. The Protestant majority in Northern Ireland has looked upon itself as a puny minority always under threat of being swallowed up by the strongly Roman Catholic Irish Republic which comprises the great bulk of the Emerald Island.

The Roman Catholics in Northern Ireland — outnumbered by about three to one — have suffered at the hands of their Protestant fellow citizens. The discriminations against them have affected their political and their economic status. This discrimination has in recent years been resisted with increased recourse to violence, and with accelerating assistance from their sympathizers in the Irish Republic to the south, especially from the notorious Irish Republican Army (IRA).

While this is not strictly speaking a “religious war”, the two sides are divided along denominational lines. The controlling political organization in Northern Ireland has been run by Protestants, with no Roman Catholics among them. In recent months, leaders in both major faiths — Protestant and Roman Catholic — have sought to assuage the bitter outbursts of hate and violence.

What has transpired in Northern Ireland may well illustrate how violence is counter-productive. It creates the very thing which it seeks to eliminate, and often adds new injustices and tyrannies to old. There are times and places where men who are oppressed become desperate and hopeless enough to react with fire and bomb, bringing a harvest of death and destruction.

We cannot accept the idea that the God of Jesus Christ would have us use the

weapons of terror and violence any more than He would have us to countenance injustice and oppression. However, it is a tragedy of great magnitude that men in power will harden themselves to the voice of the oppressed and do nothing about unjust conditions till someone starts throwing bombs and burning buildings.

As the killings and burnings mount in Northern Ireland more and more voices are saying that the violence must come to an end; that a settlement must be reached which will be fair to all parties concerned.

Northern Ireland's lesson to the world — a lesson often dramatized in history but seldom heeded — is that we should be much more concerned than we are that wrongs be righted and injustices corrected. The time to do this is when such wrongs and injustices are first discovered and not after the years have made them big and tough.

WHO KNOWS WHAT MIGHT HAPPEN?

We “hear tell” that our California way preacher adopted a rather odd but amazingly successful way to double church attendance. He had a plywood box built atop the church's 40-foot belfry tower. Climbing into it he vowed not to come down until the attendance at Beth Assembly of God Church doubled.

Aside from the nobility of his purpose the deal did not involve as much Spartan rigor as one might at first suppose. You see, he carried up with him a TV set, telephone, tape recorder, electric blanket, and mattress. Presumably he also carried up his Bible and some other good reading matter. He had plenty of food hoisted to him regularly in a basket.

There is many a harried preacher who would just love to get away from it all for a few days, accompanied by all of the accouterments of civilization such as the Rev. John Gordon had in his perch at Bethel Church.

The "lie in" lasted for eight days — just about long enough for the parson to get well rested. He began his retreat on November 13. On Sunday, November 21 a total of 1,241 people attended church at Bethel, well above the required doubling of the congregation. Of course, the victory did not belong entirely to Mr. Gordon. He had to share the glory with David Wilkerson of Teen Challenge in New York whose fame is quite widespread. Mr. Wilkerson led a rally at the church — which certainly accounted for part of the crowd which came.

While we treat this incident in a light vein, we are dead serious about this: we had better do a lot more than we are doing to get people out to church and Sunday school! Most of us are so hidebound and inhibited in what we will do and won't do to put something across! In winning people to Christ and nurturing them in the Christian life, the first principle is this: GET THE BODIES TRANSPORTED TO THE SCENE OF THE OPERATION. Something, perchance, can then be done with the minds and spirits of the people present.

We may be chided for putting it in such an inelegant way. But that very fact may be a symptom of our trouble. We are bound up within the walls of our conventionalities. Our allegiance to decency, to doing all things in the "proper" way has brought both our enthusiasm and our imaginativeness into captivity.

There are signs here and there that we are breaking out of our tight little systems. There is evidence of a deep yearning on the part of some laymen and some ministers to place more of the emphasis upon serving people and less on manning the machinery, and promoting programs. Of course in theory the machinery and the programs exist to serve people, but it is amazing and disturbing to reflect upon how often the situation gets turned around and we end up

by people being the servants and the machinery being the master.

But to get back to the Rev. John Gordon and his plywood box atop the church tower, we would never, never, never recommend that you, brother preacher, do anything so outlandish as that! It would be so much out of character! No! That's not for you. But, you know, it would be interesting to see what would happen in a community if the preacher and his congregation would start doing some things that were "out of character", that were "far out", that were even "outlandish".

The preacher and the church might get talked about. It might get the church off of dead center. But, more importantly, it might bring some people in to church just to see what was going to happen next. Who knows? It might even start a revival.

High Point Church Has Dedication Services

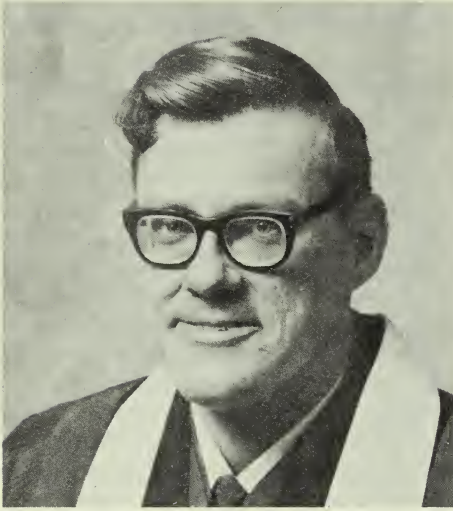
Sunday, Nov. 7, was an important day at Ward Street United Methodist Church, High Point. Both the education building and parsonage were dedicated by Dr. James Huggin, High Point District superintendent, on that date.

The education building was dedicated during the morning worship service, at which Dr. Huggin also preached. Completed at a cost of \$66,500, the cornerstone laying service for the three-story building was held Oct. 13, 1957. Final payment on indebtedness was made early in 1971.

The parsonage, which was dedicated in the afternoon, was completed in 1964. Building committee members were N.L. Oliver, chairman; Earl Pope, Richard Johnson, Ralph Jones, L.C. Armentrout, C.A. Lowe and Jesse Kennedy.

Rev. Kenneth R. Moore is pastor of Ward Street Church.

NEWS OF INTEREST



AWARDED DEGREE

The American Bible Institute of Kansas City, Mo., has conferred the Doctor of Divinity Degree upon the Rev. Arnold Kimsey King, Jr., president of the Board of Evangelism of the North Carolina Conference and pastor of the Woodland UM Church of Woodland. He is on the Conference Program Council executive committee, a member of the Commission on Archives and History and of the Methodist Foundation, Inc., and a trustee of Louisburg College.



HOST FOR PROGRAM

Rev. Vance C. Way, pastor of Littleton UM Church and a senior at N.C. Wesleyan, is host for a half-hour program each Sunday morning on "The Living Bible: Its Word for Today." Sponsored by the businessmen of Littleton, the program format features messages on contemporary issues, guest speakers, interviews with laymen and clergymen, and youth panel discussions. It is broadcast over radio station WARR, Warrenton at 8 a.m.

PARSONAGE ENLARGED

The Rockwood UM Church of the Rockwood-Beaverdam Charge in the Waynesville District held open house at the parsonage Nov. 21. The occasion was for the congregations to view the annex to the parsonage which includes two bedrooms, bath and basement stairs. The church started a fund-drive in August and paid for the annex on completion. Jarrett Williamson is chairman of the Parsonage Committee.





RECONCILIATION FUND CHECK

The Rev. Jack L. Hunter (left) minister of the Farmville United Methodist Church, presents a check for \$1,000 to Durwood Little, treasurer of the Farmville Child Development Center, as the Rev. Howard M. McLamb, Greenville District superintendent, looks on. The Center is an interracial, ecumenical school for mentally retarded children from ages three through nine. The gift of \$1,000 was given by the Greenville District from the Fund for Reconciliation. Last year the Center received \$800 from the Fund.



FELLOWSHIP HALL NAMED

The Fellowship Hall of Crews UM Church, Winston-Salem was dedicated in memory of Mrs. Janie Rickard Lewallen on Nov. 21. Shown at the ceremony are, from right, Mrs. W.C. Sink, WSCS president who presented the hall to be dedicated; Rev. Homer A. Barker, pastor, who is presenting the memorial plaque to Bill Whicker, president of church trustees, and Charlie Mecum, church lay leader, who spoke in tribute to Mrs. Lewallen. The Rev. James Gibbs, a former pastor at Crews now pastor of Guilford College UM Church, also spoke at the ceremony.



CHAPLAIN WINS AWARD

Colonel (Chaplain) Joseph R. Andrews (right) is awarded the Legion of Merit by Major General Dewitt Armstrong in ceremonies in the Republic of Vietnam last May. He was cited for outstanding direction of religious activities in Vietnam, where he "served not only the military troops but also the Vietnamese civilians in his area." Col. Andrews is at present Staff Chaplain of the U.S. Army Military District of Washington in the nation's capital.



TREE PLANTING FESTIVAL

On Nov. 20 members of the Chestnut Ridge UM Church had a tree planting festival. Thirty-four dogwood and redbud (Judas) trees were planted along the 500-foot parsonage drive. Wielding shovels are, Rev. Neil McDavid, pastor, and Lindsay Tapp, chairman of the Administrative Board.

'KEY 73' TO CALL CONTINENT TO CHRIST

ST. LOUIS, Mo. (UMI) — "Key 73", an evangelistic movement involving more than 100 North American Christian groups, has adopted an official theme and a year-long emphasis for 1973.

In a recent two-day meeting here the Central Committee, including several United Methodist evangelism leaders, adopted the theme "Key 73: Calling Our Continent to Christ". A comprehensive program calendar was also approved involving 24 continent-wide cooperative evangelism thrusts and "high visibility" events through which the participating groups plan to "confront every person in North America with the Gospel of Jesus Christ."

The Rev. Dr. Joseph H. Yeakel, Nashville, Tenn., general secretary of the United Methodist Board of Evangelism, said United Methodists played significant roles in the meeting as dozens of historically divided Christian groups focused on a common mission.

Highlights of the 1973 plan include prime-time network television specials, continent-wide Bible distribution and study coordinated with mass media, and a variety of "witnessing and proclamation" events ranging from traditional crusades to more innovation meetings.

The over-all theme of the program will be implemented in six major phases: "Calling our Continent to Repentance and Prayer, to the Resurrection, to New Life, to the Proclamation, and to Commitment."

Adoption of the program by the Central Committee climaxed four years of discussions and committee work in which the input of several hundred evangelism leaders from the United States and Canada was considered and correlated. The final program design from eight planning committees was presented in a report written by the Rev. Ronn Kerr, director of communications for the United Methodist Board of Evangelism.

The Rev. Joe Hale, director of ecumenical evangelism for the United Methodist Board of Evangelism serves on the Key 73 executive committee that formally presented the program plan to the Central Committee.

Mr. Hale said it was significant that such a diverse group approved the report unanimously after only two hours of discussion.

Most of North America's major denominations are involved in the Key 73 effort. The spectrum of membership includes most National Council of Churches member denominations as well as Southern Baptists, Churches of Christ, Assemblies of God, Nazarene, pentecostal groups, peace churches, and the Canadian denomination.

Non-denominational members include the Billy Graham Evangelistic Association and the Campus Crusade for Christ. Membership is expected to exceed 125 groups by 1973.

Program Council Directors Explore Roles

DAYTON, Ohio (UMI) — What person is supposed to combine the skills of a coordinator, an interpreter, an enabler, an administrator, a resource broker and an innovator? And at the same time to have the gracious gifts of reconciler with ability to diagnose and solve all problems at the drop of a hat?

Answer: an annual conference program council director.

At least this was one impression gleaned from attending the National Fellowship of Conference Program Directors of the United Methodist Church, meeting here Dec. 6-9.

As the directors faced up to what seems to be expected of them by their constituencies, these were some of the answers given. Obviously along with such abilities as organizing and directing a staff and being a planning expert, the program council director needs to have most of the qualities of a seer and a saint.

Some 70 program council directors, along with about 25 district superintendents and a score of executives of general boards, explored their roles and sharpened their skills at the three-day meeting.

The Rev. Dale Pitcher of Bloomington, Ill., chairman of the Fellowship, welcomed the group and presided at the opening and closing sessions. Dr. Pitcher is program director of the Central Illinois Conference.

Serving as leader of the group's activities and thinking during three plenary sessions was Professor Charles H. Ellzey of Naperville, Ill. Dr. Ellzey is director of the Center for Parish Development at Evangelical Theological Seminary and is an associate in the training and consulting network of the National Training Laboratories Institute of Applied Behavioral Science.

Those attending were able to attend three of a wide variety of interest groups on such practical topics as "Emerging New Styles of Conference Programs and Structures," "How Do We Work With the Local Church?" and "Effective Use and Assignment of Personnel."

At the close of the meeting the Rev. J. Woodrow Hearn of Shreveport, La., was elected chairman of the Fellowship. Program council director of the Louisiana Conference, he will serve for the 1972-76 quadrennium. The Rev. Dr. J. Clay Madison of Charlotte, program director of the WNC Conference, was named to represent the Southeastern Jurisdiction on the executive committee.

CAROLINA BRIEFS



Bishop W. Kenneth Goodson of the Birmingham Area will be preaching for revival services at First UM Church, Rocky Mount from Sunday, Jan. 9, through Wednesday, Jan. 12.

The members of the Methodist Retirement Home in Durham gave a reception on Dec. 7 for the Rev. Harvey Johnson, who has resigned as assistant administrator of The Home. A silver tray, with a gift of money, was presented to him from the members.

The Rev. R. Harold Strader's father, Tom B. Strader of Reidsville, died Sunday, Dec. 12, following a heart attack the previous Thursday. Funeral services were conducted Dec. 14 at Mount Carmel UM Church, Reidsville, by the Rev. Max Dulin, pastor. Mr. Strader is survived by his wife and three other children. Mrs. Morris Hill, Ralph G. Strader and William K. Strader, all of Reidsville. The Rev. Mr. Strader is pastor of Bethlehem UM Church, Monroe.

THE VERNON COMPANY

PEWS - CARPETS

OFFICE & CLASSROOM FURNITURE

P. O. Box 5484 High Point, N. C. 27262

Phone (919) 885-4615

NORTH CAROLINA CONFERENCE

Vol. 3

December 30, 1971

No. 11

East Pakistani Refugees — My Neighbor?



The agony of 8 million-plus destitute Pakistani refugees staggers the imagination and the ability to meet the needs. This situation has been described by Dr. Harry Haines, Executive Secretary of the United Methodist Committee for Overseas Relief, as one of the worst disasters in modern times.

One million dollars is the goal of UMCOR on behalf of United Methodism's response to this extraordinary situation. This will help meet needs in four areas: (1) Medical work to include emergency medical teams, 3 field hospitals and 2 mobile medical teams, (2) Supplementary

foods, (3) emergency shelter of tarps and plastic, and (4) clothing and blankets.

A color filmstrip and long-playing record entitled: *"Dear Friend"* vividly depicting the refugee camps in India is now available through the film library in Raleigh as you prepare to receive the offering in your local church on January 9, 1972.



Race Relations Sunday To Feature Emergency Negro Colleges Advance

Race Relations Sunday, February 13, 1972, will provide the final opportunity for the North Carolina Conference to raise its fair-share quota of the \$8 million goal for our 12 predominantly Negro Colleges over the two year period of the Advance. The Negro Colleges Advance, launched on Race Relations Sunday in 1971, is a nationwide emergency program of The United Methodist Church designed to raise \$8 million for current operational expenses of these institutions. It is an interim program for the two-year emergency period. The 1972 General Conference is expected to adopt a new method of financing these schools.

Our United Methodist Negro Colleges have a long and substantial tradition of providing higher education for students who, for years, had no alternative. They continue to provide liberal arts and professional education of highest quality to thousands of students, many of whom would not have this opportunity otherwise.

The North Carolina Annual Conference should and can easily raise its fair share quota of \$35,000 for the Negro Colleges Advance on Race Relations Sunday if each local church becomes informed and concerned and decides this cause is worthy of its best efforts. \$8,730.92 was raised on Race Relations Sunday last year. This means that each local church must raise approximately four times that amount this year if our goal is to be reached.

The North Carolina Conference Race Relations offering will go to Paine College, Augusta, Ga., and Bennett College, Greensboro, N.C. This will be the first time that Bennett College has benefited from our Race Relations Sunday offering. This

should provide an extra incentive for giving by our people.

All pastors should have already received a Race Relations Sunday packet and information about the Negro Colleges Advance. This packet includes a sample copy of the following: bulletin insert, leaflet, offering envelope, pledge card, large poster and order card for securing these items in quantity free. If you have not received this packet, please request one immediately from Board of Education, The United Methodist Church, P.O. Box 871, Nashville, Tennessee 37202.

"Whatever form American higher education takes in the future, the heritage of the private Negro college will be needed. Our charters are liberal enough to express our democratic beliefs; our vital and persistent faith in the potentialities of all people; our zeal for intellectual adventure; our production of leadership that is rigorous in scholarship and sensitive to social responsibility; an atmosphere in which brotherhood becomes fact as well as profession. This is the heritage of the private Negro college. This must continue. Education of the highest quality for all who seek must always be found there." (Quote from: United Negro College Fund)

Dr. Isaac Miller, president of Bennett College, Greensboro, North Carolina, will also provide brochures to be used as bulletin inserts. Simply let him know the quantity you need.

C.P. Morris
Associate Director
Nurture and Training

200 Churches

On Advocate Subscription Plan

More than six thousand Administrative Board members in two hundred local churches of the North Carolina Annual Conference are now receiving the bi-weekly *North Carolina Christian Advocate*, the cost of these subscriptions having been provided in their budgets at a reduced rate. Twenty of these churches send it to each family. These lay officials now have access to the "Program Supplement" which appears in one of the monthly issues and contains pertinent information to assist them in their work.

More than two thousand individual subscriptions go into the homes of six hundred seventy-two of the local churches of the North Carolina Conference. Approximately one thousand active and retired ministers and widows receive the *Advocate* free of charge. The grand total circulation of the *Advocate* is now 22,250 broken down as follows: Western North Carolina Conference: 11,469; North Carolina Conference: 8,012; ministers of the two conferences: 1,550; widows of ministers of the two conferences, exchange, complimentary, and miscellaneous: 1,219;

The North Carolina Christian Advocate is now a most effective medium of communication between the conference and the local church, between local churches as they share what they are doing, between the general agencies of the church and local churches. We believe that each local church would be well advised to adopt the All-Administrative Board Plan.

All-Administrative Board Churches, North Carolina Conference

BURLINGTON DISTRICT

Davis Street, Faith, Front Street, Grace, Chestnut Ridge, Fairview, Christ Church-Cedar Cliff, Leasburg-Salem, Mebane, Mount Herman, Piney Grove-Hickory Grove, Salem-Chapel, Shiloh, West End,

Silk Hope, Walnut Grove, Yanceyville, Bynum (Every Family).

DURHAM DISTRICT

Allensville-Trinity, Bahama, Carrboro, Calvary, Duke Memorial, St. Paul, Granville Vance, Mt. Sylvan, Mt. Tirzah-Helena, Palmer's Grove, Fletcher's Chapel (Every Family)

ELIZABETH CITY DISTRICT

Wesley Memorial, Edenton, Hertford, Kinnakeet, Manteo, New Hope-Woodland, Union-Newbegun, Windsor

FAYETTEVILLE DISTRICT

Bethesda, Pleasant Grove, Trinity, Camp Ground, Culbreth Memorial, Haymount, St. Matthews, Victory, Hope Mills, Lillington, Mt. Olive-New Zion, Lumberton Circuit, Parkton, First (Pembroke), St. James, Prospect, First (Raeford), Hoke, Rowland, St. Pauls, Spring Hill, Spring Lake, Erwin (Every Family), Marvin (Every Family)

GOLDSBORO DISTRICT

Bethel-Rones, Grace (Clinton), Clinton Circuit, Eureka-Yelverton, Four Oaks, New Hope (Goldsboro), St. Luke (Goldsboro), Salem (Goldsboro), Goshen-Keener, Hope-well-Mt. Moriah, Kenly-Buckhorn, Micro-Fellowship, Pine Level, Asbury-Brietz, Wesley-Black's Chapel, Turkey (Every Family)

GREENVILLE DISTRICT

Bethel, Farmville, Holy Trinity, (Greenville), Jarvis Memorial (Greenville), Hookerton-Rainbow, St. Mark-Lane's Chapel, First (Washington) Washington Circuit

NEW BERN DISTRICT

Ann Street (Beaufort), Core Creek, Cherry Point, Maysville, First (Morehead City), Franklin Memorial (Morehead City), St. Peter's (Morehead City), Richlands, Sneads Ferry, Straits-North River, Swansboro, Williston-Smyrna, Harkers Island (Every Family)

(Continued on Page 19)

Forty-five Pastors To Participate In Confirmation Laboratory Training

Approximately 45 pastors in three districts will participate in confirmation laboratory training during January-February 1972. Twenty-seven pastors in two districts were involved in confirmation laboratory training in September and November, 1971. A total of approximately 72 pastors will have received this training during the current conference year. During the conference year 1970-71, 37 pastors were involved in confirmation training in three laboratory sessions — at Burlington, Rocky Mount, and Goldsboro. Previously, 17 pastors of the North Carolina Conference were involved in regional confirmation laboratories at Raleigh and Salisbury, N.C. When the three January-February laboratories have been held, a grand total of approximately 126 pastors of the North Carolina Conference will have been involved in confirmation laboratory training using the new Junior High Confirmation materials. This may be the largest number of pastors in any annual conference to have received this training to date.

Now is the time to plan other confirmation laboratory enterprises for pastors to be held in the fall of 1972 and the spring of 1973. Our goal is to make this training possible for every pastor in the conference. Confirmation laboratories have either been held (or scheduled) in Raleigh (2), Burlington, Goldsboro, Greenville, Rocky Mount, New Bern, Roanoke Rapids, Rockingham.

Confirmation laboratories scheduled for 1972 are as follows:

Jan. 16-20, 1972, New Bern: Rev. Ellis J. Bedsworth, director; Rev. James H. Miller, Jr., host pastors; Rev. H. Arthur Phillips and Rev. F. Belton Joyner, Jr., laboratory leaders.

Jan. 23-27, 1972, Roanoke Rapids: Rev. Dewey Tyson, host pastor; Rev. R.L. Bame and Rev. F. Belton Joyner, Jr., laboratory leaders. Rev. Mr. Bame is also the director

of this lab.

Feb. 13-17, 1972, Rockingham: Rev. Paul G. Bunn, director and host pastor; Rev. H. Arthur Phillips and Rev. F. Belton Joyner, Jr., laboratory leaders.

Note: Pastors in a given city or area interested in having a confirmation laboratory should get in touch with Dr. C.P. Morris, Associate Director-Nurture and Training, 1307 Glenwood Avenue, Raleigh, North Carolina 27605.

C.P. Morris
Associate Director
Nurture and Training

Music Ministry

Need New Choir Members?

Could you use another tenor or a couple additional soprano voices or maybe just a few more live bodies? Here are some ideas for recruiting members for your choir: (a) keep the interest of persons who joined with you for the special Christmas music, (b) bring on board persons who will work with you on the Easter music, (c) ask members of the congregation to suggest persons heard "singing in the pews" each Sunday, (d) have the choir host a supper for prospective members, (e) form a membership committee to visit persons who might join the choir, (f) include an appeal in the bulletin or church paper each time you mention the choir practice schedule, (g) visit new members of the church to find out if they might have interest in the choir, (h) prepare a special "choir mailing" to your congregation, (i) put up a poster in the church building, (j) and as a last resort, sing poorly and maybe someone will come to your rescue!

Youth Ministry

Make A Note of These Dates

The United Nations-Washington Study Tour for Senior Highs will be *March 11-17, 1972*. Forty-one youth from across the Conference will spend a week exploring the implications of the Christian faith in governmental and international issues. Application forms will be mailed to each local church pastor, U.M.Y.F. President, and coordinator of youth ministry. If you want to have one sent directly to you, write Youth Ministry, 1307 Glenwood Avenue, Raleigh, N.C. 27605.

... Other Dates

Explore Week-end (April 15-17) will be an opportunity for youth to spend time with a churchman who is in some vocation that interests the youth... Appalachian Trail Hike (June 10-16) will afford participants an unusual experience in the "Christian community in miniature"... Youth Music Workshop (June 19-24) brings together youth who are interested in the music of the church... Junior High Workshop (June 27-30) will offer a rich program again this year at North Carolina Wesleyan College... Camps for the Mentally Retarded (July 16-23) will provide opportunity for Senior Highs to be counselors in these special camps... Aquatics Camp (July 9-14) takes advantage of the water resources of Camp Ker Lake... Annual Conference Session (A.C.S. July 17-21) is a gathering of delegates from each local U.M.Y.F., sub-district, and district, at Methodist College... Senior High Workshop (July 31 - August 5) will be a source of personal enrichment and growth... R & R (August 8-11, 11-13) will have a program of interest to youth, as well as other church leaders.

Do You Know What A RCC & CC is?

It may be a chance for youth from your

church to become involved in a ministry of outreach. The Robeson County Church and Community Center is conducting a county-wide canvass to determine the needs of persons in the county. Youth (tenth graders on up) can take part in this important program by going down on Saturdays to help in the door-to-door interview plan. Training is provided and the interviewing process is simple. If your youth would like to be a part of this ministry (as part of their giving of themselves in service) contact Miss Kathy Mitchem, 705 South Willow Street, Lumberton, N.C. 28358.



Mission Materials for Youth

If you are looking for resources to use in missionary education with youth, write for a copy of "Introduce Mission Materials for Youth." The leaflet lists items related to the 1972-1973 church-wide studies, as well as a number of other themes. Write Youth Ministry, 1307 Glenwood Avenue, Raleigh, N.C. 27605.

Superstar and Other Helps

A group of students at Louisburg College have put together a slide-film presentation based on the rock opera "Jesus Christ Superstar." Interested? This would be especially valuable for a sub-district or district group. Contact The Rev. Carl E. Settle, Chaplain, Louisburg College, Louisburg, N.C. 27549. Mr. Settle might be able to arrange for students to help in other kinds of program needs.

Camping Ministry

Camp Leaders to Meet in New York

In conjunction with the annual meeting of the American Camping Association, United Methodist Camp leaders will meet in New York March 6-11, 1972. The North Carolina Conference will be represented by Dr. J.S. Blair, Jr., Chairman of the Committee on Camping Ministry, and R. Keith Glover, Coordinator of Camping.

As part of the program Rev. Glover has been invited to show the North Carolina Conference camping film, "Camping and Christian Living." The theme for the week will be "quest for quality."

Introducing Next Summer's Camp Program Directors

All three of our Camp Program Directors plan to return next summer. Heading the program at Camp Chestnut Ridge again will be Mr. Larry Brunner, a member of the English Department faculty and PhD candidate at Duke University. Larry and his wife, Lana, were counselors at Chestnut Ridge three years ago, and for the past two years he has served as Program Director. Larry is a United Methodist minister's son from the southwest. Under his leadership camp spirit and staff morale have grown to the point that most of the Chestnut Ridge staff in 1972 will have two years of experience or more.

At Don-Lee Mr. George Seymour will also be returning for the third year as Program Director. George is a public school teacher in Roanoke, Virginia, where he has been recognized for special innovative assignments in music education. Before becoming Program Director, George served for several years as counselor at Don-Lee. He and his wife, Glenda, met at Camp Don-Lee, where they have both been deeply influenced by the "Camp Don-Lee spirit."

Mr. Joe Clayton will be back at Camp Rockfish in 1972 for his second year as Program Director. Joe received his BS Degree from Methodist College last year in

biology. As part of his academic program he did an extensive research project on the plant and animal life in the vicinity of Camp Rockfish and Lake Upchurch. Joe is now in graduate school at East Carolina University and has done a great deal to communicate to staff and campers the unique potential of Rockfish as a camp setting.

Long-Term Camper Applications Being Received

On December 1, applications for the two-week and four-week camping sessions at Camp Don-Lee were mailed to local churches. Since space in these long-term groups is limited, persons interested in attending should register as soon as possible.

Staff Recruitment Progressing

Applications are now being received for vacancies in the camp program staff next summer. More than 75 college students will be employed in this part of the church's ministry in the North Carolina Conference. Names of qualified persons may be referred to the Coordinator of Camping, 1307 Glenwood Avenue, Raleigh, N.C. 27605. Beginning salary for persons with one year of college is \$32.50 per week plus room and board. It is hoped that all available positions will be filled within the next two months.

Brochures Due February 15

Camp brochures and application blanks for all the one week summer camps are scheduled to be mailed about the middle of February to pastors and former campers. These will all be mailed at the same time so that everyone will have equal opportunity to secure the date and camp of his choice. Conversations should therefore begin now so that decisions will have been made about summer plans by the time the brochures arrive.

Innovations In Church Education

What's new in church education? The answer to this question and to your concerns may be found from the Innovation Referral Service, United Methodist Board of Education, P.O. Box 871, Nashville, Tennessee 37202. Hundreds of accounts of creative work in educational ministry are now available for only 25 cents per report. If you prefer, you may let the new computer program select for you six to ten reports which best relate to the topics you have in mind, plus related materials for only \$3.00. A listing of reports are available free from the above address. A brief summary of some of these innovation reports follows. *Programmed Training of Church School Teachers in Session Planning*. IRS No. 9027.

A 16-page guide for training church school teachers in session planning using United Methodist Church curriculum materials prepared by the Oregon-Idaho Annual Conference. The instrument consists largely of worksheets used by the teachers-in-training. The program of training includes eight steps: (1) "The Persons I Teach"; (2) "Curriculum Search"; (3) "What I want to Have Happen"; (4) "I Plan a Session"; (5) "Materials I will Need for This Session"; (6) "How Can I Help This Session Have Meaning?"; (7) "What Has Happened Today?"; (8) "Worship". *Discovering, Enlisting, and Training Church School Leaders. A Five-Year Leadership Development Program*. IRS No. 7001.

Developed by First United Methodist Church, Lubbock, Texas, this program is based on the concept that all adults and youth within the church can and should be related to a leadership role at one time or another. This concept is built upon five principles: (1) Awareness; (2) Commitment; (3) Training; (4) Service; and (5) Renewal. The Committee on Leadership Development has responsibility for developing and carrying out the various tasks. The work involves a three-fold process: (1)

Discovering potential leadership; (2) Enlisting these potential leaders for training (3) Training for leadership roles. (A cassette tape interview regarding this innovation is available from Audio-Visual Services, P.O. Box 871, Nashville, Tennessee 37202. Purchase price \$3.50, order no. 8023-AV.)

Other Listings Include the Following and Many More:

— *Sunday Morning Elective Studies for Adults in a Small Congregation*. IRS No. 2017.

— *A Comprehensive Approach to Training the Congregation for Mission*. IRS No. 1007.

— *Intergenerational Bible Study in a Small Church*. IRS No. 6040.

— *A Two-Generational Ecumenical Ministry in Christian Education*. IRS No. 5024.

— *A Social Concerns Conference Using Centers for Individualized Study*. IRS No. 2019.

— *Various Local Church Approaches to Dialogue Between White and Black Adults*. IRS No. 5017.

— *A Summer Church School on Wednesday Mornings*. IRS. No. 9012.

— *An Evaluation Tool for Identifying Factors in Inadequate Educational Work*. IRS No. 1010.

— *Evaluation and Planning for a Large Congregation*. IRS No. 2016

— *A Weekend Local Church Goal-setting Conference*. IRS No. 5012.

C.P. Morris
Associate Director
Nurture and Training.

Children's Ministry

Perhaps you have started Christmas shopping for Christmas 1973! Or perhaps your congregation is preparing to buy some new toys for the Children's Division. In either case, here are some helpful hints in choosing safe toys. The suggestions come from the Food and Drug Administration's

Bureau of Product Safety.

(1) Choose a toy appropriate for the child's age and development. (Many toys have age-group labels on the package.)

(2) Remember that in the home younger brothers and sisters may have access to toys bought for older children.

(3) Check fabric labels for "non-flammable," "flame-retardant" or "flame-resistant" notices.

(4) Check instructions. They should be easy to read and understand. Instruct the child in the proper use of any toy that might cause injury through misuse.

(5) Avoid toys that produce excessive noise.

(6) Avoid shooting games, especially those involving darts and arrows, unless the games are played under adult supervision.

(7) When choosing a toy for small children, make sure it (a) is too large to be swallowed, (b), does not have detachable parts that can lodge in the windpipe, ears or nostrils, (c) is not apt to break easily into small pieces or leave jagged edges, (d) does not have sharp edges or points, (e) has not been put together with easily exposed straight pins, sharp wires, or nails, (f) is not made of glass or brittle plastic, (g) is not poisonous or toxic, (h) does not have exposed flames or build up heat to dangerous levels, (i) does not have flimsy electrical wiring, (j) does not have parts that can pinch fingers or catch hair, (k) for children under 2, avoid long cords and plastic bag materials.

Advocate Subscription

(Continued from Page 14)

RALEIGH DISTRICT

Apex, Franklinton, First (Henderson), White Memorial (Henderson), Louisburg, Mt. Zion, Hayes Barton (Raleigh), Highland (Raleigh), Jenkins Memorial (Raleigh), Longview (Raleigh), Pleasant Grove (Raleigh), Wesley Memorial (Raleigh), Vestover (Raleigh), Wynnewood Park (Raleigh), Tabernacle, Vance, Wake Forest-Yountsville, Wesley Memorial (Warrenton), Iacon (Every Family), Norlina (Every Family)

ROCKY MOUNT DISTRICT

Conway, Enfield, Evansdale-Black Creek, Hawkins-Tabor, Mount Zion, Northampton, Pinetops, Roanoke Circuit, First (Roanoke Rapids), Clark Street (Rocky Mount), Englewood (Rocky Mount), First (Rocky Mount), Marvin-Temperance Hall (Rocky Mount), St. Paul (Rocky Mount), Scotland Neck, Seaboard, Smith, St. James (Tarboro), West Nash, Winstead, Conetoe (Every Family), Hornes (Every Family), Milwaukee (Every Family), Spring Church-Garysburg (Every Family), Woodland (Every Family)

SANFORD DISTRICT

Aberdeen, Biscoe, Carthage, Cordova, Goldston, Fellowship (Hamlet), First (Hamlet), Central (Laurinburg), Saint Luke (Laurinburg), Norman, Pekin, Pinebluff, Pleasant Hill, Robbins, Roberdel, East (Rockingham), Glenwood-Trinity (Rockingham), Pee Dee (Rockingham), West Rockingham, Jonesboro (Sanford), Smyrna, Snead's Grove-Tabernacle, Southern Pines, Star, Troy Circuit, West End, Candor (Every Family), Laurel Hill (Every Family), St. John-Gibson (Every Family), Sandhills (Every Family) Steele Street (Sanford).

WILMINGTON DISTRICT

Bethel-Lebanon, Bladen, Carolina Beach, Elizabethtown, Magnolia, Ocean View, Pireway-Bethesda, Rocky Point, Rose Hill, Scott's Hill, Camp (Shallotte), Tabor City, Town Creek, Wallace, Wesley's Chapel, Epworth (Wilmington), Fifth Avenue (Wilmington), Grace (Wilmington), Pine Valley (Wilmington), St. John (Wilmington), Sunset Park (Wilmington), Trinity (Wilmington), Wesley Memorial (Wilmington), Chadbourn-Evergreen (Every Family), Garland (Every Family), Harrells (Every Family)

Please report any corrections to: North Carolina Christian Advocate, P.O. Box 508, Greensboro, North Carolina 27402.

C.P. Morris, President
Methodist Board of Publication, Inc.



WOMEN'S NEWS

North Carolina Conference

MRS. IVAN E. WELBORN

ROCKY MOUNT DISTRICT

The First United Methodist Church of Roanoke Rapids was host to the Rocky Mount District Annual WSCS meeting on October 26. The theme "For the Love of God" was used through out the meeting. Mrs. A.D. Haverstock, President, presided. Mrs. C.C. Davis, Jr. gave the welcome and also served as organist.

Mrs. D.E. Bennett gave a report on the Annual Conference meeting in Fayetteville and Mrs. Charles Snipes reported on the United Nations Study Tour.

Mrs. Charles Dorsett, Conference Chairman of Christian Social Concern, spoke on "Women in Action for the Love of God". She said if we would only organize ourselves anything would be possible with God's love and help.

A skit entitled "A Year in the Life of a Nominating Committee" was given by Mrs. George Randolph, Mrs. W.B. Joyner and Mrs. D.E. Bennett.

Our memorial service for those who have departed this earth and gone to be with their Master was led by Mrs. Carey Hunter Banks, Jr.

The report of the Nominating Committee was accepted as presented. Mrs. Sam Dunn installed the following officers: Mrs. A.D. Haverstock, president; Mrs. Clayton Richardson, vice-president; Mrs. H.D. Mercer, secretary; Mrs. Beulah High, treasurer; Mrs. Charles Snipes, chairman of Christian Social Concern; Mrs. Carey H. Banks, Jr., chairman of Missionary Education; Mrs. Elizabeth Robinson, chairman of Program Materials; Mrs. Gerald Walston, chairman of Spiritual Growth; Mrs. D.E. Bennett, chairman of Public Relations; Mrs. J.L. Barrett, Wesleyan Service Guild; Mrs. J.C. Reynolds, chairman, Mrs. George

Randolph and Mrs. William B. Spivey Committee on Nominations; sub-District leaders, Mrs. George Randolph, Halifax; Mrs. W.B. Joyner, Northampton; Mrs. John Daniel, Jr., Tri-County.

An invitation for the Annual Meeting in 1972 was issued by Enfield.

Special music was given by Mrs. F.R. Farley, Ellen Davis, Gay Hayes, Susan Hall and Deborah Tyson.

Mrs. W.A. Thorne gave the benediction and grace prior to lunch.

Mrs. Gerald Walston, Chairman

Public Relations, Rocky Mount District

SANFORD DISTRICT

The Annual Meeting of the Sanford District Women's Society of Christian Service was held in First UM Church, Laurinburg Nov. 7. Mrs. Nelson Gibson, Jr., of Gibson presided and the theme of the meeting, "For The Love Of God" was carried out in all of the program.

Mrs. Don Barrett of the hostess church gave the welcome, and Mrs. R.L. Jerome of Aberdeen gave the response.

The meditation was brought by the host pastor, Rev. Kermit Wheeler.

During the business session, the report of the Committee on Nominations was presented. After the election, Mrs. J.R. Hiatt Jr., of Southern Pines installed the following new officers: Mrs. C.P. McMillian, Vass president; Mrs. Gladys Warren, Cameron vice-president; Mrs. Roy Stout, Goldston recording secretary; Mrs. A.T. Nelson Hamlet, treasurer; Mrs. H.W. Doub, Aberdeen, public relations; and Mrs. Evelyn Burton, Candor, chm, committee on nominations.

Mrs. Gibson introduced the guest speaker, Mrs. Paul Bunn, a former mis-

sionary, who brought an inspiring message. She told of the deplorable conditions of forty-two countries in Africa where one million refugees live and own literally nothing. She described the terrible ignorance and superstitions under which they live, especially concerning foods which they need for their proper nourishment.

Appreciation was expressed to the retiring district president, Carolyn Gibson, who has served the district so well. She has performed her duties with love and cheerfulness, often under great stress. With deepest sincerity and love, the entire district says "Thank you Carolyn, for this service which you have so capably rendered."

Mrs. V.E. Queen, Spiritual Life chairman, conducted an impressive Memorial Service and gave the benediction.

SANFORD DISTRICT WORK-SHOP

A most successful Work-Shop on Christian Social Relations was held at Page Memorial United Methodist Church, Aberdeen, on Nov. 16 in a four-hour session. Mrs. Zeb Gibson, Sanford District chm. of Christian Social Relations, presided and

presented a carefully planned program with the theme "An Experience In Christian Awareness" being used. She gave the introduction, using selected verses from Matthew 23 and Luke 7 with all member participation.

The Program was presented by Mrs. Jean Dorsett, conference chairman of Christian Social Relations, who gave a most informative resume of Christian awareness. Her well-chosen illustrations, vividly presented, gave a clear picture of the problems which Christians face today.

The group then went into discussion units and after much serious questioning brought back their answers to the general subject.

During the noon hour members shared their sandwiches with coffee and continued the discussions.

The group adjourned after expressing appreciation to Mrs. Gibson and Mrs. Dorsett for the inspiration their interesting program had brought. Everyone present felt they had gained a most helpful insight into the answers and witness our Women's Society needs to give.

Marjorie J. Doub
Public Relations

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

JANUARY IS CALL-TO-PRAYER TIME

One and one-half million Methodist women will join in observing January as a time for the annual Call to Prayer and Self-Denial Service. This is one of the most important observances of United Methodist Women throughout the United States.

The annual service focuses on prayer, a deepened spiritual life, a guided mission study and a much needed self-denial offering for special mission work in the United

States and around the world.

This year the program will be of special interest to the women of the Western North Carolina Conference, for the worship service for the Quiet Day was written by Mrs. Warren R. Ebinger of Washington, D.C. Mrs. Ebinger and her husband were the featured speakers at the Annual Meeting of the Women's Society at Lake Junaluska last June. The theme of her worship service is, "Open Up Your Life," which is also the theme of the 1972 program.

Emphasizing both the "prayer" and "self-denial" aspects of the Call to Prayer, Women's Division leaders say, "We are challenged to engage in prayer and reflect upon stewardship as we respond in the mission of the church. As women, we are also urged to consider the meaning of self-denial as an intentional, personal or community stance, and to give sacrificially in response to needs in the United States and elsewhere in the world. We are requested to enter into intercessory prayer for the persons and the programs for which the offering will be given."

Selected by the Women's Division to receive the 1972 Call to Prayer offering are: United States — "Self-initiated Voluntary Service; Mission Projects in Community Life"; Overseas — "Vocational and Technical Programs to Confront World Hunger and Poverty." In 1970 the offering totaled about \$500,000.

The Women's Division gives this interpretation of the 1972 projects:

"Self-initiated Voluntary Service, where-in concerned young people recognize needs and take steps to meet them, serving people by starting new forms of mission before requesting minimal financial aid. *Mission Projects in Community Life*, directed toward increasing the coordination of mission schools and institutions with the lives of seriously impoverished and isolated people in their communities.

"Vocational and Technical Programs to Confront World Hunger and Poverty, such as nutrition and extension programs, fundamental education, agriculture and food production, family planning, continuing education for professionally-qualified nationals and technical training programs for local occupations or self-employment."

Other authors of the materials include Mrs. Donna Scott, Church and Community Worker at Red Bird Mission, Kentucky; Miss Dorothy Gilbert, and Miss Sarah D. Reinecke, both missionaries to the Congo; and Dr. James W. Alley, missionary to Bolivia.

All devotional, interpretive and program materials for the Call to Prayer Service

were edited under the guidance of Miss Frances Eshelman, New York, an editor of the Board of Missions.

Every local unit of the Women's Society and the Wesleyan Service Guild is asked to hold a service — this will be 38,000 services in the 50 states of the nation.

THE TIME OF COUNTING IS AT HAND!

As the last day of December fades into the past and the first days of 1972 begin a new year, every local Society and Guild in the Conference should ask itself many questions — the chief of which should be, "Were we counted in the 1971 report?"

Mrs. Mary Anne Harrell of Salisbury, Conference treasurer, sent an urgent message to every District Society and Guild asking that each try to get an accurate count of members in each organization. She asked District officers to make personal contacts with groups who did not send written reports. This is essential information if the Conference is to have an accurate picture of its working units.

Mrs. Harrell stated that in early 1972 a list of all districts and the percentage of their societies and guilds reporting will be carried in *Conference Concerns* and the *North Carolina Christian Advocate*.



Rev. Wesley R. Strong, minister of Christian Education at Dilworth United Meth. Church in Charlotte, was one of the participants at the TRAFCA Film Production Workshop in Nashville, Tenn. Each student at the two-week event produced film, either in 16mm or 8mm.

IN MEMORIAM

REV. ROBERT LEROY JEROME

The members of the Page Memorial United Methodist Church and the Roseland United Methodist Church wish to pay a tribute of love, honor, and appreciation to the memory of Rev. Robert L. Jerome, who was called to a greater service with the Lord December 3, 1971. Rev. Mr. Jerome, 70, was on his way to a Rotary Club meeting when his car and a truck collided in a snow storm.

Rev. Mr. Jerome, a native of Gatesville, graduated magna cum laude in 1926 at Duke University, where he was elected to Phi Beta Kappa, and to which he returned to earn his Bachelor of Divinity degree in 1929. He had the unique privilege of succeeding his father in his first pastorate at Elm Street - Pikesville.

Serving as pastor of Webb Avenue Church at Burlington, he took time out for further study at Union Theological Seminary in New York City, where in 1932 he was awarded the STM degree. He served the Enfield - Whitakers circuit in Halifax County, 1935-37; Trinity Church, Wilmington, 1937-41; Hayes-Barton Church, Raleigh, 1941-45; Centenary Church, New Bern, 1945-50; First Methodist, Elizabeth City, 1950-54, and Roanoke Rapids, 1954-59.

He was superintendent of the Elizabeth City District from 1959 to 1965, retiring then as superintendent but continuing in pastoral work, serving at Centenary Church, Smithfield, until 1968, when he came to Aberdeen.

He was a trustee emeritus on the board of North Carolina Wesleyan College at Rocky Mount, a member of the North Carolina Conference Commission on Archives and History and a member of the Moore County Ministerial Association.

Funeral services for Rev. Mr. Jerome were held Monday morning at Page Memorial Church, conducted by Dr. Joyce Early, superintendent of the Sanford District, the Rev. Vergil E. Queen of Southern Pines United Methodist Church, and Don Roberts, a student pastor, of Duke Divinity school.

Graveside service followed in Sunset Memorial Cemetery at Smithfield, N.C., conducted by the Rev. Owen Fitzgerald.

Surviving are his wife, Mrs. Jean Porter Jerome; one daughter, Mrs. Frank H. Avent of Florence, S.C.; one son, Robert Lyle Jerome of Miami, Fla.; four sisters, Mrs. Gladys J. Herring and Mrs. Robert C. Rapp, both of Thomasville, Mrs. E.S. Bowers of Jackson, and Mrs. W.P. Holt, Jr., of Erwin; one brother, J.T. Jerome of Raleigh, and two grandchildren.

He inspired everyone he touched to a deeper

Christian commitment. He brought us together and put us to work. We will miss his fellowship, leadership, and the guidance of this truly great minister of the Lord.

Respectfully submitted by,

The Administrative Boards of
The Page Memorial United Methodist Church
The Roseland United Methodist Church



SALLIE BELLE JESSUP HIGHFILL

Today, the Women's Society of Christian Service of the Summerfield United Methodist Church, pays tribute to their oldest member, Mrs. Sallie Belle Highfill, who passed away August 22, 1971, age 94 years.

She was the widow of Percy Thomas Highfill, a charter member of our church.

Mrs. Highfill, the only daughter of Thomas and Emily Poe Jessup, was the youngest of six children. She was born December 31, 1876. She married Mr. Highfill April 27, 1898. They had five children, three sons, Dwight of Greensboro, Odell of Raleigh, and Shelley of Summerfield. Two daughters, Ruby Highfill Huff (deceased) and (Velna) Mrs. Amos Butler, Reidsville. Three grandchildren, four great grandchildren.

Mrs. Highfill had a great love for her home, family and flowers. A dedicated member to her church, she influenced the lives of boys and girls that she taught in Sunday School, having them memorize scripture verses. These boys and girls who now have families of their own testify to the influence she had on their lives. Her home was open to them for class meetings and parties.

As a member of church groups and community organizations, the Home Demonstration Club, the local grange, her activities were many.

The eagerness of Mrs. Highfill to speak to a visitor, new church member, giving them a genuine welcome, inviting them to dinner, made her many friends and a "special person". Her influence will remain in the hearts of those who knew her kindly touch.

Mrs. D.L. Trogdon,
Scribe

Mrs. Vance Pegram,
President

Sunday School Lesson

By DR. RAYMOND A. SMITH
(International Lesson Series)

FOR JANUARY 9



Our Compassionate Christ

Background Scripture: Luke 5:29-32;
7:11-23, 36-50; 10:25-37

Lesson Scripture: Luke 5:29-32; 7:11-17

The word "compassion" is formed from two Latin words: "com", meaning with, and "pati", meaning to suffer. Hence the word "compassionate" means "suffering together", or to "suffer with" another. But the word implies more than simply a feeling, as we shall see as we examine the two stories told in our lesson Scripture for this date.

In the first of these, Luke 5:29-32, Jesus is seen as a guest in the house of Levi (or Matthew), a tax collector, referred to in the KJ version as "a publican." In order to understand the criticism directed at Jesus by the Pharisees for associating with such a man, it is necessary to know that these "tax collectors" were despised by the pious Jews for a number of reasons. One of these was that they were really working for the Romans who at this time in history were seen as oppressors of the Jews. But, in addition to this fact, their record of conduct did not stand up very well. They would "buy" from the Romans the privilege of collecting the tax in a certain area for a fixed sum of money. They would then proceed to collect "all the traffic would bear", pay off the Romans and keep the rest for themselves. One can see how, after a number of years of such practice these men became wealthy — and also despised by their victims, the Jews.

When the question was asked Jesus as to why he had accepted Levi's invitation, Jesus answered with an ironic comment: "Those who are well have no need of a physician, but those who are sick; so that I have not come to call the righteous, but

sinners to repentance." Note that the reply of Jesus seems to imply the Pharisees had nothing to repent of. However, other references to them in the gospels show plainly that Jesus knew them for what they really were: "hypocrites who make long prayers but rob the houses of widows." One suspects that these critics got the *intended* force of Jesus' remark, rather than the *apparent* one!

The story is directly relevant to Christ's church today. Some laymen (and also some ministers) have been sharply critical of the church's efforts on behalf of the disadvantaged people in our society — the poor, the prisoner, the drug addict, the alcoholic. If these modern critics would face the compassion of Christ as he labored for the "least, the last and the lost", it is hard to see how they could object to these ministries. If Jesus is indeed "the friend of sinners" maybe some of these critics will find that he is "not their man" after all! He couldn't really qualify for membership in their club!

In Luke 7:11-17 there is another instance of our Lord Christ's compassion. In this case, the son of a poor widow had died; a son, no doubt, who was her only support. Thus she was stricken with grief, not only by a tragic sense of immediate personal loss, but also with a paralyzing fear of the future with no one on whom to lean. The record says: "And when the Lord saw her, he had compassion on her, and said to her, 'Weep not'. According to the story Jesus' surge of sympathy did not end with a mere verbal expression (as ours so often do). He followed feeling with action and restored the young man, alive, to his mother.

Luke tells us that "fear" seized those

who were watching. This fear gave way to praise as they voiced their emotion in phrases like: "A great prophet has risen among us", and "God has visited his people." Some have reminded us that Luke may have had in mind similar instances in the lives of the two great prophets, Elijah and Elisha, both of whom were said to have performed miracles of a similar nature (see 1 Kings 17:17-24, and 2 Kings 4:32-37). Did Luke wish to point out to the people

that Jesus was not inferior to these great figures of history?

We would be well advised not to center upon the question of just *how* this miracle of Jesus was accomplished. Rather we should see it as an instance of faith's conviction that life comes to those who come into vital contact with the Living and Compassionate Christ. True, it happened a long time ago, but there is plenty of evidence that it is still happening.

SUNDAY SCHOOL LESSON

FOR JANUARY 16

Christ's Love And Man's Brokenness

Background Scripture: Luke 4:31-40;
5:12-26; 8:1-3

Lesson Scripture: Luke 8:40-56

In this, our common human life, brokenness faces us every day, and everywhere. One thinks first of physical broken bodies; for example the thousands of young men condemned to a life of near helplessness by the war still going on in Southeast Asia, not to mention the new war in India and Pakistan. Then we can't forget the victims of auto accidents, enough in one year to populate a good-sized city. We think also of the ravages of diseases and the millions who are victims of them. But this lesson stresses another kind of brokenness — the alienation of man from his Creator, and from his fellowmen. One thinks of brokenness in homes where husband hates wife and wife hates husband; of children who appear hopelessly alienated from parents; of cases where lines of communication between economic and racial groups have been severed, if indeed they ever existed. As we contemplate these conditions we cry out for evidence of any power strong enough to heal us.

Of course there are many, perhaps most, who will dismiss these facts with the comment that "things have always been like this and probably always will be, and all we can do is to make the best of it." Or we may create for ourselves little conclaves

of like-minded persons and try to shut out conflict by pretending it isn't there. Exclusive clubs and, we might add, exclusive churches, can sometimes serve this purpose.

In the Scripture lesson from Luke 8:40-56 we get a glimpse of what our Lord did about the brokenness he encountered in Palestine in the first century of our era. The account begins "Now when Jesus had returned." This refers to a mission he had undertaken across the Jordan in Gadara. There he had healed a demoniac and had, because of the fear created, been invited to leave the community. This is not the first time, nor the last, when the prophet's program of salvation has met this response. Men pray for salvation, but when they begin to glimpse the cost of personal and social regeneration involved in bringing it about, they slink back into the old evil ways.

Now that Jesus was back among his own people he went about his work of preaching and healing. The interest in this lesson centers about the healing of the daughter of Jairus, ruler of a synagogue. According to Luke Jairus asked Jesus to come and heal his daughter. Jesus started to the house of the sick child when an interruption occurred. A woman with a long-standing illness made her way through the crowd and touched him, and reported immediate recovery. Jesus was aware that



one they met? We don't know what Jesus was thinking. We do know, however, that he was not a publicity seeker. He called no "press conferences" before he did his mighty work. As a matter of fact, he implies that his main business was the proclamation of the coming of the Kingdom of God. All these healings were but secondary evidences that the Kingdom was breaking in upon the world.



In Waynesville District Cosby Speaks

someone had touched him. The disciples said it was just the pressure of the crowd. But Jesus said he felt "power had gone forth from him" When Jesus found out who it was that touched him he re-assured the woman with the words: "Daughter, your faith has made you well; go in peace."

In Mark's account of the above-related incident he goes on to tell how the woman had spent a fortune on many doctors over a long period of time and was no better, but rather worse. Luke doesn't mention this. Was it because he was sympathetic to the medical profession, or did he feel Mark's addition was one of unnecessary detail?

But to return to the main story, by this time it was being reported that Jairus' daughter had died. Jesus re-assured the sorrowing father with the words: "Do not be afraid; only have faith." When Jesus reached the house he declared to the weeping crowd of friends and relatives: "Why all this crying and commotion? The child is not dead; she is asleep." But the crowd only laughed. Then Jesus took three of his disciples, together with the parents of the child, into the sick-room. To the sick child he said; "Get up, my child", and the child got up and walked around. There followed a great deal of excitement, of course. But Jesus told the people not to report what had happened.

Must not Jesus have known that every person present, or at least most of them would immediately go out and tell every-

Dr. Gordon Cosby, pastor of the Church of Our Saviour, Washington, D.C., was the keynote speaker for the Waynesville District Conference-Rally held Dec. 5, at First United Methodist Church, Waynesville.

Dr. Cosby spoke on the topic, "Leadership for the Coming Generation." He described the coming generation as looking inward; as a generation without fathers, rejecting power figures; and as a convulsive generation, caught in ambivalence. He noted that a leader for this generation must be a person who will be an articulator of the inner way of life, a person who offers an authority of compassion and love, and a contemplative person guided by the Holy Spirit.

Dr. Cosby also led a retreat for district ministers and wives at Lambuth Inn, Lake Junaluska, on Sunday evening and Monday morning following the District Conference.

The District Conference also heard reports of innovative ministries currently being carried on within the district.

Charles Medlin of the Cullowhee United Methodist Church and James Hamilton of Long's Chapel United Methodist Church were named as candidates for the License to Preach.

Delegates to the conference unanimously passed a resolution requesting the return of Bishop Earl G. Hunt, Jr. to the Charlotte Area for another quadrennium.



FERRUM COLLEGE IS

A PLEASANT PLACE

TO LIVE AND LEARN



- **MID-YEAR STUDENTS WELCOME** — If you transfer, continuing courses are available. For new students a full range of beginning courses is offered.
- **LOW FEE STRUCTURE** — Comprehensive cost for spring semester is \$937.50. No additional fee for out-of-state students.
- **INNOVATIVE PROGRAMS** — Environmental Education program opens in January utilizing 1000 acre Blue Ridge Parkway site. Also opportunities for both independent and interdisciplinary study.

APPLICATION DEADLINE: WEDNESDAY, JANUARY 5, 1972

REGISTRATION: MONDAY, JANUARY 10, 1972



For admissions information write: Director of Admissions, Ferrum College, Ferrum, Virginia. 24088

NAME _____

ADDRESS _____

CITY _____ STATE _____

TELEPHONE _____ ZIP _____

N C

MANILA

by Bishop William R. Cannon

II

Manila, in appearance, is an unimpressive place. At the turn of the century it had a population of scarcely more than 200,000. Indeed, the whole of the Philippines numbered then but 6,000,000. Today the country boasts a population of almost 40,000,000, while Manila itself is a metropolis of 3,500,000. This does not mean that the accoutrements of the city have kept up with its rapidly expanding population. The center of town is hardly identifiable except for the park and the few government buildings that surround it. The main street parallel to the Manila Bay is plagued with mud and puddles of accumulated rain water. I have already ruined a new pair of shoes. The stench of the sewer is in them and I cannot seem to get them clean.

The history of the place is not old. Whatever association it had with the Orient is unrecognizable. The old walled town is Spanish. The Cathedral, which dominates it, like a reproduction of St. Peter in Rome, is late sixteenth century. I inquired about Cardinal Santos, whom I had known at the Second Vatican Council. But he is old and conservative. Now that he is home again he has no disposition to pursue the Second Vatican's modern ways. When the Pope came to Manila, the Cardinal was compelled to invite the leaders of other churches to meet His Holiness. Bishop Ferrer had a conversation with the Pope and was most pleased by his gracious and kind manner. The Philippines are approximately 90% Catholic, and the Cardinal is not eager to help Protestantize them. He is not an ecumenist.

Late Saturday afternoon, with Bishop Ferrer himself as my guide, I took my first excursion through Manila. We started with the park. Evidently the custom is for a visitor to go almost immediately on his arrival to the huge monument to Dr. Rizal, the first great martyr to Philippine independence. It is a column with the Doctor's statue in bronze before it. It is perpetually guarded. The monument is on the site of Dr. Rizal's execution. Here he faced the Spanish firing squad. His mortal remains are buried on the spot of his martyrdom.

Dr. Rizal was a young physician. He had studied abroad, for a time at Heidelberg in Germany. In 1964 the little German village where he had resided as a student presented the people of the Philippines with an old drinking fountain where the young medical student had got his water and bathed his face. This is now situated in the park.

One end of the park is given over to the exquisite and exotic Chinese Gardens. These are a reproduction of Old China. The entrance is like the Gate of Heavenly Peace. But what I found of most interest was a relief map of the Philippines set in a lake, so that the country wears its actual appearance in the midst of the ocean. There are over 7,000 islands, 400 of which are inhabited. Bishop Ferrer's episcopal area covers most of the country, that is, in land as well as people. The other episcopal area in the North is a small one. My time here is to be divided between the two of them.

We rode inside the walled town. Only Spaniards had been permitted to live behind these walls at the time of the Spanish occupation. They were designed for protection. Now they mark the inner city, which is infested with crime and poverty. I would not want to walk these narrow streets alone. We did not get out of our little car until we came to the old fort. This had been the Spanish bastion. During the

Bishop Cannon is on an official episcopal visitation to the Philippines for the Council of Bishops.

Second World War it was the headquarters of General Douglas McArthur.

I had put up at the big hotel where he stayed. I thought it would be comfortable since he had used it. The room was big and serviceable enough. But there was a Constitutional Convention going on in the hotel. All the delegates were staying there. Consequently the place was crowded and it was almost impossible to get any meals. I looked out and saw the Hilton. I moved myself over at the end of my first day.

The old fort had a dungeon in it. I had no sooner entered than I felt something strike my right leg like a lash of a whip or more especially the end of a rope. I felt a snake had bitten me, but I could not find the snake, nor was my skin punctured in any way. There was no pain. Yet my leg got numb, as if it had been asleep. This lasted two days and then wore off. I do not know yet what happened to me. Perhaps it was some form of the Spanish revenge.

There is a museum in the fort containing the clothes, medical instruments, and furniture of Dr. Rizal, as well as many pictures from his short but thrilling career.

Bishop Ferrer's third son had driven the car for us. His little son, Joel, only four years old, went along with us. Joel has seen many clergy come in and out of his grandfather's house. He is quite at home with them. So as we stood in the glowing sunset, Joel recited a long poem to me as well as the Twenty-Third Psalm. I pleased his grandfather when I predicted that this little fellow was another Bishop in the making. The United Methodist Church in the Philippines is on the verge of autonomy. Bishop Ferrer, before his election to the episcopacy, had spent eighteen years of his career in the Philippine National Council of Churches. The Evangelical United Brethren segment of our church is already a part of a union called the Church of Christ in the Philippines. Therefore, I do not know what form the future of Christianity in the Philippines will take. Bishop Ferrer thinks it will include the episcopacy, and Joel, who admires his grandfather, says he wants to be a Bishop too.

My good friends took me back to the hotel. It was still my first day in this country, and they could see how tired I was. It was extremely hot outside, yet the air-conditioning made the hotel like an iceberg. I could not get warm and had to call for extra blankets when I went to bed. None the less, I retired at 7 p.m.

(Continued Next Issue)

**Our Fifth Annual Bible Lands Tour
Departing — KLM Royal Dutch
Airlines**

April 3, 1972

**Fifteen Days Bible Lands . . . \$ 849.00
Seven Day Rome and London Extension . . . \$229.00
(Based on Group Itinerary Fares)**

WRITE OR CALL

Rev. and Mrs. William A. Rock, Jr.
New Hope United Methodist Church
4693 Andrews Drive
Winston Salem, North Carolina 27106
Telephone 919 924 2110

Or one of the following associate hosts

Rev. and Mrs. R. Delbert Byrum
Wesley Memorial United Methodist
Church
Post Office Box 5261
High Point, North Carolina 27262
Telephone 919 885 4261

Rev. and Mrs. H. S. Carter
Oak Summit United Methodist Church
732 Oak Summit Road
Winston Salem, North Carolina 27105
Telephone 767 2192

Rev. and Mrs. Charlie L. Grant
Retired Methodist Minister
Route 7, Box 189
Asheboro, North Carolina 27203
Telephone 919 629 1142

Mr. and Mrs. Harmon Porterfield
New Hope United Methodist Church
4570 Kreeger Road
Winston Salem, North Carolina 27106
Telephone 919 924 8649

And Hosts of Other Denominations

POEMS & LYRICS OF RELIGIOUS, REVERANT &
INSPIRED NATURE WANTED FOR IMMEDIATE
RECORDING. WE ARE ONLY INTERESTED IN
SONGS OF HOPE, GOD'S LOVE, THE COMFORT
OF HIS WORDS AND WISDOM. SEND TO



CATHEDRAL RECORDING CO.
P.O. BOX 78, STUDIO JL
NO. WEYMOUTH, MASS. 02191

METHODIST NEWS ROUNDUP

MPH Tax Ruling

NASHVILLE, Tenn. (UMI) — The Tennessee State Court of Appeals has ruled that Methodist Publishing House equipment and buildings here which do not “exclusively” promote “religious belief and worship in accordance with the doctrine and practices of the United Methodist Church” are to be taxed. The decision overturned a ruling by the Chancery Court that allowed the taxes on church property to be prorated according to that portion of the church business not related to strictly religious purposes.

The ruling said that Methodist Publishing House property is to be taxed unless the activities are “properly restricted to the production and distribution of that literature which is inherently Methodist literature, prepared and distributed to instill and propagate Methodist doctrine.”

John E. Procter, president and publisher, said the latest ruling will very likely be appealed to the State Supreme Court.

* * *

Ministry Study Ready

A 24-member commission of the United Methodist Church has completed a four-year study of the church's ministry, which will be reported to the 1972 General Conference. Bishop Frederick D. Wertz, chairman of the study group, said the report will focus on two related concerns — “the best possible utilization and deployment of theological schools and other resources, and the appropriate promotional and administrative structure deemed most effective for the advancement of the church's ministry.”

* * *

Pax World Fund on Market

PORTSMOUTH, N.H. — A mutual fund

aimed at making “a contribution to world peace” has recently begun operations here. Registration for the Pax World Fund, Inc., a no-load mutual fund offering one million shares, has recently been made effective by the Securities and Exchange Commission. Dr. Luther E. Tyson, president and Dr. J. Elliott Corbett, vice-president, are on the staff of the United Methodist Church's Board of Social Concerns.

The officers said that investments will not be made in firms represented by the one hundred largest Department of Defense contractors and the Fund “will seek investments in companies that are not to any degree engaged in manufacturing defense or weapons-related products.”

The Fund is offering one million shares initially at \$10 per share, with a minimum investment of 100 shares required to open an account.

* * *

Continued COCU Participation Recommended

KANSAS CITY, Mo. (UMI) — Continued participation by the United Methodist Church in the nine-denomination Consultation on Church Union (COCU) will be sought when the General Conference meets in Atlanta, Ga., next April.

The resolution adopted here by the Commission on Ecumenical Affairs December 1-2 asks participation in COCU “with a view to the perfecting of a plan of union upon which a future General Conference (after 1972) may be asked to vote,” and calls for continuing review and response by United Methodist churches to a present draft of union. The commission also supported United Methodist participation in an “interim eucharistic fellowship” proposed by COCU.

In his report to the annual meeting, the Rev. Robert W. Huston, general secretary of the commission, said that, contrary to some reports, ecumenism is not “losing

steam." Dr. Huston did voice the opinion that it has moved closer to the grassroots church, however.

* * *

Minimum Income for Retired Sought

WASHINGTON, D.C. (UMI) — A minimum annual income of \$4,500 per couple for persons more than 65 years of age was recommended by the 1971 White House Conference on the Aging, with a figure for single persons pegged at not less than 75 per cent of that amount.

The need for some plan that would permit Americans to look forward to the later years of their life without the haunting specter of poverty appeared to be the over-riding concern of the 3,400 persons attending the five-day gathering. Five United Methodist agencies were among the wide spectrum of national organizations participating in the White House Conference and a prominent layman, Dr. Arthur S. Flemming, served as chairman of the conference and was named by President Nixon to continue to serve as a presidential advisor on problems of the aging.

* * *

Writings By Indians Urged

NEW YORK (UMI) — United Methodist Church brochures and other materials about American Indians should be written by Indians themselves, according to the Advisory Committee on Indian Work of the National Division, Board of Missions, whose executive committee met here December 3-4.

Members of the executive committee, chaired by Prof. Adolph L. Dial of Pembroke, N.C., pointed out that heretofore most materials about United Methodist work with American Indians has been written by non-Indians. They said it is time for Indians to speak up for themselves. The Indian Work Committee is part of the Unit of Special Ministries of the National Division which is related to 120 churches

in the Oklahoma Indian Mission Conference and 32 other American Indian churches in various places in the United States.

* * *

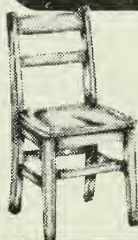
Family Life Study Planned

NEW YORK (UMI) — A study process to determine strengths and needs of Christian family life around the world was initiated at a meeting of the World Methodist Family Life enlarged executive committee here November 30-December 1.

Questionnaires are to be sent in early January to members of the World Methodist Council Executive Committee, overseas delegates to the World Methodist Family Life Conference in Estes Park, Colo., the past summer, a selected list of United States delegates, and to other persons proposed by members of the committee. Persons queried will be asked to list what they consider to be the major strengths of Christian family life in their areas and also the major causes of family life breakdown and opinions will be sought about what regional committees and the World Methodist Family Life Committee could contribute to solving problems.

* * *

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA

For
COLDS
take **666**

27706
DEC 2
DUKE UNIV LIBRARY
DURHAM STA C

Forgetting The Past

by H. Eugene Peacock

Paul the Apostle said that for him becoming a Christian meant forgetting those things that lie behind and stretching after those things which lie ahead that he might attain the mark of the prize of the high calling of God in Christ Jesus.

We might well take this as our approach to the new year. It is impossible, of course, to forget the past. Indeed, it is not wise to forget the past. Paul, I feel certain, would agree but we ought to deal selectively with the past. I have a strong suspicion that is what he meant.

We ought to forget the past to the extent that it militates against progress and inhibits our growth as persons. We ought to forget everything in the past that is contrary to our faith and life as Christians. This may mean wholly the way we have lived in the past. In that case, we ought to forget the old way and undertake a wholly new way.

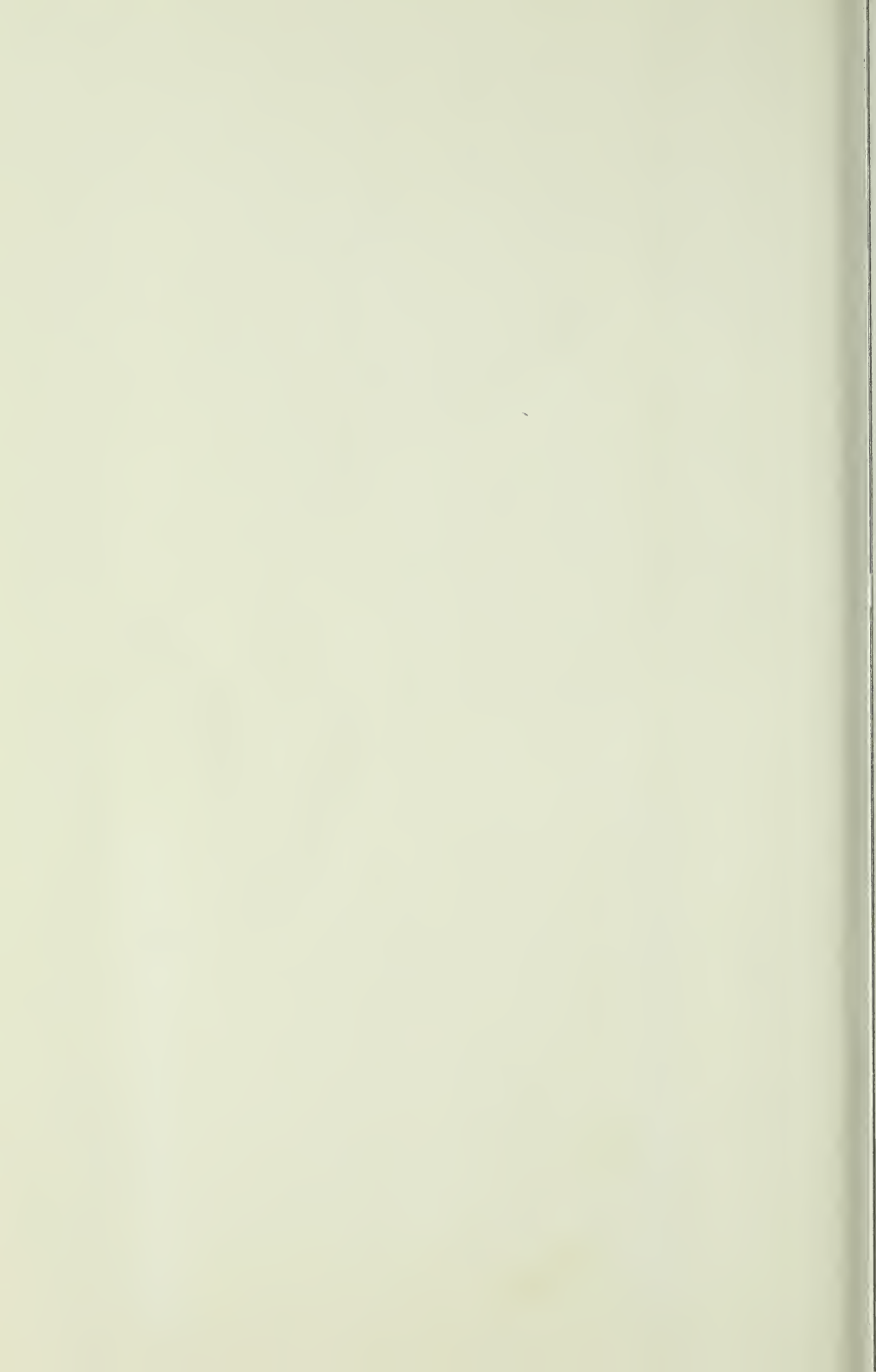
In a personal sense, as we begin a new year, each of us ought to leave behind in the past every attitude and habit of mind that is contrary to the love of God. We ought to leave behind envy, jealousy, animosity and such habits as criticism and gossip. These are attitudes and habits that are totally incompatible with God's love. They make it impossible for us to live truly as Christians.

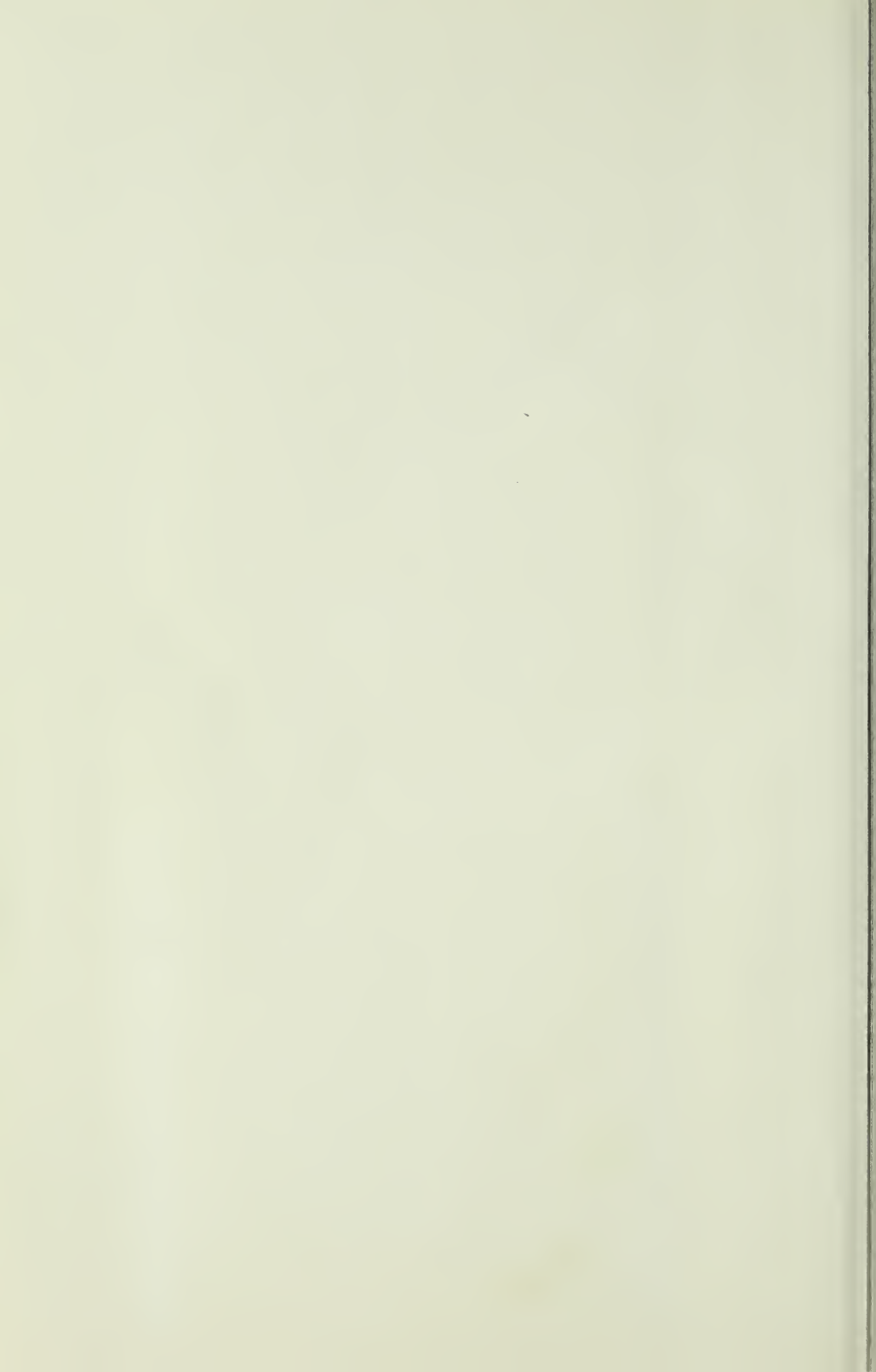
In a structural sense, we ought to leave behind systems and forms that no longer serve a useful purpose in modern life. They not only serve no useful purpose; they actually pose dangers to life. This is the reason ox carts are prohibited on interstate highways. They not only cannot keep up with the traffic. They pose serious hazards to the safety of other people.

Forgetting the faults of the past is not enough, however, and we must go beyond that. We must set our course toward the goal and bend our backs to attain the prize. What is that goal? Paul describes it as "the high calling of God in Christ Jesus". It is whatever contributes to the development of our own lives as Christians. It also is whatever contributes toward the coming of the kingdom of heaven in all aspects and dimensions of life for all people in this world.

If we can forget the past and forge ahead toward the goal, and by God's grace we can anno domini 1972 will indeed be a good and great year for us all!

The Rev. Dr. Peacock is senior Minister of First UM Church, Charlotte.









D03868140U

Duke University Libraries